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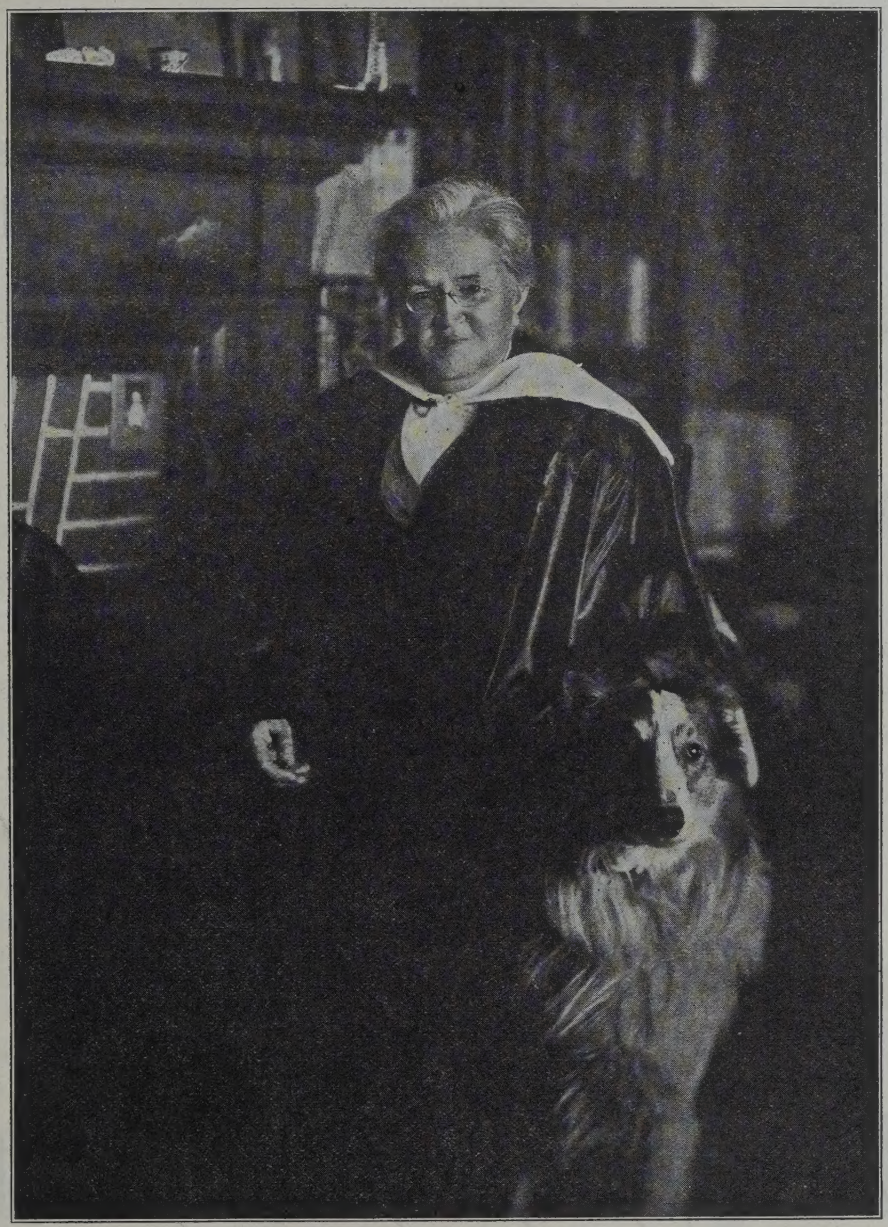

KATHARINE LEE BATES

Author of "America the Beautiful," who has just retired from her professorship in Wellesley College, after forty years' service. See articles by Dr. Knight and Mrs. Houghton in this issue.

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The Editorial Outlook

Jew and Christian

WHETHER the activities of the Federal Council of Churches for the promotion of better understanding and good will between Jews and Christians be a symptom or a cause of present tendencies, much is being accomplished in this direction. The problem, of course, is most acute in large centers, but what is happening in Boston and New York is significant for the whole country. Gatherings productive of an *entente cordiale* have been held recently in these cities, some promoted by federated action and others on individual initiative. *The Congregationalist* will shortly publish a notable address by Rev. Ernest Guthrie, pastor of Union Congregational Church, Boston, delivered at one of these gatherings. Mr. Guthrie spoke on the theme, *If I Were a Jew.* Rabbi Harry Levi, of Temple Israel, Boston, has contributed an introduction which will appear with Mr. Guthrie's article.

Law and Religion

PRESENT indications are that the issues between unionists and anti-unionists in Canada which were last year rather bitterly fought out in the Dominion Parliament and in the Provincial legislatures will continue to be contested in the courts until the matter has been carried to the British Privy Council, the highest court in the Empire. Both the Council of the United Church of Canada, and the General Assembly, which the non-concurrent Presbyterians claimed to continue in session, after the unionist majority had declared it adjourned in such a way as was intended to mark its dissolution in the United Church, before breaking up in Toronto passed resolutions anticipating such legal entanglements. The non-concurring Presbyterians claim to be "the continuing church" and assert the right to the name formerly held by the Presbyterian body in Canada. The United Church contests this right, claiming that both the Methodist Church of Canada and the Presbyterian Church in Canada, in their former organization have, by decision of their highest ecclesiastical courts and by action rendered legal by enabling Parliamentary legislation, ceased to exist except as they continue in the United Church. Remembering that the "Wee Free" matter in Scotland was determined by the same ultimate legal authority there can be no assurance what the issue might be. The United Church can hardly be justly accused of undue recourse to law where spiritual rights are unquestionably associated with matters of law, but the Christian world generally would find deep satisfaction if these warring elements in Canada could adjust these matters without appeal to the courts, in some such way, possibly, as has already been done in determining the possession of Knox College, Toronto.

The Passing of Dr. James A. Adams

REV. JAMES ALONZO ADAMS, D.D., who was editor of the *Advance* in Chicago for ten years from 1903 to 1913, died in Washington, D. C., June 11, and was buried in the Arlington National Cemetery. He was born in Ashtabula, Ohio, May 21, 1842, and was reared in Illinois. He and his three brothers served in the Union Army in the Civil War, and he was a corporal of the 69th Illinois Infantry. He was graduated from Knox College in 1867 and from Union Theological Seminary in 1870. He preached as stated supply in Marshfield, Mo., 1870-71, was a professor in Straight University, New Orleans, 1875-77, and was editor of the Dallas (Texas)

Daily Commercial, 1877-80. In 1880 he was ordained in the Congregational ministry, and was pastor of Pilgrim Church, St. Louis, from 1880 to 1886. For three years following he was pastor of Millard Ave. Church, Chicago, and for six years of Warren Ave., Chicago, taking over the pastorate of the latter while it was still a branch of the First Church. He was on the editorial staff of the *Advance* for nearly thirty years.

Dr. Adams was the author of *Colonel Hungerford's Daughter* and a *Life of Queen Victoria.* He was one of the most brilliant journalists which the religious press has had in America. He was conservative in theology and in politics. He was a stimulating critic and a discerning interpreter of men and events. He was bold in attack and did not shrink from controversy. Under his editorship the *Advance* rode upon stormy seas and came near to financial shipwreck, but through it Dr. Adams rendered important service. Following his retirement from the editorship in 1913, Dr. Adams served as a contributor to *The Congregationalist* under his pen name of "Grapho" for several years. His comments on current and historical events and personalities were witty, illuminating, and of exceptional interest.

He has spent much of his time during recent years in the South. He leaves a son, Mortimer V. Adams, of Chicago. Mrs. Adams died three years ago.

The Late Senator La Follette

THE nation is still too near the events and movements in which Senator La Follette participated, and the political atmosphere is still too charged with suspicion and prejudice, for a fair popular estimate of this striking figure. Probably no man in recent times has evoked such intense loyalty and esteem on the part of his hosts of followers, and at the same time such intense hatred and distrust on the part of his most conservative opponents. By the one class he was hailed as a veritable Moses; by the other he was regarded as a sheer demagogue who had won power by plausible legislative expedients.

Our own estimate of the man lies, not between, but outside of these extremes. That he was a man of real force of character and of great ability goes without saying. We believe, also, that he was actuated by personal honesty, public spirit, and high ideals. It was a tribute to the man that his enemies, while they vilified his policies and acts, and made the most of his war record, could bring nothing against his personal honor. We have heard men who knew well the backgrounds of Wisconsin politics accuse Mr. La Follette of ingratitude and disloyalty toward his former leader. We do not know the facts regarding these things, but if Mr. La Follette had been an opportunist or a mere self-seeker he might have pursued a course that would have won him outward reward and at the same time have kept him free from the aspersion because of his radicalism.

Mr. La Follette's weakness, in our judgment, lay in another direction, and was the defect of his good qualities. He was among those who had simplified the problems of life and politics by leaving out many of the important factors. He had intense interest and a very direct policy for his own state, out of which his national outlook and policy developed, but at a period when the whole world is increasingly becoming one community Mr. La Follette had little world vision. His strength and weakness in this respect were never more conspicuous than in his Boston address during the last Presidential campaign. In many ways it was a masterly address, unified, logical, consistent, and if one ignored other factors, exceedingly convincing. One could not listen to the man without feeling his worth and sincerity, but there was also an inescapable impression of a certain limitation in outlook. The utterance was that of a consistent anti-expansionist, and though, because of that fact, it contained acute and just criticism of present national and world politics, it revealed the lack of what one might call, for want of a better term, foreign-missionary statesmanship. Mr. La Follette, of course, was by no means alone among American statesmen in the lack of that phase of vision and statesmanship, but one felt the defect particularly in him just because he was a man who had dared to stake his life and service upon what he regarded as progressive ideals.

Personal Liberty: Ban and Beer

"JOHN BULL Bars Any Broadcasting Against His Beer," is the heading under which a daily paper published an Associated Press despatch telling of the official ban on the liquor question as a radio subject, which prevented Lady Astor from broadcasting a prohibition address on a recent Sunday night. The ban was further effected against Miss Anna Adams Gordon, of Evanston, Ill., head of the American delegation to the World Convention, in Edinburgh, of the W. C. T. U. Miss Gordon planned to give a radio talk on the operation of prohibition in the United States but permission was refused on the ground that the subject was too controversial.

We have long felt that the tendency of certain Englishmen to speak contemptuously of the United States under prohibition as a land where no personal liberty exists, and to assume for their own land a far superior position in the matter of personal liberty, has little basis in fact. It is a question largely of whose liberties are concerned and in what the liberties consist.

The average American does not attach as much importance as does the average Englishman to personal liberty to drink intoxicants, but he does attach immense importance to personal liberty in other matters in relation to which the average Englishman is compliant, and complacent, and with regard to which the exactions of English law and government are exceedingly drastic. In this regard there are more important matters than either prohibition or broadcasting, but the case in point is exceedingly apropos. A nation that officially bars a member of its own parliament, and a law-abiding visitor from another country, from speaking by radio on the subject of prohibition can throw no stones at America in the matter of personal liberty.

The incident illustrates afresh the fact that the liquor traffic and vested interests, and those who have stood for their defense, have been the greatest transgressors against personal liberty. It was, of course, this utter disregard in America by the traffic and its defenders for the liberty, happiness, and rights of the community that led to the reaction that established prohibition. England's fear of the discussion of prohibition, evidenced a few years ago in the loss of "Pussyfoot" Johnson's eye, and later in

this ban on radio discussion, suggests great uneasiness on the part of those who have regarded the liquor traffic as impregnably entrenched in their country.

It should, of course, be recognized that many high-minded Englishmen are conscientiously opposed to prohibition, believing with firm conviction that it *is* an unwarrantable invasion of personal rights and a method of seeking to cure an evil that in itself involves serious, if not disastrous, consequences. One may respect that conviction where it is a political philosophy consistently expressed and applied in relation to all life and law, but it will be interesting to see what such defenders of personal liberty have to say about this ban on radio discussion of prohibition. Will the outspoken personal liberty advocates prove as decidedly anti-ban as they are pro-beer?

Are We Going Backward or Forward?

IN view of the consummation of the movement for a United Church in Canada, what is to be said of the progress toward unity on this side of the line?

A statement attributed to Dr. C. C. Morrison, of the *Christian Century,* at the meeting of the Council of the United Church of Canada, reported in our columns last week, seemed as pessimistic in its reference to the situation in the American churches as it was congratulatory and optimistic in its estimate of the Canadian movement.

The Congregationalist thoroughly endorses Dr. Morrison's congratulatory references to the *United Church of Canada,* and to the significance for Christendom of the Canadian movement and its consummation. But is Dr. Morrison right when he represents conditions and movements in this country, contrasted with Canada, as backward and as dominated by reactionary sectarianism?

We cannot share that opinion, and it is our judgment that, apart from the fact that in this country freedom and independency have found more vital and extensive expression than in Canada, the situations in the two countries are not dissimilar, however different they may appear upon the surface.

While this movement for organic union in Canada has been going on the churches of the United States have been making immense progress in breadth of spirit, in a larger sense of fellowship, and in definite movements of federation and co-operation. If these movements seem disappointing in their results it is because they have attempted so vast an undertaking, and because the harvest of a large sowing has been only partially realized.

Dr. Morrison refers to the way in which "ecclesiastical carpenters" have been "going about mending their sectarian fences that had been broken down by the unifying processes of the war."

I could not believe [he is reported as saying] that union would survive that reactionary movement. But here I find, instead of going backward, as we have tended to go back in the United States, you are going forward with such a stride, such courage, conviction, and substantial progress as would have been unthinkable even to us in the days before the war did its serious and sinister work to the cause of union.

But does not Dr. Morrison in his survey of the movement over here apply a very different standard, and view the field from a very different angle, from that from which he sees the Canadian movement?

Judged by the reactionary tendencies which the Canadian church union movement has produced and intensified, rather than from the standpoint of its own progressive spirit and achievement, that movement has been a failure rather than a success. It has not produced anything like full unity. On the contrary one of the negotiating bodies has been seriously disrupted. Life-long friendships and associations have been broken. Homes and families have been divided. Local churches of historic prestige and strength have been split from stem to stern. It is doubtful whether in half a century—almost the extent of the writer's intimate association with Canada—the Dominion has never been more harassed by dissension and controversy than at present. It is not merely that a large section of the former Presbyterian body refuses to enter the United Church. The sectarian spirit is intensified in the other bodies, and, with a few notable exceptions, everywhere outside of the United Church.

Are we, then, to say that the movement has failed, that there has been no real progress because of these facts? On the contrary it is the immensity of the progress that has occasioned the strength of this conservative reaction.

It is our conviction that the same thing is true over here, and that much of the sectarian fence-building, that we deplore as much as Dr. Morrison, is the indirect index of progress. It represents the stiffening of orthodoxy and the intensifying of what professes to be "loyalty to the fathers and to the ancient standards" on the part of those who regard progressive movements as a departure from true faith and polity.

The Canadian movement reminds us of the price at which alone outward union can be achieved, and it also emphasizes the fact that progress toward larger unity may often be won only through minor disunity.

The realization that the more rapid and decided is the progress toward unity, which inevitably involves a liberalizing and progressive spirit, the more pronounced is bound to be the accompanying conservative reaction, should lead us not to attach too much importance to the seeming recrudescence of sectarianism. The leaders of the church union movement did not adequately anticipate this reaction in Canada. It is doubtful whether they could have avoided it, if it had been foreseen; and it is well, perhaps, that they did not foresee it, or the movement for a united church might have been seriously modified or abandoned. As it is, the United Church has been achieved at heavy cost—a cost so heavy that many who appraise the Canadian movement without limit or discrimination would, we fear, speak more hesitatingly if they knew all the facts.

From an entirely opposite point of view it may be said that much of the lack of definite movement for organic union is due to real progress in breadth of spirit and largeness of conception. For an increasing number of men of free spirit and open mind Christian catholicity has become so large and ultimate an ideal that they are not content to stop half way toward the goal. They are prepared to move forward step by step, but they wish to be sure that each step forward will mean a going on and on, and not merely a registering upon some new plane of organization, creed, and polity which may become a citadel against further progress. Many people conscien-

tiously fear the danger of finding a way out from present sectarianism in what might become little more than a great, standardized denomination with all, or many, of the defects of present sectarian organization.

The church in its progress, like an army, sends out a vanguard and a rear guard. From the stragglers in the rear it is possible to judge the direction in which the main army is moving. It is not so easy to define the position of the scouts and vanguard or to tell where the main army will be tomorrow. But the position of those who are moving forward more rapidly than the church as a whole is willing to go must not be minimized, nor can one view with pessimism delay, even in a good cause, which arises entirely from the purpose of attaining a higher and fuller goal.

At least, despite all seeming indications to the contrary, it is our conviction that there is ground for much optimism in the American situation in relation to union and catholicity. We may not be moving rapidly but we are moving forward.

The Scholar's Debt to the Common People

THE solemn obligation that rests upon those who have had the advantages of education was never better stated than in an address by Professor Graham Taylor, recently reprinted from the Proceedings of the Association of American Colleges, 1925. Professor Taylor spoke on *The Social and Civic Responsibility and Opportunity of American Colleges and Their Graduates.* It was a memorable address, and we wish we could print it in full, but these words ought to be burned into the consciousness of every student in America. Professor Taylor said:

When I first came to Chicago and offered to lend a hand at Hull House, I met a Russian Jewish citizen of this city who in every direct language asked me if I knew I "owed whatever I could do for the great laboring masses of this city." I never had been challenged so before. I hesitated in my answer, but he did not pause. He said, "While we who are as capable as you may be to acquire culture and have perhaps as great a desire to do so, are laboring, we are buying for you the leisure to learn." I never was taught, nor ever once thought that my leisure to learn was more or less at the expense of those whose labor for existence allowed no leisure to learn. Later I found that this man could make good his claim of desiring culture, for he asked me if I could not get him a position as ticket-taker on the elevated railroad to work at night. As he was an expert craftsman, I said, "You want no such monotonous job as that." He said, "Yes I do, I want to work at night, because perhaps from one to three o'clock in the morning I would have a chance I never have had in all my life for consecutive reading."

Professor Taylor records a similar incident concerning his son. He adds:

My son went to Harvard University. He was followed by a letter from a Chicago working boy friend, saying how much he missed him because he loaned him what he called "a hearing ear." But then he drew himself up to full stature to give his friend this reminder: "Do not forget that your education at Harvard is costing a great deal more than you or your father will ever pay for it. Therefore, return in glorious light for all the oil that is being poured into the lamp of your life."

Nothing learned at that university could sink more deeply into the consciousness and conscience of a student than this man to man reminder of the ethic that learning owes something to labor.

In Brief

Self-worship is the worst perversion of fine feeling.

* *

Written in Jerusalem, friendly greetings come to *The Congregationalist* from Dr. Morris H. Turk, of Portland, Me. "The Holy Land is well named," says Dr. Turk. "It is a revelation."

* *

The forty-second annual session of the Texas Congregational Conference, held recently at Fort Worth, attained, in one respect at least, a notable and possibly an unrivaled distinction. It registered 100 per cent. in attendance, every minister and every denominational officer in the conference being present.

* *

In the death of Dr. Samuel H. Kirkbride recently the American Bible Society lost one of its most distinguished secretaries. Dr. Kirkbride's most distinctive service was in the Southwest, in New Mexico, and Colorado, where he went at first for reasons of health. Later he was transferred to the Northwestern Agency and in recent years made his home in Evanston, Ill.

* *

Other denominations are working out merger plans. The United Lutheran Church is endeavoring to merge five boards representing home mission interests into one "Board of American Missions." The general plan has been approved by a joint commission representing the five boards and it is expected that details of reorganization will be completed by the end of the year.

* *

Among the honorary degrees of D.D. conferred last month of which the recipients were especially worthy were those received by Rev. Enoch F. Bell, editorial secretary of the American Board, from Middlebury College, by Rev. Alden H. Clark, American Board missionary to India, from Amherst, and by Rev. Frank W. Hodgdon of the Pacific School of Religion, from Dartmouth.

* *

What is a "Nixie"? It is an inadequately addressed letter which requires directory service before delivery can be effected, and this service costs Uncle Sam nearly $2,000,000 a year. Of the 200,000,000 "nixies" mailed last year, 21,000,000 went to the Dead Letter Office. A remarkable statement in connection with the poor and inadequate addressing of letters is that annually about $3,000,000 in checks, drafts, and money orders never reaches intended owners.

* *

Dr. Charles Christopher Mierow, dean and acting president of Colorado College for the last two years, has just been elected president. Dr. Mierow is a Congregationalist, and was born in New York, June 16, 1883. He was graduated from Princeton in 1905, and taught the classics in Phillips Academy, Andover, 1908-09, in Princeton 1909-16, and in Colorado College since 1916. He is the author of a number of books on Greek and Latin studies. The announcement of his election as president at Colorado College commencement was received with enthusiastic approval.

The "Inferiority Complex"

WHILE the editorial, *Suppliants!,* in a recent issue of *The Congregationalist* has evoked strong approval from outstanding leaders in our fellowship, it has proven a choice morsel for our neighbor of the *Christian Register* (Unitarian) who seems to be confirmed in the conviction that the surest way to display his liberalism is by questioning the liberalism of other people. It is something of a distinction to be included with Dr. Fosdick, Dean Brown, Dr. Arthur Parker Fitch, Dr. Henry Sloane Coffin, Dr. W. P. Merrill, and others, who in recent months have been judged before this high tribunal of the *Christian Register* and found wanting.

But let us come to the point. Our excellent neighbor, whose belligerency we find amusing, though we admire his solid worth, says in the *Register* of June 11, under the heading, *A Theological Note:*

At last, *The Congregationalist* is stirred to a theological disagreement. We have wondered how long its avoidance of doctrines would last. It cannot resist an objectionable sentence in Dr. Frothingham's centenary sermon, when he said, "We are disciples of a Master; we are not suppliants." Our neighbor editor defends the suppliant idea. He quotes the song:

"I am coming to the Cross;
I am poor, and weak, and blind;
I am counting all but dross;
I shall full salvation find."

That has real vital meaning for many individual Christians, he says, and it is "the attitude of suppliants to a Savior." He implies that even liberals hold to the suppliant theology. Some day we are going to ask, in the name of common sense, Who and what is a liberal? If a liberal can sing that song, we are not liberal. It is a trashy poetical rendering of the substitutionary atonement. It is an egotistical pursuit of safety first,—nothing but "I." It is a preposterous and sicklied prostration of a being so mean and low down that he could not possibly think up even those pathetic lines. It is all bad.

Not a Unitarian on the face of the earth, we declare, would sing such a hymn. Our doctrine spends no time coddling an inferiority complex. Such as we are, we are sons of God and it doth not yet appear what we shall be. So we would live,—erect, just, true, without reproach, without remorse. For our aim also is to be masters of life.

We were minded, at first, to give no other reply to this outbreak than a reference to a certain parable of Jesus, and a certain publican who smote upon his breast saying, *God be merciful to me a sinner.* Jesus seemed to commend this man, in contrast with the Pharisee who had been assuring God that he was "erect, just, true, without reproach," etc. But this seems to have been all wrong. The trouble with this humble and contrite publican, according to our brother editor, was evidently that he was "coddling an inferiority complex." St. Paul, also, wrote something rather disconcerting to this superman, captain-of-my-soul conception of religion, notably I Cor. 1. But, of course, one recalls that the superman type of critic has discovered in these latter days that Paul, too, was suffering from "an inferiority complex." What a horrible thing to suffer from! A recent writer has explained that this was likewise the trouble with Abraham Lincoln!

Seriously, however, these words in the *Christian Register* do call for a word of positive reply even if their implications seem sufficiently absurd. It is ridiculous to suggest that *The Congregationalist* is unduly anxious to avoid theological disagreement or is unconcerned about matters of doctrine. Our editorial columns and our mail bag disprove any such notion.

We have, however, persistently refused to regard any inherent sanctity as attaching to theological disagreement. We are far more concerned about promoting agreements and points of contact between professing Christians of various types, tempers, and opinions, than about emphasizing differences, or encouraging belligerently controversial attitudes.

And this attitude, contrary to our contemporary's rather ungracious assumption, arises not from any futile complacency and desire to be at peace. It is the direct and consciously developed expression of what we conceive to be the deepest and most essential doctrines of the Christian religion. Our whole course, in policy and utterance, is founded in the most thoroughgoing fashion in *doctrine,* and far from being careless about doctrine we lay the most profound emphasis upon it.

But what is Christian doctrine? Or what are the deepest and most essential doctrines of the Christian religion? Christian doctrine has its sole and adequate basis in *love.* The essential doctrines of the Christian religion are the doctrine of redemption through the love of God, and the doctrine of the redeemed life and of the redeemed society as established in brotherly love. These doctrines in their very essence make for unity, agreement, understanding, or where these are lacking, for patience, magnanimity, liberty, and hope.

To be faithful to these essential doctrines of divine, or redemptive, love as the source and basis of all holy living, and of brotherly love as the expression of that life, seems to us far more important than to be known as "liberal" or as whatever the *Christian Register* calls those outside the pale. For us love is the only liberalism, and from that, thank God, in its exclusive and truly fundamentalist zeal, not even the *Christian Register* can cast us out.

We should like to know what certain Unitarians think about these matters. If we are not mistaken, the editor of the *Christian Register* has quite as seriously misrepresented the attitude of many in his own communion as he has our own position. He declares that "not a Unitarian on the face of the earth would sing such a hymn" as that to which we referred. It may be recalled that our editorial distinctly suggested the limitations of that hymn. Manifestly it lacks the depth, dignity, and grandeur of such a hymn as that of the Unitarian, Sir John Bowring: *In the Cross of Christ I Glory.*

But we did emphasize the reality of the experience of the humble, contrite, *suppliant* soul, that that hymn even in its possible crudeness and emotionalism had been used to express. If we mistake not, it was very much this spirit that found expression some time ago in a very notable article, *The Conversion of a Sinner,* by a Unitarian layman.

Possibly the *Christian Register* may assure us that Philip Cabot, also, was "coddling an inferiority complex" when he wrote that article for the *Atlantic Monthly.*

From Our Western Editor

Every fellow is prone to think his own task more difficult than any other, and naturally so. He is the fellow who must face in his own task the difficulties that are perhaps entirely unknown to others, difficulties that often hide any romance which might inhere in the task itself. I was a pastor for a good many years and have now been a secretary for a considerable time, so that I have a

Rev. James M. Lewis

fair acquaintance with the tasks of both ministers and laymen. My experience leads me to believe that the task of the minister is perhaps the most exacting of any of the tasks that men undertake. It seems to me no other work makes such severe demands upon the physical and the mental, upon character and emotion. A secretary hears the story from both the ministers and the churches. Ministers not infrequently confide to the secretary the supreme difficulties that they are facing and a good many church members complain to the secretary about the supposed failure of their minister. The secretary comes to know in an intimate way how much of real manhood and sacrificial life is being poured out upon our churches through the lives of our ministers. Knowing this, I am trying to say that the ministry is the task of tasks.

Two ministers serving in the Middle West have just completed thirty years' service in their respective fields. This is such a notable achievement under the conditions of service in Western churches that we should take note of it. June first the church at Sandwich, Ill., celebrated the thirtieth anniversary of the pastorate of Dr. James M. Lewis. "Jim," as we call him, is a native of Delaware County, Indiana, and had his college training at De Pauw University, where he received the De Pauw prize in oratory. He and the Hon. A. J. Beveridge are the only two who have received this prize undivided.

Upon graduation he became minister of the new Burlington Circuit in the North Indiana Methodist Conference and after two years entered Boston University for his theological course. He received the degree of Doctor of Philosophy in 1895 and during his student days served as pastor of the Congregational Church at Fairhaven, Mass. He then returned to the North Indiana Conference and was pastor two years at Dunkirk and two years at People's Church, Indianapolis, and was called to Sandwich in 1895.

He has during these thirty years given outstanding leadership in constructive thinking in religious education and in denominational loyalty. He is a clear thinker and a discriminating and forceful speaker and has been one of our most helpful leaders in all that has made Congregationalism distinctive in the state during his pastorate. He has been moderator and preacher of the State Conference, has served again and again on the State Board of Trustees, and has made his local association an example to the country in its program, its finances, and in the oversight given to its churches. During all these years Mrs. Lewis, who is a gracious, refined, resourceful personality, has made their home influence as great an asset in the community as the influence of her husband has been in the state.

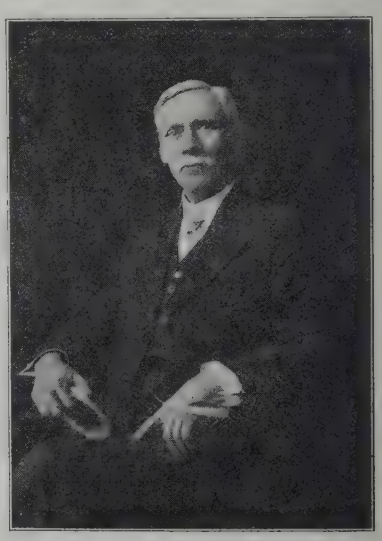
It is not too much to say that every great movement in the Sandwich community during these years has found leadership in whole or in part in Dr. Lewis. At the spring meeting of his own Association and at the State Conference meeting held in Chicago, he was given an ovation and presented with books and other testimonials as an expression of the admiration and affection of his brethren. The Sandwich Church has just finished a week of celebration of the anniversary, and among other fine things done was the presentation to Dr. and Mrs. Lewis of a generous purse of gold. Those of us who have known Dr. Lewis during these thirty years can recall that when he began his pastorate he was deemed somewhat radical, but he has served long enough to know that his radicalism has been adopted by the rank and file of our churches. With the exception of the late Dr. Goodwin, pastor of the old First Church, Chicago, who served thirty-three years, Dr. Lewis' pastorate in Sandwich outranks any other in length.

* *

Dr. Charles H. Phillips of Jamestown, North Dakota, is the other honor man whom I have in mind. In one particular I think he has had a more difficult task than has Dr. Lewis. To my notion if a man had done nothing else than live in North Dakota for thirty years he is entitled to a gold medal. Perhaps all of us remember the story told of the boy who the night before his parents moved to North Dakota, closed his prayer with these words, "Good-bye, God, we're going to North Dakota." Dr. Phillips has stayed thirty years and I have never heard him complain of the climate, and he has blessed people every day of his stay.

Dr. Phillips was born in Fairfax, Va., and while he was very young the family moved to Cambridge, Ill. He became a member of the Congregational Church at Cambridge at sixteen years of age. He took his college course at Hamilton, Clinton, N. Y., and graduated from Auburn Seminary in 1885 and was shortly afterward ordained to the Presbyterian ministry. He has had two pastorates, both in North Dakota—one of ten years at Cummings and Buxton and the other at Jamestown. He came to Cummings in territorial days under a commission of the American Home Missionary Society. In those pioneer conditions he voiced a modern message and has kept a steady emphasis upon the real essentials of the Christian life. He has manifested a tolerant and sympathetic spirit that has endeared him, not only to his own community, but to the people of many surrounding communities. Among the large number who met to do him honor on his thirtieth anniversary were Protestant, Catholic, and those representative of no religious belief. One of the best addresses was made by a Roman Catholic priest, who said of Dr. Phillips, "His kindly word and deed have made life sweeter for us all."

Dr. Phillips has given himself in most conscientious pastoral service, not only to his own church, but to his community and his county. His health has never been robust, yet no journey has been too long, nor service too difficult for him to render. He has filled every office in the gift of the denomination in the state, and has been known as one of the most loyal and devoted of our fellowship. At the same time he has done everything that he could to bring about harmony among the denominations and to develop a spirit of church co-operation. During these thirty years Mrs. Phillips has made his home a real refuge, not only for her husband, but for the members of the Congregational constituency at large, who have had



Rev. Charles H. Phillips

occasion to visit Jamestown. Other roses bestowed upon him in addition to the one given by the Catholic priest were, "Pastor of Stutsman County; friend of ours; Dr. Phillips has not been a pastor of Jamestown

(*Continued on page* 19)

The Progression in Our National Hymns

"America the Beautiful" the Latest in a Noble Line

By William Allen Knight

(EDITORS' NOTE—*Just thirty years ago a coincidence occurred in the columns of "The Congregationalist" which is now of historic interest. In the spring of 1895 (March 28) an article was here published in honor of Samuel F. Smith, author of "America," then in his 87th year, in connection with a public tribute then paid him. In the summer of that year (July 4) this paper published "America—By Katharine Lee Bates," beginning, "O beautiful for halcyon skies." Changes in various words and lines were afterward made by the author, perfecting her work; but in form and spirit the stanzas were those of her now famous "America the Beautiful." In the following autumn (Nov. 18) "The Congregationalist" published an article entitled "The Passing On of Samuel F. Smith," his death having occurred two days before. This coincidence clearly shows an impressive fact not generally known. The new national song, now so widely prized, appeared just when the author of the older American classic was receiving public honors and ending his days. The following article celebrates this thirtieth anniversary of the publication of "America the Beautiful" by showing the remarkable succession in our great national songs.)*

THE author of *America the Beautiful*, our latest treasure of national song, is now retiring from her Wellesley College professorship after forty years of service. This is a fitting time to appraise her gift's intrinsic value. *The Congregationalist* may well be chosen for doing so, since this jewel song was first set in array in its columns, now thirty years ago.

The excellences of this song, subdued as they are to utmost simplicity, are obvious. Why, then, attempt appraisal afresh? Because to see these only in and of themselves is to miss this gift's highest worth and meaning. For this song really registers a progression in our nation's thought and life —an emerging into a larger and finer outlook—and does so in a manner nothing short of the ancient prophets' way in voicing divine revelation. Indeed, the hall-mark of master workmen on all our great national songs is the same—registry of the spiritual outlook and discernment in their times.

It is when viewed in sequence and contemplated in comparison with the other major songs of America, bequeathed to us from bygone periods of our nation's life, that the highest charm of *America the Beautiful* is seen and adequately prized. No words can more surely guide to discernment of the progression registered in our national songs than these from a song of Israel: "There is a river, the streams whereof make glad the city of God." Such a river flows through them all. How its streams broaden and deepen in its ongoing!

"THE STAR SPANGLED BANNER"

The long struggle for independence—"the period of weakness," as John Fiske called it—was at last winning full recognition when, in 1814, Francis Scott Key, while watching our flag "through the perilous fight," scribbled on the back of a letter, *The Star Spangled Banner.* Its abounding war-time phrases visualized actualities of life for two consecutive generations of Americans. That song out of a long-vanished past has become evermore electric in American life. We spring to our feet at the first sound of its music!

But even in that chief song handed down from embattled early years, what do we find? At the end of its throbbing valiance, "the heaven-rescued band" is enjoined to "praise the Power that hath made and preserved us a nation"; and, sure of conquering "when our cause it is just," their motto shall be, "In God is our trust."

Thus, in our earliest national song permanently cherished, the "river" of trust in God as just and powerful, as making and preserving us a nation, shines out. Not very broad in those days? Deep it surely was—deep as human heroism in loving freedom and daring to achieve it through suffering can measure. "Our fathers trusted in Thee; they trusted and Thou didst deliver them."

"MY COUNTRY, 'TIS OF THEE"

When, in 1832, Samuel F. Smith, a student in the seminary on Andover Hill, wrote the second of the national songs now immortal, it was in a notably different strain. He sang of a "sweet land of liberty"—sang of love and rapture for its historic and its natural charms. He sang in terms of New England, to be sure; but he sounded such a pæan in praise of the secured blessings of liberty that our people everywhere caught it up and have proudly sung it to this day—in far regions of which "the Pilgrims" never dreamed, in teeming cities and sparse prairie hamlets where "rocks and rills, woods and templed hills" are for the most part hardly more than dreamed of.

In this "sweet freedom's song," the "river" is again seen, shining out in the last stanza as before. It is broadened now—its streams make glad the city of God. "Our fathers' God" is "author of liberty"—"our land" is "bright with freedom's holy light"—that it may continue so, "Protect us by thy might, great God, our King!" The deliverer is now the benefactor. "Happy is the people whose God is the Lord"!

But, broadened as the river now was in the abounding blessings of a land of secured liberty, a dire wrong was submerged in its bright expanse. There was not liberty for all! Millions were slaves. Because of that, the nation itself at length neared wreck. Was God to "make and preserve us a nation" and be the "author of liberty," only to watch his handiwork drive headlong to ruin because of a huge wrong imbedded in its life? The submerged wrong must be cleared away by deepening the river—only by deepening the river!

"THE BATTLE HYMN OF THE REPUBLIC"

Another national song, registering this august progression with amazing exactitude, was sounded in 1861—sounded now in a woman's soul, being in effect an annunciation of "a new birth of freedom." When Julia Ward Howe, after seeing hosts of men in the light of camp fires near the nation's capital, arose from her bed that night to scrawl on chance paper the rhythmic words so strangely sounded amid the darkness in her brooding spirit—then, as truly as ever of old, "The Lord thundered in the heavens, and the Most High uttered his voice."

The Battle Hymn of the Republic is the deepest-going of our national songs. No last-stanza turning now, as in the two earlier songs, from the braved terrors of war or delight in the blessings of peace to God as deliverer or benefactor. From first line to last, "The Lord on high is mighty." In every line the master word is "He," "Him," "His." Throughout, in ceaseless reverberation, He is an ongoing God—"His truth, His day, our God is marching on." Deeps never approached in the two older masterpieces are fathomed now—by vivid flashes, unsparingly varied and repeated, of God as dauntless in requiring righteousness that does away with wrong—by an ethical personal ennoblement that cries back to his sounded trumpet, "Oh, be swift my soul to answer Him, be jubilant my feet!"—at last, after all "the fateful lightning" flashes, by the most tender outshining of love ever known! For, to leave nothing lacking, in this hymn glorying in God's resistless marching on against evil he will not abide, this old-time Unitarian woman sounds, for the first time in our national songs, the name of Christ—sings of the dying Christ, fathoming thereby the utmost deeps in the river of God's ongoing.

In the beauty of the lilies Christ was born
across the sea,
With a glory in his bosom that transfigures
you and me;
As he died to make men holy, let us die to
make men free,
While God is marching on.

When were the terrors of the Lord ever ended with more masterful lyric sweetness? Everywhere the loyal found this song registering their hearts' beating; they sang it, slavery was done away, and the nation saved.

After those days were over, a generation of vast vitality rounded out its life. It made marvelous material advances, developing the national domain, commerce, industries, immigration, means of travel, transportation, communication—developing centralized federal government to match it all. But still more wonderful were its advances in social consciousness and the accompanying moral urge. The "social gospel" gripped politics and legislation, education and business, literature and religion, as those thirty years went by. The glory of war faded in the glory of common life—of righting its wrongs and doing service in "social betterment." The

Golden Rule was the standard raised against "the rule of gold." Brotherhood was acclaimed as practical.

"AMERICA THE BEAUTIFUL"

As a planet swings into place on time, so came now another national song. It glimmered into first view in 1895. Few recognized it as planetary then; but when certain scintillations were cleared away—lo, its glow was discerned to be the same as the glow in our nation's new life! Katharine Lee Bates, standing on Pike's Peak, had seen "the glory of the coming of the Lord" in the new day! Her *America the Beautiful* registered the nation's new progression in outlook of mind and spirit with stellar exactitude and charm!

No New England localism now, in depicting America's natural delights or historic hallowing; but sweeping strokes envisaging the whole of our widespread land, deft lines epitomizing periods of far-ranging history. Not "the Pilgrims" now, but "pilgrim feet" beating a thoroughfare for freedom across the wilderness; not "fathers" of Colonial ancestry, but "heroes proved in liberating strife"—in all our wars; not rural charms alone, but "alabaster cities"—supreme ministrants now to our people's thought and life.

And the spiritual progression here registered? As each stanza opens with a phase of all-America portrayal, each closes with a phase of the social betterment urge of this new time—always distinctly religious, always beginning with the name of God. For "there is a river" still holds true. First—

"God shed His grace on thee,
And crown thy good with brotherhood,"

and this, the all-mastering motif, is reverberated at the close. Next, unflinchingly,

"God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law."

Next, patiently now, it is—

"May God thy gold refine,
Till all success be nobleness,
And every gain divine."

At last, comes the prophetic tenderness with courage!

"O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears."

For human tears can dim even alabaster! And they do now—they do, indeed! Is there any hope for the dimming of our finest and best by human tears—any reliance for social betterment that will wipe away human tears? Yes—"There is a river, the streams whereof make glad the city of God—"

"America, America,
God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea!"

The Author of a Great National Anthem

An Interview with Katharine Lee Bates

By Beatrice York Houghton

THE schoolroom was hot and crowded, and the clanging and roar of the city street came in at the open windows, making it difficult for the visitors to hear. All the morning the restless children had been droning over their lessons, listless and uninterested. In exasperation, the tired teacher asked, as a last resort:

"What shall we sing for our guests?"

Hands flew into the air, and fifty piping voices cried eagerly, "Amurrica the Beautiful. Amurrica the Beautiful! Oh, ple-ase!"

And now, as they sang, their eyes began to sparkle, and their voices became clear and earnest:

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved
And mercy more than life!
America! America!
May God thy gold refine
Till all success be nobleness
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

During the singing, I had been watching a foreign woman who sat beside me. Her shawl had slipped back from her head, and she stood quiet, listening intently. As the noble anthem came to an end, she turned to me, with tears in her black eyes.

"So goot, thad song," she sighed. "Who made it, lady?"

* *

I determined to seek out the poetess who had thrilled and inspired all America with her songs. It is not easy to break into Miss Bates' busy hours for an interview.

"A reporter with whom I talked last year complained that all I would speak about was my dog. I will try to do better for you," she told me, laughingly.

Miss Bates is a hard-working college professor, and what with her Wellesley appointments, her writing, and her hosts of friends, she has little leisure time. Finally, one day we arranged for the time between luncheon and the Symphony. I awaited her in her study.

It is a restful, peaceful place, Miss Bates' study. A long, low, cheerful room. Four huge, old-fashioned bookcases against the walls, and between them, open shelves of books. Books on the table, chairs, and couch. Books in a revolving case near the center of the room. A typewriter beside the great desk in one corner, and a dictionary on a stand. On the walls, pictures of Spain and Egypt. One unusually good water color; a marine by Woodbury. A dull green scarab fastened to the lintel of the mantel piece. Harmonious colorings in rug and curtains, comfortable chairs. The room is a combination of workroom and library, with an atmosphere which seems to whisper, "Here are born lovely thoughts."

While I waited, I could hear Miss Bates talking to Polonius, who has a perch in the window of the dining-room. This worthy parrot belonged to a friend who did not want him. Whenever people in Wellesley have pets they do not want, they send them to Miss Bates, who has described some of her many favorites in her book, *Sigurd*. Hamlet, the big collie, and an important member of the household, walked sedately in and coming over to me, laid his head upon my knee. But though trusting me this far, his eyes showed him to be uneasy and restless. Hamlet is a well-chosen name for him.

THE INTERVIEW

"I'm sorry to be late," Miss Bates said, as she hurried in. "I had a taxi, and left it waiting while I completed an errand in the village. When I returned for it, two of the college girls were there, and said they had to have it or they would be late to class. So, what could I do? Of course I let them take it. Consequently I must be busy for a moment."

Absorbed in some papers, she did not speak again directly, and I was glad of the opportunity this gave me to look at her. A calm face, rather tired, for life has not led her along easy paths, but lit with a spiritual glow that nothing can overshadow. I thought of some lines from her poem, *A Mountain Soul*. Though she had written this of her friend, Katherine Coman, it seemed to me that all unwittingly the author had revealed herself.

Remote she dwells 'mid her Celestial kin,
Rainbow and Moon and Cloud, yet none the less
Full many a weak earth creature shelters in
Her friendliness.

She comrades with the child, the bird, the fern,
Poet and sage and rustic chimney nook,
But Pomp must be the pilgrim ere he earn
Her mountain look.

Her mountain look, the candor of the snow,
The strength of folded granite and the calm
Of choiring pines whose swayed green branches strow
A healing balm.

"Now," she said, turning at last to face me, "what would you most like to have me tell you?"

"When did you begin to write, Miss

Bates?" I ventured. "People seem interested n maiden efforts. What was yours?"

"I never had any," she answered shortly. I was born and spent my childhood in Falmouth, on Cape Cod. Some of my poems eflect that atmosphere. My father, a minster, died when I was three years old. My lder brother went to work when he was ixteen, and by his self-sacrificing efforts I vas put through college. I have repaid the noney, but I never can repay his kindness. This preamble is to show you that I have lways had to work. Immediately upon my graduation I began to teach,—have taught ll my life, except for my four Sabbatical years abroad, and this past year at home. Never worried much about getting things published; was always too busy."

"But how about your first printed work, Miss Bates?"

"Oh, I suppose my maiden effort might be called the poem *Sleep*, published in the *Atlantic Monthly* during my sophomore year at college. Four of us were taken to call on Mr. Longfellow, and he was good enough to commend it. Then there was *Rose and Thorn*. The circumstances under which I wrote that story might interest you.

COMPENSATIONS OF QUARANTINE

"I had been closely occupied with my teaching. In the Christmas vacation of 1889 I went to Stamford to visit the daughter of Rev. Mr. Scoville. New Year's morning his two boys, one of whom has recently published *Stay-at-Home Adventures*, having poked over an old pile of clothing which they found in the woods, both contracted smallpox. The doctors said that it would be all right to go back to my classes, but when I arrived in Boston, I was met by a telegram saying that the smallpox was of malignant type. I was at a loss where to go. I decided to get lodging for the night and to see a physician in the morning.

"It seemed strange to be going about from house to house, asking a night's lodging. It was growing late, which added to the strangeness. But people were very kind; and the kinder they were, the more anxious I was to find their rooms unsatisfactory, as I did not think it would be right to give such nice people the smallpox. Finally I came to a house where the woman was so disagreeable, so suspicious because of the late hour, and so exorbitant in her charges, that I felt if she contracted smallpox it would serve her right. I stayed in her house.

"I saw my doctor in the morning, and soon afterward I found myself ensconced in two attics—one for myself, and one in which my things were to be fumigated. Twenty-eight days lay before me to be spent in idleness, and I had never been idle. I was appalled at the prospect. To make matters worse, Mr. Scoville, endeavoring to be kind, had tucked a quantity of honeycomb into my trunk, which was forwarded to me. Of course it had broken all over my belongings!"

Miss Bates paused, a humorous twinkle in her eyes at the memory of that experience. Presently she went on:

"My vaccination was effective, and my friends wrote me letters bidding me a last farewell. Some of the letters were absurdly gloomy. I grew demoralized. Reading was my only refuge, and presently in *The Congregationalist* I found the notice of a prize contest. I sent out for a stock of writing materials. At last I had something with which to occupy myself, and I worked hard over the story. It took the prize of seven hundred dollars. Not much money nowadays, but it seemed a small fortune to me. On that money I took my first trip abroad.

"Though from undergraduate days I occasionally printed verses, as well as stories and essays, in various periodicals, my first published book of poems was issued only ten years ago. Meanwhile I was writing what publishers asked for—text-books, editions of English classics (over twenty of those), an account of the early English drama, a history of American literature.

"There were travel books, too, as an outcome of the years abroad—one about England and two about Spain. There are two more coming. I have a deep love for Spain, which is only exceeded by my love for England. Miss Coman and I drove through the western counties one summer, all the way from Gretna Green to Land's End, while I was writing up the literary traditions of these sections. But most of my many months in England have been spent in her libraries, the Bodleian and the British Museum. My most laborious book, and naturally the one least read, a study of that red-faced old worthy, Thomas Heywood, used to anchor me there. As for poetry, *America the Beautiful* had gathered up all my adult poems to 1911 that I cared to save, and five years later I collected my children's verses into the volume, *Fairy Gold*. Then there is *The Retinue*, which contains war poems and some nature poems. A group of poems in remembrance of my friend of friends, Katherine Coman, is ready; but these touch my life so deeply that I may decide to issue them privately, though I want them accessible to all who cared for her."

She would not talk a great deal about *America the Beautiful*. She and some friends had gone up Pike's Peak and the vision from that great height exalted her soul into poetic fervor. The wide stretches of country—her country—the dizzy height which set her above it all, gave her a God-like inspiration, and the lines which came into her mind were remembered, afterward to be set down. And now, with three others, it ranks as a national anthem. Not only do children spontaneously love it, but all true Americans are swayed by its rhythm and the grandeur of its phrasing. It has been set to music by over fifty composers; and of all the melodies it has inspired and to which it has been sung, perhaps the favorite is the beautiful hymn tune known as *Materna*, which stirred the foreign woman into questioning me.

"And now I must go," announced Miss Bates. "Perhaps I should have been more formal and conventional in my answers to your questions."

But Miss Bates had given me something infinitely more precious and interesting than she realized, in letting me glimpse her real self. I had seen Katharine Lee Bates, the woman, unselfish, indefatigable, with time for her pets, her students, her travel, her friends, and writing poetry which is destined to live. In spite of everyday care and drudgery, in spite of her experience of trouble and despair, Katharine Lee Bates has never lost her unconquerable spirit; she has never lost sight of "the purple mountain majesties above the fruited plain."

For lovely is a mountain, rosy-lit
With dawn, or steeped in shadow, azure-hot,
But loveliest when shadows traverse it
And stain it not.

Parables of Safed the Sage

The Parable of the Millionaire-Washerladies

There was a Ship whereon I sailed, and Keturah with me. And we were many weeks aboard. And there was on the Ship a Laundry where we might send our Clothes in hope that sometime we might receive them back again clean. But as the winter passed by, and the summer came on, the Clothes Accumulated, and the women who wrought in the Laundry were Overwhelmed. And the heat therein was great. And the women who were Passengers began washing out their own Stockings and Handkerchiefs. And the Stockings they hanged up to dry, and the Handkerchiefs they plastered up on their mirrors to dry and then folded them neatly. And some of them borrowed Electrick Irons and laundered their own Dresses and the underwear of their Husbands.

And Laundry Work among Prosperous Women grew to be a Very Popular Indoor Sport, almost as popular as Bridge, and even more useful.

And it became a Frequent topick of Conversation, so that they inquired one of another, saying, Didst thou launder that dress that thou hast on? And they were very proud to answer that they had done so. And in well nigh every Cabin was stretched a Clothes Line, and when ladies appeared on deck a little late, they said, I have been washing out our Underwear, and it is just Lots of Fun, and the Garments are all hanged up and drying, and behold, they look fine.

Now Keturah did her full share of this with the wives of the other Millionaires, and she also enjoyed it. And she had come prepared with a dozen little Clothespins for use in such emergencies.

And I thought as I heard the women talking about their Laundry Work and telling with pride how well it had been done, that it would be well for some of them if they would keep up the habit, after their return home.

For I have known women, and some men, who had nothing to do but to sit down and think about their Health or their Sorrows or how Overworked they were, and I could have wished for their own souls' good and their friends' comfort that they had done their own washing. There be many women and some men who would get joy and health out of daily dozen exercises on the washboard. For few people break down through overwork, but multitudes get sick feeling their own pulses and they break down through having too little to do.

A Matter of National Honor

Have We Fulfilled Our Obligation to the Indian?

By William B. Pinkerton
Mission, South Dakota

IT is the Fourth of July. I am a missionary, a man whose concern it is to interpret to a race of men untutored in modern and civilized ways the ideals of Christian America in faith, in morals, and in worthy and profitable conduct of life. In my home there sat two days ago a genuinely noble-hearted Sioux Indian, an ordained priest of his church, thoughtful, sincere, patient of spirit, and not uneducated. He spoke of some present trials and of days now gone forever for the Indian. He told how his wife made bitter warfare on flies, against which a great, rich people had not been able sufficiently to fortify his home. Then with some, perhaps unintended and unconscious, pathos he told how once in the past his people were able to often change the camp, to choose clean and shady places to abide in, by cool flowing streams, how flies were unknown, how the tipi was ever well ventilated, and how the people were well and tuberculosis and many another scourge were unfeared. In the manner of his speech was no hint of accusation. He is sincerely loyal to the Christian faith he has received and preaches. But none the less there wrestled in his soul the unreconciled factors of a great problem.

The large outstanding factor of it is expressed by the word "dispossession." So my friend felt it. The white man now has those pleasant camping places—most of them. It is literally true. For three centuries this (to the Indian) cruel process has been going on. From the fertile valleys of the eastern coast, from the forested regions of the east central regions, from the flower-decked prairies, from the vine-clad, sunny vales of the Pacific slope, from nooks and corners, windswept plateaus, and dark vistas of tall firs and pines, the resistless movement of an advancing civilization has swept the Indian. It is useless, perhaps, to try to recount the wrongs inseparable from the process. The pen of Helen Hunt, flaming from the vehemence of a woman's instinctive revolt against injustice, told a little of the story, of a ruthless greed, of broken treaties, of suffering men and heart-broken women,—told it as it can never be told again, and the nation has all but forgotten the tale.

The Sioux

And do we dare hope that today this modest effort can turn a few thoughtful minds to a present-day instance of this process? It concerns the Sioux, once sturdy, self-reliant occupiers of an empire. In Iowa, Nebraska, the Dakotas, Minnesota, and in fringes of Wyoming and Montana they made their camps. They thought—and white men confirmed the thought—that the land was theirs. To this day they feel it so. But they could not escape the encroachment of the advancing frontier. The Sioux also must be driven back. From Iowa and Minnesota across the Big Sioux. From Nebraska almost wholly, from all but a fragment of eastern Dakota, from the Black Hills, from the Yellowstone, to a reservation with meets and bounds, the Great Sioux; then from wide areas of that to lesser reservations, contracted and local, and then—what, it seems, may become the means of a final exploitation of the Indian's land—to the individual allotment.

Think for a moment of the child-like native, son of his own wide nature empire, forced back step by step until at last he finds himself cooped up on a tiny bit of land, mayhap miles from anywhere, just 160 rods square. What matters it if it be the finest of soil, out of which a stolid German or a canny Scot would grow rich! What does your red man know of that? The long winding valley he knows, with its singing current, the shaded bottom lands for his ponies, the scrub-oak copses of the coulees, covert of wild fowl, the swelling upland dotted brown with buffalo; but this absurd thing, the allotment, far back there on the flat, no water, no wood, no shelter from storms of winter or hot blasts of summer, and there out of that bit of land the Indian to make his living! I remember, and I do not wonder at it, how strenuous effort and what measure of subtle force at the paying teller's window of the Agency it required, ten years ago, to compel the Indian to leave the camp in the valley by his loved stream and go to his allotment. Logs for his tipi he must haul, maybe for miles. Water he must get as he can. He must have a barbed wire fence, abomination of the Indian only more than of the white man. It is not home, it is a place to stay when he cannot be elsewhere. The allotment is just another form of the irresistible compulsion.

On the Rosebud are about eight thousand of these allotments. Most of them contain 160 acres each, some 320 acres. Every man and woman and every boy and girl over seven years of age has or has had his portion. Normally each allotment is held by a trust patent in the care of the Secretary of the Interior pending the time when the allotee shall be adjudged competent to hold his fee title. Thus the Indian is supposedly safeguarded in continuing possession of his tiny bit of the once imperial common domain.

But—and must there ever be a "but"?—with the allotments made, there was a surplus of land! What to do with it? What but to sell it to the white man. Get the Indian some money. So that was done—nearly twenty years ago in Gregory County, fifteen years ago in Tripp County, eleven years ago in Mellette County. The homesteader appeared. On the Indian's old trail and camp site now are farms, fences, houses, barns, towns, and railroads. The newcomers are industrious, thrifty, successful. They are not content with the homestead, they are land hungry. By lease, by purchase, they take over more land. They pay good money. The Indian once rich in land becomes rich in money; funds accumulate to his credit. The Indian who knows not this new-fangled value of the land as does the white man, does soon learn the value of money. It can be spent. It will buy many things, from a bauble or a meal to a shining automobile. So the bargain counter for land is popular with both sides. On the one side is the eager and often shrewd and sometimes dishonest white man, land hungry; on the other side is the red man at his real estate tether's end, ready and often eager to sell his last fragment of the old, inexhaustible, and wondrously rich domain, to sell it for a price in money which may, indeed, be fair in the market but which to the Indian will mean six months or a year of comfortable living and then poverty and drifting, unless perchance, he can turn temporarily to another piece of land. For in each family, you see, are two allotments, the father's and the mother's. There may also be inherited land, a deceased child's or a parent's. These inherited allotments are more readily salable, and it is these in the main that at present are on the market. But not wholly so. In the last few years hundreds of living allotees have sold their personal holdings and 95 per cent. of all the allotments would be sold if the fee titles could be got. Of the eight thousand allotments on this reservation probably one-fourth have already passed into the possession of whites.

And the funds are gone. Not a dollar of Rosebud tribal funds remains on deposit to the credit of the tribe. On the average, within a year of the sale of individual tracts of land the money so obtained is gone, and thus it is constantly more menacingly true that the present allotees are on their tiny bits of land, there to stay and there to dig to get their living, or to sell and live riotously for a time and then to beg or to starve.

Right there is the opening today for the missionary to the Rosebud Indian. That red brother is at his last ditch. The white man should realize that he has dug that ditch. Now will he help the Indian over it?

It is the Fourth of July. The day marks a great gift of freedom to a nation. But it has little vital meaning as yet to the Sioux. What I have written means that since 1868 this once free man has been coming into a subtle bondage, the burden of which he is now beginning to feel. He is impatient for more liberty. He reads of proposals to "turn the Indian loose," and he thinks he would like to be turned loose. As any man, he wants freedom. But he does not know, for we have not taught him, that liberty comes from within. It means self-adjustment and efficient adjustment to environment. In our civilization it means intelligent and rewarding work in agreement with the world around. And that the Sioux Indian on his allotment has not attained. The nation has no more sacred duty than to give to the Sioux whom it has driven back into this last corner, the allotment, the freedom which can only come from the skill and habit of successful toil. In plain words, it must help him to keep and to farm his land.

The Roman Catholic and Protestant Churches

I. The Catholics Look On

By Professor Daniel Evans, D.D.
Harvard Theological School

ONE unexpectedly interesting and significant feature of the present theological controversies in some Protestant churches is the way the Catholics look on, the remarks they utter, and the lessons they draw. The secular press has contained some striking articles by them and one religious organ of the church has run a series of front-page articles, with editorial comment. The Catholics look on, not simply upon those parties and churches in controversy, but upon all the Protestant churches, and observe many things, and make the most of them for their own educational purposes. It is well to realize that we are always under their observation, and it is worth while for us to look upon them, too. The observed should become observers.

As one reads these articles and editorial comments, he finds that there is not a little self-congratulation. The Catholics are not like those other religious folk, in grave controversy. They are not like them uncertain about some things, differing in many things, and without any one authority to give them certainty in all things, and settle their differences. They are not subject to modern intellectual influences. They have the faith, the deposit of truth, and the infallible interpreter, and so they are safe and quiet. One, however, cannot escape the feeling that the reason there is no intellectual unrest, difference, and controversy in the Catholic Church is because effective means and methods are employed to prevent independent thinking and to crush it out if it arises. The old Romans made a desert solitude where they fought and called it peace. And the Catholic Church has done the same whenever independent thinking has arisen. Intellectual peace may come from stagnation, or from the free functioning of the mind in thinking the thoughts of God after him.

Nevertheless, as the Catholics look on, they cannot be altogether complacent. After all, their faithful are not so safe. They are exposed to these modern intellectual influences. They read the newspapers and the magazines and learn what other people are thinking. There is a free trade in ideas, however much the church may believe in, and try to carry out, protective measures. Catholics, like Protestants, come under the influences of modern thought. They discuss these matters amongst themselves and also with non-Catholics. They raise questions and do some thinking on these matters for themselves. Therefore the church scents the dangers involved. The leaders endeavor to safeguard them. They are frequently very much on the defensive. Much of their writings is apologetic in purpose. No intelligent man, however, can escape the influence of modern thought if he has an open mind and desires to prove all things and hold fast to the good.

We observe, too, that while there is more sympathy with the Fundamentalists than with the Modernists, yet both are considered to be in error. Neither the one group nor the other escapes censure; both are wrong; all outside the one holy Catholic Church are in error; they cannot but be misguided. And not only these two parties, but all the Protestant churches, even the Anglican, and the Eastern Catholic Church, also, are in error. They are not true to the faith; they are not loyal to the One Church; they are not faithful to the Christ. On the principle that misery loves company, we ought to have more sympathy with one another in our Protestant churches, while the Catholics look on.

The Catholics who look on think they alone have the faith; they alone are right; they alone can be certain on all matters of faith and conduct. Such an attitude cannot but raise many questions in our minds. There are some matters more fundamental than those now in controversy in Protestant churches. It may be well worth while to turn our thought to these more fundamental matters, to see if the Catholic observers are so right, and the observed Protestants are, after all, so wrong. Indeed, we shall discover that the primary reason for controversies in the Protestant churches is because there are many Catholic remainders in Protestantism, and if we were really thoroughgoing Protestants we would have few, if any, of these controversies.

Cambridge, Mass.

Universal Peace

By Nellie H. Evans

America, dear native land,
With strength of soul awake! arise!
Stretch forth to all the world thy hand,
And prove the pow'r that in thee lies.
The night is gone; far nations see
The shining heights of dawning day,—
Dear land of light and liberty,
Go forth and lead the upward way;
Bid every wrong and turmoil cease,
Proclaim the universal peace.

Long has Oppression's cruel weight
Wrought pain and anguish on the earth,
Grim-visaged war, low greed and hate
Have left their trail of death and dearth.
But now awakened conscience cries,
New visions speak the future good,
Dear land of ours awake! arise!
And sing the world-wide brotherhood.
Guide weary peoples to release,
Proclaim the universal peace.

America, dear noble land,
Thy gentle plains and verdant hills
Thy rocks and woods, thy waters grand
All speak with joy that ever thrills.
O Country fair, awake! arise!
To farthest isles reveal thy face,
Put radiance into saddened eyes,
Give freely of thy wealth and grace.
Dear favored land, thy love increase,
Proclaim the universal peace.

New Departures in Japan

Political and Religious Progress

By Hilton Pedley

WHILE Moroccans, Abyssinians, and Mohammedans are striking boldly for freedom from their white masters in Europe and Africa, the Japanese are intent upon quite a different problem, one that is of a domestic nature, but no less perplexing on that account. This problem is that of securing the maximum of individual liberty under a government of law and order, one which is founded upon the theory of an Imperial House established by Divine right and thus in theory above all constitutional or other restraints. The constitution is a gift from the Imperial Sovereign to his people and may be withdrawn at any time. Practically, then, those in high government positions are sweating under the by no means easy task of so stretching the imperial tent that a hustling nation of sixty millions can not only walk but even run and play within, and neither tear up the stakes nor burst open the sides.

The year 1925 will rank side by side with 1873, 1889, 1894, and 1904 in the matter of new departures. The first of these dates marked the complete break-up of the old policy of isolation and the end of feudal rule, the second saw the dawn of constitutional government in the Far East; the third witnessed Japan's successful bid for supremacy in the Eastern Hemisphere; the fourth hailed the nation as triumphant in her first great conflict with a mighty Western power; and today there is before us the unique spectacle of an Oriental people rejoicing in the newly acquired privilege of manhood suffrage.

The Treaty with Russia

Some quite remarkable things have happened within the past four months. After a rather stormy series of negotiations with Soviet Russia, during which it seemed as if a break might occur any day, late winter brought the news of a treaty ready for signature and ratification, and later still the final steps were taken, for which our rulers, as well as the man on the street, have felt exceedingly grateful. It meant a new outlet for large commercial enterprises, a return to the former convenience of travel across the Siberian plains to European lands, and it held out hopes of a new friendship for the power with whom Japan has had most to fear for many a long day, and because of whom she shed much precious blood just twenty years ago. But the result has not been joy alone. Anxiety also has followed, for not only the merchants of both lands but the thinkers of these same countries are to have a new opportunity. Soviet ideas will seek determined entrance into these islands, and a government already worried over the increasing influence of the proletariat is wondering whither the new order will lead.

It is not surprising, therefore, that while the gate has been thrown open, the fences have been strengthened, and guards have been stationed even at the portals. In other words, our authorities have said to their Russian friends, "You may come in freely but we shall exercise the privilege of deciding upon what you may bring with you, and one thing that shall be most closely watched is your communistic ideas. You may bring them to the border but our people will be instructed accordingly." Hence arose what is now well known as the "Peace Preservation Bill," and it has provoked long and sometimes bitter discussion in both houses of Parliament. It has passed, however, and appears to many to be a doubtful weapon for a government to wield in these days of democratic aspiration. Note the first article in the bill, for it is pivotal: "Any one who has organized a society with the object of altering the national constitution, or the form of government, or of repudiating the private property system, or has joined such an organization with full knowledge of its object, shall be liable to imprisonment with or without hard labor for a term not exceeding ten years." To some of us it would seem as if the government has imbibed Mr. Bryan's fear of evolution, believing that Japanese constitutions and governments were given in the first place by an almighty fiat, to question which would be a most impious act, and to change which would be possible only in the case of the eternal one changing his mind. It came out in discussion, however, that this did not exclude discussion of said subjects, provided the government's consent were obtained.

Manhood Suffrage

In contrast to the above, the new Manhood Suffrage law seems a veritable Magna Charta. Ten million people have been added to the electorate at one stroke, increasing the proportion of voters to population from five per cent. to nearly twenty-five. Property qualifications have been abolished, the voting age is retained at twenty-five, that of candidates increased to thirty, and a year of continued residence in a given place is required. Not yet do ladies come within the charmed circle. Stalwart pleas were made for their admission by parliamentary gallants, but the government smiled blandly and said, "Theoretically you are right. There is no objection *per se* to the fair sex having a vote, and should be none, but we think that the time is still unripe for putting this theory into practice. Another time, please." Thirty-five years ago the official attitude was very similar in regard to the higher education of women. It changed rapidly, however, and it may not be too much to hope that another decade will see an enlarging of the franchise to admit these same women, who, because of higher education, are beginning to forge ahead in business, professional life, and general scholarship. Titled personages, and all receiving help from their friends or relatives on account of poverty are ruled out. It is to be understood, of course, that the above privileges and prohibitions relate only to the elections for the Lower House. On May 5 a magnificent demonstration in commemoration of the promulgation of the bill was held in front of one of the large hotels in Tokyo.

Thus far in this article we have seen clearly that a tremendous change is taking place in our political and social environment, the full significance of which only time itself will reveal. In the face of increasing restrictions upon freedom of speech and action on the one hand, and the unprecedented extension of the voting power on the other, we may well watch closely the new program in the hope that it may make ample provision for both a large measure of individual liberty and a due observance of the laws of the realm.

Nor has the matter of an alien holding property been left untouched. In 1910 a bill permitting the purchase and sale of land actually passed both Houses, but because of the Korean amalgamation soon after, and the later upset caused by the terrible war, the necessary imperial ordinance was withheld and the bill never became law. In the present cases, also, such an ordinance will be necessary, and there seems to be no reason to doubt that it will speedily be forthcoming. There are certain conditions attached concerning which there is much criticism, but we have no time to enter into that just now. Ambitious aliens can quickly obtain possession of copies of the bill and act accordingly. We anticipate no covered wagon rush to a land whose waste places do not tempt even its own nationals.

The Empress of Japan at Doshisha University, Kyoto

Before turning to the religious world we gladly give a paragraph to the visit of Her Majesty, the Empress, in December, 1924, to the Doshisha, Japan's oldest Christian school, founded by the great Niijima, and now overflowing with nearly 5,000 students—boys and girls—in high schools, in colleges, and in the university. The visit had been long expected and was well prepared for. The president, teachers, and pupils were well coached for the occasion, even the subjects to be taught in her presence, the questions to be asked by the teachers in charge at the critical moment, the prayer to be offered by the president at the chapel exercises, being arranged for in advance, so that nothing unseemly should occur.

We were absent at the time but understand that everything went off without a hitch, that the imperial lady was more than pleased as the result of her short inspection, and that all present were much impressed by her gracious attitude and thoughtful consideration for every one concerned. And now, as I write, the arches are again going up, this time in honor of the Crown Prince and Regent, who is on an extended tour to this western part of Japan and whose imperial parents are soon to celebrate their silver wedding anniversary.

A Buddhist Celebration

In the religious world, various activities have either come and gone or are in course of prosecution. In Buddhist circles, our city was recently stirred by the annual gathering of the priests of the Jodo (Pure Land) sect to the most beautiful of all our temples. The occasion was the commemoration of the death of an ancient sage, and the ceremonies were impressively brilliant, drawing large numbers daily to witness the spectacle. In connection with Buddhism the experience of a few days ago may be interesting. Seven of us made a pilgrimage to a famous temple eight hours distant by rail, auto, and on foot. Situated almost 3,000 feet above sea level, and at the top of a winding pass that presented the unique sight of an almost continuous procession of pilgrims, it has the distinction of being the burial place of Kobo Daishi, a religious scholar, who some 1,100 years ago came home from a long period of study in China, and, wandering to this hill-top, proceeded to found there that mysterious sect called Shingon, which even today claims a host of followers and urges its believers to the attainment of a life from which all unworthy elements have been excluded, and the soul is at peace in those spiritual activities that a perfect reflection of the character of Buddha can produce. Moreover, this good priest, being of a practical turn of mind, introduced further the Japanese syllabary, which through the years has been such a boon to the uneducated masses unable to read the difficult Chinese characters, which at that time were the only vehicle for communicating ideas. And finally he brought about the union of Buddhism and Shintoism, which paved the way for a ready acceptance of the former in a land where hitherto it had been regarded in the light of a foreign intruder.

We spent a rainy Sunday at the temple. At 5 A.M. we attended morning chapel in the place of worship within our monastery. From 6.30 till 10 we listened to an exposition from a learned professor of the college near-by, of some of the teachings peculiar to the saint, and then in the afternoon two of us took part in the ceremony of initial baptism in one of the temples some distance away. It was called "The Baptism of Establishing Spiritual Relation with Buddha" and from the intense moral appeal at the beginning to the final ceremony of receiving on the head a thin bamboo stick dipped in water, was most impressive. It compared favorably with some High Church Episcopal and Catholic displays that we have seen. The reaching out of the Oriental for the spiritual, as opposed to the material, was finely symbolized.

Christian Progress

But our readers will ask, "What of Christian Movements?" These, too, are going on apace. First and foremost is the nationwide evangelistic campaign, organized in the fall of 1924 and put into operation in January of the present year. Scheduled to continue for six months ending with June 30, it looks now as if an extension of time may be necessary. Suitable times and seasons vary in different districts, so that it is impossible to have all activities simultaneous, and the program is fairly large. We are in full swing now, influential centers have been selected, and while there has been no attempt at the spectacular, fine addresses along Christian educational lines have been given and have received cordial and appreciative attention. The National Christian Council, or N. C. C. as it is commonly called here, has been organized for not more than a year and a half, and this campaign has been in the nature of a practical demonstration of unity on the part of many denominations in presenting the essentials of the Christian message.

The Christian Literature Society (C. L. S.), child of the Federation of Christian Missions, is no longer a new organization. Our own Dr. Gulick had much to do with its inception more than 20 years ago, and it has been much before our mission boards of America, demanding justly a whole-hearted support. At its annual meeting in August of last year, it was voted to transfer the work of the society to the N. C. C. just as soon as the proper adjustments, financial and otherwise, could be made. Negotiations have since been going on between the executives of both bodies, and the end is not yet. The move is a radical one and time is needed to accomplish the end in view. In the meantime the matter of a central building for practically all of our interdenominational activities is before us. There are signs that the near future may see our hopes realized in this direction, and considerable money is said to be available, but the details involved are of such a nature that it has been deemed wise to defer definite action till the annual meeting this year, when the pros and cons can be satisfactorily threshed out in council assembled.

Our older workers are fast passing away. January saw the going of Dr. Uemura, the outstanding leader of the Presbyterian Church, Japan. He was a member of that famous band of young men whom Dr. S. R. Brown of the Dutch Reformed Church gathered about him in the early seventies. He has been pastor of perhaps the strongest church organization in the land for many years, he was the editor of the denominational organ and recognized as one of our foremost writers, and he was prominent in interdenominational conference. He was singularly independent, sometimes hard to get along with, and in theological work preferred to establish an institution of his own to which he attracted a considerable number of bright young students. On the whole he was conservative in his views, but had his eyes ever towards the light. Verily a great man has fallen in Israel.

Our own Miss Barrows entered into rest on March 13, five months after she had departed from the land of fruitful labor for forty-eight years. She will long be remembered by those Japanese ladies whom she so carefully trained for years in the weekly Bible class, and who turned out in force to share in the memorial service held in the Kobe Church.

Kyoto, Japan,
May 13, 1925.

Sometimes

Across the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be.

And yet he smiles so wistfully
Once he has crept within,
I wonder if he hopes to see
The man I might have been.

—*Thomas S. Jones, Jr.*

ALONG OUR STREAM OF FREEDOM

(Ps. 126)

What minister is there who does not once in a while like to try his hand on another congregation than his own? And perhaps the people like the change quite as well, if not better! Perhaps that is one of the reasons why I recently accepted an invitation to spend a Sunday in Washington City. It was early in May, and in the metropolis there were few signs that spring had come. But a sweep down through the fields of Jersey, Delaware, Pennsylvania, and Maryland furnished sufficient life and color to impress the most skeptical that, although spring lingered in the lap of winter, we were not after all to have a summerless year. Arriving at the capital one is impressed immediately with the contrast between it and the metropolis. For one thing there is less crowding, less bustle, more open space, more breadth of street and avenue in Washington than in New York, and the change is most welcome. But on the Sabbath morning Washington is wide awake earlier than Gotham, where the custom of late sleeping on the Sabbath seems incorrigibly fixed. Early Sunday morning in Washington, after the Southern custom, the people are awake, and it is possible to have Sunday schools before the morning service rather than after. And that is good pedagogy, for the child mind is more active in the morning than in the afternoon.

Lincoln Temple

In almost all the northern cities colored Congregational churches name themselves after Lincoln. Certainly it is appropriate that in Washington, where Lincoln dipped his pen in the blood of his heart and wrote the Emancipation Proclamation, there should be a Lincoln Temple. I had the privilege of preaching there that Sunday morning in early May. It is located in the northwestern part of the city, where the better element of the Negro people are congregated. As I went on my way to church the streets were thronged with colored people on their way to their respective places of worship. They were well dressed, happy, and prosperous looking. Although the rain had come, the Temple was full, men, women, and children composing the group, with a great preponderance of young men. The chorus choir, well drilled, reverent and attentive, sang well. It was a Communion day, and it was worth going a long way to hear the choir leading the audience in singing, "I Want to Be a Christian in My Heart," while the elements were being distributed. The preacher of the morning found a hearty response in the audience as he endeavored to set forth the best way to overcome difficulties. What race has a better chance to develop character by overcoming difficulties than the black?

Howard University

Dr. Cravath founded Fisk at Nashville, General Armstrong organized Hampton at Old Point Comfort, and General Howard gave to the colored school at Washington his name. President Coolidge is authority for the statement that Howard University was begun in a prayer meeting, and in the First Congregational Church. It is located on a high eminence overlooking the colored section and the entire city. It has a budget of half a million a year, and enrolls over 2,000 students in collegiate, theological, medical, and law departments. It is the best equipped university in the world for the colored race. The Rankin Memorial Chapel is the place of worship for the university. A weekly vesper service is held Sunday afternoons, at which the fine

chorus choir usually sings, and an invited speaker is heard. It was my privilege to be the speaker for that day. I can bear testimony to the quality of the worshiping group as they responded to his appeal for men of culture, character, and consecration for service in every part of the land.

PLYMOUTH CHURCH

The colored Congregational churches of Washington are certainly to be congratulated on their names. I have spoken of Lincoln; there is another by the name of the People's Church, which I did not have time to visit on this particular Sunday, but which is flourishing under the leadership of Rev. James Brown, formerly of Anniston, Ala. Then there is Plymouth, named probably after Plymouth Church, Brooklyn, in honor of the great work of Beecher for the colored race. Rev. J. C. Olden is now the pastor there in succession to Rev. A. C. Garner, who is doing yeoman service at Grace Church in New York. It fell to the lot of the visitor to speak there at the closing service of the day. It was Mother's Day, and I felt strangely moved to speak on the making, the treatment, and the duty of mothers. I was struck with the response I felt in the emotion for higher motherhood. There is no race that has a more tender sense of motherhood than the colored race. What great mothers this race has produced. Take my own mother. She was a slave. She could not read or write. And yet somehow she espoused the central things of life: religion, home, education, progress! Where did she get these things? There is only one answer. Taught of God!

A COLORED CATHEDRAL

Leaving the capital at midnight and thinking over the one overwhelming impression of the day, I found it brought home to me that there ought to be in Washington a great colored Congregational cathedral church. I join most heartily in the appeal now being made for a million dollars for a cathedral Congregational church, which in the nature of the case will be for the white. I would sugg that we add another quarter of a million fo similar church for the colored. Under leadership of Rev. R. W. Brooks the Linc Temple has outgrown its present quarters, a is longing for a larger edifice. The three c ored churches of Washington have a total me bership of about 1,500. Were I a bishop, would put these three in one great church the present fine site of Lincoln, which star midway betwen the two others, organize c great staff of workers, and unify the appeal our churches for the race. With this unity a an adequate church plant, the effect of t center would be far-reaching, particularly view of the fact that such a large number the Howard University students attend t Lincoln Temple already. What monume would be more worthy of Lincoln himse Yes; let those who are planning the cathed build two, one for the white and one for t colored.

HENRY HUGH PROCTOR.

Brooklyn, N. Y.

Vital Questions for Congregationalists

To Come Before the National Council in October

"Let Us Not Confuse Ourselves"

I am sending you a brief answer or two on some of the questions which have been raised concerning matters which will come before the next National Council.

The Next Moderator. I wish that some brother in the Middle West would speak up in an audible tone and nominate a layman of character, ability, force, and devotion from somewhere west of New York. That good old principle of alternating between laymen and ministers ought not to be forgotten; neither should the geographical distribution of honors be overlooked. The Middle West can generally make itself heard pretty effectively on any subject in which it is interested. Won't it please speak up?

Union of Presbyterians and Congregationalists. It would seem a good time to let the project of union between Presbyterians and Congregationalists sleep for awhile. The great and honored Presbyterian Church, with which for generations we have been in close and sympathetic relations, does not seem to the outside observer to be in a state of mind which encourages the thought of matrimony. Quite seriously, it would seem that urging projects of union between the Presbyterian and Congregational churches would result only in deepening the schism which seems to be already tragically developing in the Presbyterian Church. The Fundamentalist branch of the Presbyterian Church, which has already spoken with such bitterness concerning Congregationalists, would be still further embittered by the addition of a great, strong, liberal contingent to the Modernist party in the Presbyterian Church. The probability is that the Congregational churches would find themselves uniting only with the liberal party in the Presbyterian Church, and there would be far from a decrease in denominational rivalry. The reflex of such mingling in denominational quarrels would undoubtedly be the exacerbation of feeling within our own churches. The Congregational churches, thank God, after a somewhat protracted period of reorganization in theology and administration, have now found themselves, and are proceeding with a sane, intelligent development of the devotional and intellectual life; witness the net gain of 18,000 members in 1924. We have a great function to perform in the presentation to the younger generation in the United States of a sane, devoted, liberal, evangelical Gospel. Having found the way, let us walk in it. Let us not confuse ourselves by attempting to compromise with other parties or other churches. We can render a greater service to the Kingdom of God by proceeding quietly, unitedly, and devotedly on the path which, under God, we have discovered. (REV.) LEWIS T. REED.

Flatbush, Brooklyn, N. Y.

Favors Two Home Boards

The Moderator of the next Council should be a Western layman, and the logical candidate is ex-Governor Sweet of Colorado.

The tendency of the day is toward mergers and concentration in all lines of business, so as to save "overhead" and insure "efficiency" without too much waste. This, however, can be carried too far, so that the effect of "individual appeal" would be diminished. I think the proposal for one foreign board and one home board would be carrying it too far. I should advocate the continuance of both the American Board and the Woman's Board, and the merger of the home work into *two*, instead of *one*—one having charge of the definite church work, and the other of the educational work.

I should favor the continuance of the *Missionary Herald* and the *American Missionary* as they now are.

There seems to be valid reason why the Foundation for Education should be merged with the Education Society; and the work of the Annuity Fund by and of the Ministerial Relief could well be administered by the same organization.

Oak Park, Ill. GEORGE M. HERRICK.

Layman Favors Unity

I am not well enough acquainted with the general organization to answer the questions in much detail. But my feeling is that there should be a consolidation of the denominations of boards and of publications where a common ground of underlying principles can be found.

It is a policy to put the advantages of variety of appeal ahead of the disadvantages of scatterization of effort. The layman of today is interested in the things in which the denominations can agree rather than in those in which the denominations differ. He is interested efficient centralized organization for missiona work rather than in perpetuating tradition names and independent movements. He wi I think, be more inclined to read one stro publication than three weaker ones.

As church people, we are too inclined to fo get that this is an age of big things and th only big things in a church way catch t attention of the man on the street. Moreove mercenary ventures and commercial efforts a unified and co-ordinated, and our energy shou be thrown into competition with them inste of jealousies and jurisdiction of disputes b tween groups in the same general cause.

Winnetka, Ill. MERRITT LUM.

A Woman's Point of View

I am answering your questionnaire as a individual rather than as the Iowa president the W. H. M. U. I think women should ha representation of one-third in the Nation Council and other boards. If we can uni with the Presbyterians and still keep our fre dom of belief, I think we should do so.

I think that women's relation to gener church organizations should be co-operati rather than auxiliary.

I believe there should be one board for fo eign missions and one for home missions.

By all means unite the Foundation for Ed cation with the Education Society.

I believe the Annuity Fund and the Boar of Ministerial Relief should be administered b the same board.

Why not be merged in organization and sti keep specific objects of interest?

I wish the *American Missionary* and th *Missionary Herald* could become a month edition of *The Congregationalist.*

I think the state conference has not becon over-emphasized. I think it is the logic head of each state. I think the societies shou make their approach through the conferenc rather than through individuals or individu churches. This will mean a closer sympath and recognition of each other's responsibilitie between state superintendents and between stat women's organizations. This will take tim and patience and wisdom, but I believe wi bring the best results.

Grinnell, Ia. MRS. P. E. SOMERS.

AMONG THE NEW BOOKS

The East

THE POLITICAL AWAKENING OF THE EAST, by GEORGE MATTHEW DUTCHER (Abingdon Press. $2.00). The author of this important survey of political progress and of present political conditions in Egypt, India, China, Japan, and the Philippines, is Hedding Professor of History in Wesleyan University, and the volume consists of lectures delivered on the Bennett Foundation at that university. These lectures followed an extensive tour of personal investigation in which during leave of absence from Wesleyan Professor Dutcher made the circuit of the globe. The importance of adequate knowledge of the facts concerning developments in the East and of ability to interpret them cannot be overestimated at the present hour. Such knowledge and interpretation are by no means easy of attainment, for the East is still far removed from the West in background and ideals. Professor Dutcher has therefore rendered a most valuable service. His work is not marred by the tendency prevalent at present to play up all the defects of imperialism against the hypothetical virtues that might, or might not, emerge if Western control and influence were completely withdrawn from India, Egypt, and the Philippines. Professor Dutcher is not an apologist for imperialism. He writes from the standpoint of sympathy with Eastern ideals and with progress toward self-government. But he gives the impression of being careful in his acquisition of facts, fair and impartial in their presentation, and discriminating in his judgments. He is not swept away by theories, nor is he too ready to take movements always at their professed value. He sees and estimates things in their practical bearings and relationships. We highly commend this volume of nearly 400 pages to all who desire some adequate introduction to political conditions and movements in the East.

THE SECRET OF THE EAST, by OLIVER HUCKEL (Crowell. $3.00). Somewhat more discursive and popular in treatment than Professor Dutcher's volume, but also valuable for its information and spirit, and for its contribution to an *entente* of understanding and good will between East and West are the lectures delivered to a company of fellow-travelers during a journey to the Far East, which Dr. Huckel has here brought together. Back of these lectures are years of interest in the theme and of special study. The book is dominated by largeness of vision and Christian purpose. The author's task is primarily that of interpretation. He writes from the standpoint of the quest of world-order, international cooperation, and permanent peace, and he believes that these can be attained only through the growing spirit of justice and brotherhood. Dr. Huckel, who is well-known for his years of service in the Congregational ministry, has written a volume, helpful, enlightening, and worthy of wide circulation.

TIBETAN FOLK TALES. Translated by A. L. SHELTON. Edited, with an introduction, by MRS. SHELTON (Doran. $2.00). The folk lore of primitive peoples is interesting for its revelations of their superstitions, with frequent flashes of moral insight. These tales gathered by Dr. Shelton in his Tibetan travels have been handed down from one generation to another, being told about the campfire at night. They remind one of Aesop in that most of them have to do with the deeds and sayings of animals that exhibit many human characteristics. The book is well printed and illustrated and furnishes a wealth of stories to read or tell to the children.

AN EDUCATIONAL AMBASSADOR TO THE NEAR EAST, by HESTER DONALDSON JENKINS, PH.D. (Revell. $2.50). This is the story of Mary Mills Patrick and the American College for Girls at Constantinople, of which Miss Patrick was the organizer and president. It is written by one who was a member of the faculty and who had intimate knowledge of the events which she describes. The author gives interesting sketches of the history and characteristics of the various nations represented in the student body. It is a thrilling story of dauntless faith and courage which won through to the goal in the face of tremendous obstacles, the story of a lifework well summarized in the words of Dr. Peet at the retirement of President Patrick:

> She has had a vision that has led her to devise generous things for the young women of this land; eloquence that has enabled her so to paint the picture of her dreams as to enlist support and gifts of others; leadership that has enabled her to work out here the reality of her vision so that we all rejoice in the splendid fulfillment of it.

Fiction

MARTHA, by PERCY MARKS (Century. $2.00). Speaking recently in Boston, Mr. Marks stated that in this book he had described a town in which he had lived for years, and that while in *The Plastic Age* he had faithfully depicted certain phases of college life, in this book he had to a much greater extent reproduced almost in entirety characters he had actually known. Also, that the attitude of Californians toward the half-breed Indians was as he pictured could be easily verified. In view of this it would be obviously unfair to suggest, as many critics have, that no such conditions exist in California as he describes. It is perhaps only right and necessary if such conditions exist, that they should be written about. Many people will prefer that an author be not so brutally frank in his realism. Percy Marks seems almost to revel in his sex exposés in this book as in *The Plastic Age*, and makes one wonder if some of this same frankness has not been used merely to give his books the sensational flair the present day seems to demand.

Martha is half white, half Indian, and was brought up and educated in a minister's family. Determined to be considered white, she marries a white man whose brutalities disgust her. After an heroic and almost winning fight against public prejudices, she falls in love with, but fails to marry, another man. After this episode her fight is a losing one and she is last seen as one of the dirty squaws whom she herself had so despised.

The story is dramatically told, and like *The Plastic Age* will afford matter of debate as to the author's purpose and taste.

PATTERN, by ROSE L. FRANKEN (Scribners. $2.00). An unusually well written novel. The story of a woman from childhood, through various phases of girlhood, through the deeper experiences of marriage and sorrow and through the futile, restless life as led by so many modern women. The author in the last few pages endeavors to bring harmony into the life of the heroine by having her suddenly discover a meaning in life that there is in it a pattern of which she is a part—but the discovery seems too sudden.

NORA PAYS, by LUCILLE VAN SLYKE (Stokes. $2.00). An ignorant young mother runs away to New York and deserts three small daughters and a husband who is too much of a student to be much of a husband. Fifteen years later she has become the owner of a smart shop in New York and developed into an unusual woman. After her husband's death a letter from her youngest daughter arouses atrophied maternal feelings and Nora endeavors to bring her children into her life—an experiment that ends in disaster. She is left finally alone to commence even business anew. The character of Nora during her successful days is skillfully drawn but the portrayal of the strange relationships between mother and daughters is not so convincing.

THE SPECIMEN CASE, by ERNEST BRAMAH (Doran. $2.00). An interesting series of short stories in which the author has successfully attempted a variety of types of theme and treatment. They are selected from what he has written during a period of thirty years.

HALF GODS, by LYNN MONTROSS (Doran. $2.00 net). This novel is announced as a discussion of the question, "Has the church a place on Main Street?" Frances Leeper, former college student at Chicago, goes back home to Willow Ridge, a suburb of Chicago, and takes her part in Main Street. She was married as an undergraduate to a fellow student and proceeds to get a divorce. She has two suitors, Ted Prowant—a busy, fast young man, and Rev. Frederick Eckart, minister and widower, magnetic in personality and strenuous in his fight against unrighteousness. Really religion and the church do not have a good chance in this portrayal. The place of religion in the redemption of Main Street remains yet to be written.

Books for Boys

SCOUTING ON THE MOHAWK, by EVERETT T. TOMLINSON (Appleton. $1.75). A new edition of a well-known boys' book. It is the story of a scout of the British during their war with the French and Indians in 1757.

FOUGHT FOR ANNAPOLIS, by FITZHUGH GREEN (Appleton. $1.75). Endorsed by Rear Admiral Henry B. Wilson, Superintendent of the United States Naval Academy, Annapolis, as "a just and impartial picture of the Naval Academy," the author has told an interesting story of the career of a Texas boy at Annapolis.

ALL FOR ANDOVER, by CLAUDE MOORE FUESS (Lothrop, Lee & Shepard. $1.75). The title of this book, written by a member of the faculty at Phillips Andover, suggests its nature and its interest for boys.

THE MAGIC-MAKERS OF MOROCCO, by FRANCIS ROLT-WHEELER (Doran. $1.50), in "Round the World with the Young Journalists," a series dealing with adventure in countries all over the globe, the West Indies, South America, Czecho-Slovakia, etc. Mystery, keen detective work, and exciting adventures make these books full of interest for boys and girls. Each volume is illustrated, with a frontispiece in color.

Order through the Pilgrim Press.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Loose Imaginings

Our grandchildren are going to be vastly amused when they hear of some of the notions that this generation has gulped with eager credulity. Loose imaginings are always more popular than tight facts. But there is a pathos about it all. We want to feel—all of us do—that we amount to something; we want some greater sense of satisfaction from this experience of being alive; we realize, many vaguely and some clearly, that we ought to be able to do more with our Selves than we are doing. We burn to find the secret of achievement if there is a secret, and we long for health.

But the multitude have not learned that these great and legitimate desires are not to be gained through loose thinking and fatuous gullibility.

It is wise not to swallow all that gets into print under the name of psychology. There must be many who, first excited by specious promises, have soon been left in a state of aching disappointment. Applied psychology will not turn the race that now inhabits the earth into a race of supermen, nor is it yet able to cure all the ills that flesh is heir to.

Scientific investigators have not been able to find that all disease is a matter of thought. Disease attacks animals and plants, as well as men. The germ theory of disease appears to be valid. At the same time no one can yet say to what an extent the power of germs can be countered, and disease cured, by the wholesome action of a mind that knows how to think straight. Dr. Dubois, of Paris, after abundantly illustrating the curative power of the mind in nervous diseases, makes this significant remark: "It is a mistake to believe that these educative measures can be used only on neurotics. To persuade patients and make them leap over obstacles by the power of encouragement alone is necessary in the majority of diseases."

But you can not base a healthy and sound life on deception of any kind. Error works only evil in the world. Truth works only good. There are people who are afraid of Truth. They are afraid some bull of a truth will get into the china shop where they keep their beloved errors, and smash them to smithereens.

When you read about Truth with a capital T it perhaps sounds philosophical and intangible and high-brow and vague. It is the most practical thing in the world, and the most everydayish. Unless the carpenter and bricklayer work in accordance with Truth, your house is likely to come toppling about your ears. Gravitation must act always the same, or the world might fly off into space and be cooked in some vast Betelgeuse, or a boy who tried to slide down hill might slide instead into the unfathomable void between the worlds.

Some people know a great deal, but it does them little good because so much of what they know isn't so. I do not want to build my life on a basis of falsehood, no matter how pleasant the falsehood may be, nor how inviting the view from its greensward. Some storm will sweep away my house in my hour of need, if I build on falsehood. That on which God builds is the Truth. Until we, men and women, learn to look first and foremost, always and in all realms, for the Truth, we must pay the price in disordered lives and troubled hearts.

Closet and Altar

THE CHRIST OF TODAY

Then said Jesus to them again: Peace be unto you: as my Father hath sent me, even so send I you.—John 20: 21.

Jesus refers to himself as the Son of man, but he refers to far more. You, my brethren, are every one of you a manifestation of the Son of man. In so far as you have ever had a noble thought, taken an upward look, sacrificed or suffered for the eternal good; in so far as you have ever felt yourself thrilled and inspired by the Spirit of God, and gone forth as his servant to do his will, you are the Son of man. It is abundantly clear that our Master meant this.—*R. J. Campbell.*

Some people will never know anything about Jesus Christ except what they see in the lives of his disciples. We must remind people of Christ by living the Christ-life ourselves.—*J. M. Thoburn.*

Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn.
God's Spirit falls on me, as dewdrops on a rose,
If I but like a rose my heart to him disclose.
In all eternity no tone can be so sweet
As when man's heart with God's in unison doth beat.

Whate'er thou lovest, man, that, too, become thou must;
God, if thou lovest God; dust, if thou lovest dust.
Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly inclose it.

Johannes Schaffer.

Do not look, then, at fellowship with Christ as men look at a hospital to which they may one day be driven to have recourse. Do not think of it even as an embellishment of life which you may do well enough without. But understand that fellowship with Christ is the one only means by which you can reach the highest and become all that you are meant to be.—*Marcus Dods.*

The end of it all, now as then, is to "multiply the word of God," that is, not to multiply copies of the Scriptures, but to increase the number of those whose lives are such as to constitute them incarnate expressions of the thought of God, until the civilization of the brotherly man shall prevail in all the earth.—*E. I. Bosworth.*

O Lord most merciful, in whom is our hope and knowledge of eternal life, we bless thee that thou hast revealed thyself to us in Jesus Christ our brother and our Lord. Let the example of his faith and love become the pattern by which we seek to live amid the temptations and perplexities of our present life. Thou hast sent us forth as witnesses, make us ever conscious of thy presence with us and always eager to follow the law of thy commandments. So in the measure of thy holy love make us lights in the world, proofs of thy fatherly kindness, helpers and guides for those who stumble in the way. And keep us ever, as we would be kept, from all disloyalty and betrayal of thy cause by our folly and self-seeking. In the name of Christ. Amen.

Isaac Ogden Rankin.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

Signposts to Happiness

Comment on the Prayer Meeting Topic for July 12-18

BY CHARLES ERNEST WHITE

Topic: The Beatitudes of the New Testament.—Matthew 5: 1-12; John 20: 29; Romans 4: 7.

Light from the Bible Passages

The Beatitudes are recipes for the happy Christian life. They do not represent the only ways to secure it. Jesus wishes his followers to have a measure of happiness, but happiness after his idea of it. In his hilltop message he stamps with his approval certain types of followers: those who feel a spiritual need, those who are of humble mind, those who have a continual thirst for uprightness, those who are pure in heart and purpose, those who are seeking peace. Contrary to popular thought of his own day and ours he congratulates those who have to pass through sadness and persecution. The rewards which he promises to all such are the finest in the world; they are what men are ever seeking, but usually by other means. He also congratulates those who can have a faith that thrives without visible proofs.

Leads for the Leader

You need to find a definition of real happiness. What does it depend upon? Because we are Christians what difference does it make in our definition? How much depends upon material things? How much on immaterial things of the mind and spirit?

How many of these things which Jesus praises have we in our lives? Are we inclined to dodge them if possible? Are we afraid to put them to the test?

Have we lost our sense of sin and its displeasure to God so that we do not feel the need of forgiveness? How does prosperity and ease of life affect this?

How keen are we about the practice of righteousness? Is that the standard of our action? Are we governed by that as much as by the things that "everybody is doing"?

Thoughts for Members

When these marvelous Beatitudes, quickened and raised into their pure perfection, have soared into the supreme height at once of the immediate revelation of God and of the ultimate capacities of man, what are the two conceptions which they blend? They are simply those of peace-making and of sonship.—*Rupert Foster.*

"The Bible is a book of beatitudes and benedictions. 'Blesseds' shine over the inspired pages, like stars in the heavens."

We are struck at once with their unworldliness. They are altogether different from men's beatitudes. They run directly counter to the maxims which rule in society and give impulse to human ambitions.—*J. R. Miller, D.D.*

There is a peculiar fineness of character to be found in a man who has passed through a sad experience and been comforted.—*Dean Bosworth.*

A Moment of Prayer

Open our eyes, O Lord, to see happiness through thine eyes, to catch the thrill of the possibilities which thou dost open to us. Keep us, we pray, from being captivated by the world's estimate of what is most desirable. Make us more and more eager to win from thee a worthy "blessed" for the use we make of thy gifts. Amen.

The Congregationalist's Bible Class

The Gospel in Antioch of Pisidia

Comment on the International Uniform Sunday School Lesson for July 12
Acts 13: 42-52

As Antioch in Syria became an important new center in the life of the early church and a new base for Christian propaganda, so Antioch in Pisidia quickly became an important outpost, and this not only in a geographical sense. It became early in the first missionary journey the scene of strategic conflict between Jew and Gentile, and between the conceptions of the new religion that on the one hand were dominated by Judaistic prejudices and on the other regarded the Gospel as inherently involving a ministry to men in need no matter what their present or past racial or religious condition.

If we marvel that the richness and fullness of the Gospel of God's love and Christ's redemptive work should be limited by narrow prejudices even in the days of the beginning of its conquest of the world, and should we be disposed to judge harshly those who thus opposed or limited the full reach of the Gospel, let us remember how grievously all through the history of the Christian Church this same attitude has limited Christian vision and progress. Is it not but a generation ago that many were denying that Christ died for all men, and that Calvinistic orthodoxy was doing much to put its logic against the conception of a universal Gospel? In these things, however, let us be more concerned about emulating the true vision and experience of religion than about judging those of the past. Let us emphasize the freedom that the new religion brought to an intense Pharisee like Paul, and let us seek the vision and experience of the Gospel that will similarly enlarge our horizon in our conception of the Gospel and in our practical relations with a world of need.

The profound need and responsibility of the church today lie in this one direction of adapting divine resources to human conditions; whether it be in the matter of personal salvation, in the uplifting of the unfortunate, or in the establishing of a better basis for society, the whole problem of life centers in this. It is in daring to believe that the Gospel has a work to perform for those who have never known it and who have never experienced its transforming power that the way of true progress lies.

In many quarters the development of foreign missions has been as bitterly opposed as the Jews in Antioch of Pisidia opposed the preaching of the Gospel to the Gentiles. In fact it may be said that there has been no work of redemption that has not had its critics and in relation to which criticism has not been expressed upon the professed basis of religious conviction. Young people's movements in the church, work for boys and girls, even city mission work, all these have been developed against the indifference, and often the actual opposition of those who have conceived of the church in a very narrow and limited way. One can think of cities where the "first church," historically strong, has assumed a self-centered and fearful attitude toward the developing of religious life and needs in the community. Instead of fostering new churches in new areas, the central church has often looked askance at new organizations, or at best given a limited and grudging assistance. How foolish and deadly has been this policy one sees in the later experience of certain communities! One can think of instances where the old, strong, historic church has settled into barrenness and death as the community has expanded its bounds, while on the contrary one finds many communities where the old church, alive to all its opportunities and responsibilities, has so put its life and interest into the churches that it has fostered in new and developing sections of the city that while it has helped these to life and ministry it has in some way preserved its own vigor and continued in unabated service. In these matters it is the spirit that quickeneth, it is the spirit that giveth life. It was Sir John Seeley who said that "no virtue is safe that is not passionate," and in a sense the idea that he expressed in that statement applies to the faith and life of the Christian Church. It is only in the eagerness and passion with which the church reaches out for new borders, and in the zeal that the church manifests to apply the Gospel in its richness and fullness to all human need, wherever it is found, that faith and life establish their vital continuity.

But the larger and nobler the religion the more bitter has always been the hostility to it of the narrow-minded. So Paul and Barnabas found themselves assailed with intense persecution and persecution of a type that corresponds very well to the methods of narrowness and bigotry everywhere. The Jews, who were opposed to Paul, "stirred up the devout and honorable women and the chief men of the city." They played, just as the leaders of bigotry and prejudice play today, upon those who lack the sense of discrimination but who are sincerely devoted to what they conceive to be religious truth. Instead of answering the preaching of Paul and Barnabas in fair and reasonable ways, they raised the cry that Paul and Barnabas were turning aside people from the truth. When argument fails it is always possible to bring a charge against somebody's orthodoxy.

Surely the story of these things in the New Testament ought to warn us against those who pursue these methods in the modern day. However, persecution succeeds in its nefarious work. It drove Paul and Barnabas out of Antioch in much the same fashion as it has driven modern prophets from their places of ministry today. The prophet, however, may be driven from his place, but he can never be driven from his ministry. Paul and Barnabas went on to Iconium still preaching the Gospel and the preaching of the Gospel in its depth and fullness and in its application to the life of all mankind goes on in the modern world despite the efforts of those who would limit it in conception or application by their petty bigotries.

From Our Western Editor

(*Continued from page* 8)

alone, but of Stutsman County at large; if I had lost my way to God I know of no one I would rather go to for leadership than Dr. Phillips; there is no measure for thirty years of such constant and consistent pastoral service; we have forgotten to what denomination he belongs, nor do we care, but we wish him many more happy years among his loving friends."

The mere mental effort of producing the sermons needed in thirty years preaching to the same people is a herculean task. But this is only a part of the work of the minister. We must take into account also the life that goes into pastoral visitation, into bearing the woes of the unfortunate and the broken, into comforting the sick and the dying, into giving a measure of leadership to every public welfare movement, especially those of an educational and reformatory nature. I have known the work of these two men quite intimately and their service reminds me of Paul's characterization of his own: "On every side I am harried but not hemmed in, perplexed but not despairing, persecuted but not abandoned, struck down but not destroyed—wherever I go I am being killed in the body as Jesus was, so that the life of Jesus may come out in my body." It is this sort of ministry that these two men of God have rendered through thirty years of service.

Chicago, Ill., R. W. G.
June 22, 1925.

Women's Foreign Missionary Conference at Northfield

The leaders of the Woman's Foreign Missionary Conference to be held at Northfield, Mass., July 14-22, expect a great registration and are preparing a great program. The authors of two of the study books, Helen Barrett Montgomery and Mrs. E. C. Cronk, will teach their respective books, *Prayer and Missions* for seniors and *Brave Adventurers* for juniors. Miss Gertrude Schultz and Miss Mary Peacock wil conduct classes in the most timely new books on Latin America. A new feature will be the forum on World Peace conducted by Edward C. Carter and Miss Bertha Condé. Church women need to know the fundamentals underlying possible action by the United States in the coming session of Congress.

All the features which make Northfield so delightful and profitable will continue. Bishop McDowell of Washington, D. C., will preach Sunday morning; Mr. Milton Stauffer of the Student Volunteer Movement will give the World Survey Sunday evening; Rev. Howard Robert Weir, rector of Grace Church, Salem, Mass., will conduct the Bible hour each morning. The girls' camps are an important feature. Round Top is historic. There will be a pageant one evening, an international program, an evening on South America, an Oriental college session, with missionaries from many lands, and on Tuesday evening, the 22d, a flag service for volunteers.

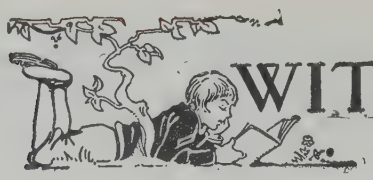
Circulars giving details may be obtained from the Foreign Mission Boards. Reduced railroad fares or summer tourist round-trip tickets to East Northfield, Mass., may be secured. Mrs. James Madison Pratt is chairman of the program committee, and Mrs. Henry W. Peabody is chairman of the conference.

Good Days

By Heloise M. B. Hawkins

That day is good which joy bestows,—
When life doth blossom as the rose;
And every hour brings deep content,
And our dear wishes find free vent.

But for soul's worth is that day good
On which some evil is withstood;
Some new strength found, some height assailed
At which the heart has hitherto quailed.



WITH THE CHILDREN

Prize Packages

By Rose Brooks

Helen Martin sat dispiritedly at her desk after the last of her twenty pupils had gone. "I will not cry, and I will keep my head up," said the young teacher to herself vehemently, at the same time resisting an all but overwhelming desire to bury her head in her arms and cry it out.

"This is where I've landed, is it?" her thoughts whirled on. "Fine teacher I'll make if I can't hold a country school of twenty children up to the mark,—discipline and all!" Helen's blue eyes stared unseeing at the trees just shimmering into green outside the window.

"Had to argue my way into this school. The committee said I was too young to keep the big boys in order. And my arguments won, and here I am, wondering before even one year of teaching is over, whether or not I can win. Patience!" The blue eyes were as stormy as Helen's thoughts. "Why can't I go down in history as Job has? Well, anyway I haven't lost my temper once with those boys, and every one of them is coming round except Ben—but how long can I bank on them with Ben as ringleader? He gets more unruly every day. And yet—and yet—they say there's always a key. I wonder why, underneath, there's something about Ben I like when he's ruining my year, and perhaps my future chances, if this year fails"—

Ten minutes had the big round wall clock ticked off, with Helen outwardly unmoving and inwardly gathering the reins over herself when Ben Thompson suddenly appeared in the doorway, a yellow envelope in his hand.

"Met Mr. Fowler, and he asked one of us to bring this back to you. Said to tell you it came an hour ago," and Ben, with unwonted quiet, laid it on the desk and turned to go.

"Thank you." Helen's courtesy toward her chief problem had never failed. With one brief glance she read the message and without a word hurried to the entry for her hat.

"Would you mind," she said in a voice that sounded far away,—"would you mind locking the windows and doors and leaving the key at Mr. Fowler's? I'm sorry to trouble you, but I'll have to catch the five o'clock train," and without further explanation she slipped swiftly out.

To her surprise Ben was striding at her side three minutes later, key in hand. To her greater surprise, Ben's voice was saying, "I hope it isn't anything bad. I can drive you to the station, Miss Martin, if you have to go."

"My mother has pneumonia," said Helen, as though benumbed. "It would help, of course, to be driven over, but I think I'll have time to walk. Thank you, though. There'll be no school till I get back. I'll ask Mr. Fowler to post a notice."

"I'll see to it." Ben was talking like a man and acting like a gentleman. Helen was too numb to reason. What are words anyway? Why not accept miracles sent by the gods without comment?

"I'll see to the school," Ben repeated amazingly. "And I'll come after you at four o'clock," and at the Fowler's gate he left her and strode home, a new swing to his stride, a new set to his shoulders.

The three-mile drive to the station was a silent one. "I don't know when I can get back," said Helen as the village came in view. "I'll telegraph you."

"Me?"

"You can let the school committee know. I'm leaving it to you to explain for me. Say I'll be back as soon as I can—though perhaps they don't care as much as I do whether school's open or not." No reproach was in Helen's voice,—a mere statement of fact.

"I'll see to it," said Ben tersely.

Had this manly boy who was helping her at every turn, who carried her suit case, bought her ticket, been for seven weary months the ringleader of all mischief in her small school domain? Had this straight boy slouched indolently at his desk, weeks on end, spreading laziness, trying nerves to the breaking point? Oh well, if miracles did happen, let them. And Helen, looking her former arch-enemy straight in the eye, said, "I don't know how to thank you, Ben."

And Ben, cap in hand, helping her on the train, said, "I know your mother will be better, Miss Martin."

"Better, better, I know she'll be better," the wheels clicked Ben's words over and over as the miles lessened; clicked them unceasingly, till at last Helen reached the home station and jumped off almost into the arms of her father, whose first words were, "Better. The crisis is over. She'll get well."

A week later and Helen was again bound for the hill schoolhouse, her thoughts full of the remaining three months of her term. "It was a miracle, or a dream," she mused. "What did make Ben act so? Perhaps the last three months will go better. They've all had a week's vacation." If there were a bright side, Helen was bound to see it.

"Ben!" she greeted, as she alighted from the train. "How good of you!" and like old friends they drove to the house of the Fowlers. "All the children know school opens tomorrow?" she asked at parting.

"They'll be there," said Ben, head up, but looking a little sheepish.

"New teacher got along real well," Mrs. Fowler greeted Helen at supper, half an hour later.

"New teacher!" gasped Helen. "Has there been a new teacher while I've been gone?"

"Dropped from the sky," said Mr. Fowler, his eyes twinkling. "Kept order by the mailed fist method, I understand.

"Where I failed,—discipline," and Helen turned to Mrs. Fowler for enlightenment.

"You?" Mrs. Fowler's eyes matched her husband's for twinkles. "Not you. The school committee says any teacher who can discipline as you have! Well, this countryside wants you to stay just as long as you will."

"But the discipline—"

"Don't you worry over the discipline! You go to school tomorrow morning and see what you'll see. The new teacher'll be there."

Bewildered, eager to see her successor, Helen went to school bright and early next morning, to find the schoolroom spick and span, wildflower offerings on her desk, twenty alert children already in their seats. Slouchers! Not a sloucher among them! Shoulders square, backs straight, smiles to meet her smile! But where the new teacher? No one sat behind her desk, no one stood in the entry or at the blackboard.

"We've done six pages of arithmetic whil you've been gone!" volunteered Jimmy gayly

"We've read three chapters in the reader, announced Alice blithely.

And then Helen laughed,—laughed as if sh were one of her youngest scholars, and infec tiously the whole school laughed with her.

"A magic school, this!" said Helen at last "Off goes the teacher, and on goes the schoo better than when she's here! Suppose yo share the secret? Who taught you while was gone?"

"Ben!" the school chorused proudly.

"Taught us all the whole business, same you do!" chirped Jimmy.

"Had to study nights. We saw him," in formed Alice mercilessly.

"Made us mind," supplemented Tommy rubbing the back of his head reminiscently.

A sudden silence fell in the little schoolhouse in which young teacher and oldest pupil looke at each other. "Could anything in me hav won?" Helen was asking herself, though al she said was a quiet, "We all thank Ben," an added impulsively, "I never was so proud i my life."

"I wonder," Helen said casually to Ben a recess, "if you'd mind helping me carry som extra books home tonight?" Somehow sh must have a word with him.

"I can't ever thank you, Ben," she sai simply, on the homeward way. "What you'v done may mean the difference between failur and success in my teaching career."

"Guess I didn't do much for your success first part of the term," said Ben manfully though abashed. "But the others all cried— the boys could make 'em—"

"Cried? Who cried?"

"The other teachers. We had lots of 'em They'd never stay. The boys used to mak 'em cry, and then they'd go, and then w wouldn't have school for awhile." Ben's fac was scarlet.

"I see. Have you been just trying to mak me cry this year, Ben?" and two merry blu eyes smiled straight into two brown ones.

"Yes," confessed Ben, amazed into twinkle, himself. "Didn't really mean any o my, monkeyshines. But I couldn't make yo cry. You've won. And I just want to tel you—" Dead stop as Ben's tongue became tied

"Tell me," said Helen, "because then I hav something I want to tell you."

"Oh, well," finished Ben, "I've just told th boys they'll settle with me, if there's any mor of this discipline fuss—"

"Ben!" Helen beamed on this her unrul pupil. "You'll have to listen just till I tel you you're the most wonderful prize packag I ever found in this world! Your outwar wrapping was a little deceptive at first, but wrappings off, I'm so proud of the prize, Ben!"

And peace and happiness and progres reigned at the little schoolhouse in the hills.

(*All rights reserved*)

Scarin' the Ghosts

By George H. Credeford

There was a little maid,
And she was afraid,
And so she dressed in white;
And I've heard her say
She dressed that way,
To scare the ghosts at night!

With the Schools and Colleges

Marietta College Commencement

Last year the interest in the Marietta commencement was greatly increased by the presence of General Charles G. Dawes, just returned from Europe after the successful completion of his work as head of the Dawes commission and about to be nominated Vice-President of the United States on the Republican ticket. This year he came back as Vice-President, with no desire to be singled out for distinguished honors but eager to mingle among his friends of former days and to be called "Charley" as of old. With him came his brothers, Rufus, who shared with him in the work of the Dawes Commission; Beman, the chairman of the directors of the Pure Oil Company, and Henry, who has lately become president of the company after notable service as comptroller of the Currency of the United States.

The experiment of a week-end commencement, begun last year, was continued with such satisfaction that it can now be considered an established custom.

There were the usual social events, outstanding among which were the June breakfast on the library lawn, "one of the most delightful events in any college," as some one called it, and the President's reception, which were very largely attended.

The students were listened to with interest in the oratorical contest in which freshmen and sophomores discussed some of the important topics of the present day, in the class day program which was of unusual interest, and at the commencement exercises, where five students presented such subjects as Illusions, An Appreciation of Nature, John Marshall, Shelley the Idealist, Social Service. Marietta College still clings to this older habit of student addresses at commencement as being of more vital interest than the words of even an outstanding speaker from beyond the college circle.

There were three formal addresses during the commencement period. One was by President John L. Hopwood of the Mid-Pacific Institute of Honolulu, which was a keen, comprehensive and convincing discussion of the Race Question. The second was the annual sermon before the Christian Associations given this year by Bishop William F. McDowell of Washington. It was an eloquent presentation of the motive of repentance—not a threat of punishment and personal disaster, but an opportunity to share in the world service of the Kingdom.

President Parsons' baccalaureate discussed the Youth Spirit. He pointed out that civilization is in the hands of the older men but their supremacy is being more and more disputed by youth the world over. He looks to youth to preserve world idealism and to overthrow the evils to which age has become callous. He took a hopeful view of the youth of today and urged the graduating class not to lower the flag of their unselfish hopes and ambitions.

The commencement exercises were shared in by only a part of those who wanted to hear them. A class of forty-nine was graduated and in addition three master of arts degrees were conferred. An interesting episode was the conferring of a bachelor of arts degree, dated with his class, upon Byron Bancroft Johnson, who is a grateful son of Marietta. Honorary degrees were conferred upon President John L. Hopwood of Honolulu (Doctor of Divinity), Rev. Arthur C. Folsom of Fort Wayne, Ind., whose son was in the graduating class (Doctor of Divinity), Mr. Charles Augustus Hanna of New York (Doctor of Humanities), and President William J. Hutchins of Berea College (Doctor of Laws).

The alumni dinner was a most successful close of the exercises. One hundred and twenty more persons sat down than last year and the greatest enthusiasm prevailed. Dr. W. G. Sibley, whose daily articles in the *Chicago Journal of Commerce* are widely read, was the toastmaster, and the program included short and effective speeches by Judge J. E. Sater, who has lately retired from the Federal Court in Ohio, Dr. Hopwood, Mr. Ban Johnson, Mr. Rufus Dawes, who talked of the work of the Dawes Commission, the president of the college, and the Vice-President of the United States.

The college has had a most prosperous year. For the third successive year the treasurer reported no deficit. The endowment funds of the college have been increased by the bequest of Mrs. Catherine Andrews Mather, of Detroit, who left the college endowment for a chair of geology in memory of her father, Ebenezer Baldwin Andrews, who held the chair of geology, mineralogy, and chemistry at Marietta College from 1851-1870. He was one of the most widely known geologists of his time. The student body has been larger than ever before and of fine quality. Three hundred and fifty-six students were registered in strictly liberal arts courses.

The outlook for next year is most encouraging. It has been decided to limit the incoming freshman class to 150, and there is no doubt that the full number will apply. There will be even more careful selection than in the past. The college has adopted the inquiry blanks similar to those used by the University of Chicago, and will make use of the detailed information which they are furnishing in making its choice. It is seeking to eliminate the student who has no intellectual ambitions.

Another 10 per cent. increase in the student body—this was the gain last year—will bring the numbers to the limit of capacity. The whole student body will then be limited until such time as there is such increase in the plant as shall justify a movement forward to the limit of 450 which the college has set for itself.

J. H. W.

In the Interest of Fisk

Rev. Paul E. Baker, chaplain of Fisk University, will travel during the summer in the interest of the sschool, visting alumni clubs in so far as he is able to get around to them. The alumni have promised to raise $25,000 of the school's indebtedness. Mr. Baker will be concerned in helping to raise this money. He will also seek new students among the graduates of the high schools.

The board is especially anxious to get before its constituency the future policy of the school. Modern methods of control are being instituted, such as a student council, an athletic association, and student committees to regulate life in the dormitories. A student publication representing both students and alumni will be circulated beginning with the fall term. A more modern curriculum to met the practical needs of the day is being worked out. Courses to fit for professional service will be emphasized. In other words, the life and work of the campus is being organized along lines akin to that of the great universities of the day.

However, with this adjustment to meet modern methods and modern policies the school plans to maintain its historic policy of high intellectual standards and fine moral idealism. The high place it has won for itself in the thinking of the country is to be maintained. Every effort will be made by faculty and trustees to give the highest educational and religious advantages to the colored students of the South, East, North, and West who turn to it for training.

Our Readers' Forum

Atlanta Graduates in Southeast

To the Editor of The Congregationalist:

In the kind communication printed in your issue of June 4, regarding my resignation, it was stated that "twenty former students of [Atlanta] Seminary are now serving as pastors and general workers in the Southeast." The casual reader may not have understood that this sentence referred to Congregationalists only. The "twenty" might have read "twenty-four," and twelve men may be added for other denominations. We could wish that all our graduates stayed in "the Southeast," but of course they do not do so, any more than all Andover graduates stay in Massachusetts.

Atlanta, Ga. FRANK R. SHIPMAN.

Dr. Mills Nominated for Moderator

To the Editor of The Congregationalist:

"Who shall be the next Moderator of the National Council?"

My answer is Rev. Charles S. Mills, D.D., if his official position permits. No man of our fellowship deserves this honor more than Dr. Mills, and the Council would honor itself by choice of one so eminently qualified in every way. He has been pastor of noble churches; he has labored tirelessly for all our churches; he knows our varied work intimately and has a passion for it that is rare.

He is, as everybody knows, a fine presiding officer, a skillful executive, and a man of wide affairs. By his experience and his great gifts he would represent the denomination with unusual distinction. JAY T. STOCKING.

Upper Montclair, N. J.

President Davis for Moderator

To the Editor of The Congregationalist:

For the next Moderator of the National Council I nominate President Ozora S. Davis of Chicago Theological Seminary. There are few men in the country who have rendered greater service to the denomination than this distinguished scholar, preacher, author, and administrator. No man is better known or more greatly beloved among Congregationalists in the Middle West where, as everyone knows, the future stronghold of the denomination will be. For many years he has rendered valuable service to the churches from coast to coast. He is a master of assemblies, a thorough student of Congregational history, a matchless preacher, and highly esteemed by ministers and laymen throughout the entire country.

Detroit, Minn. (REV.) A. K. VOSS.

Tribute to One of Our Veterans

To the Editor of The Congregationalist:

Occasionally *The Congregationalist* recalls to its readers some veteran servant of our churches whose name was well known a score or so of years ago but who, though still among us, is so quietly passing the evening of his life as to be out of the range of ordinary church news.

Such a one, who on June 1 entered his 90th year, is Rev. Henry Taylor Staats, of Pasadena, Cal. He held pastorates in Connecticut, at Orange, New Haven (Grand Ave.), Derby,

(*Continued on page* 31)

NEWS OF THE CHURCHES

Leaves Plymouth Church, Worcester

Dr. Robert MacDonald concluded, June 30, a ten years' pastorate of PLYMOUTH, WORCESTER, MASS., and with Mrs. MacDonald will start in October on a year's tour of the world in which he will be chaplain of a party of 500 tourists, and during which he will visit mission fields, and, in April and May, occupy pulpits in London. At a farewell reception attended by more than 400 Plymouth members and friends the church presented him with a gift of $1,000—$100 for each year of service—with the suggestion that, if inclined, he use the money for the purchase of some work of art with which to associate the love and devotion of the people of Plymouth Church. The presentation was made by Dr. John C. Berry, a long-time member of Plymouth and former member of the Prudential Committee of the American Board, who also gave a warm expression of the esteem of Plymouth Church for Dr. and Mrs. MacDonald and of appreciation of their accomplishments during the past ten years.

Among the notable marks of progress have been the reception of 551 new members with a net gain of 248, making the present membership 1,025; the securing of one of the finest church organs in the city of Worcester; the provision of 11 beautiful memorial windows; the acquisition of a parish house left to the church 20 years ago by Charles Morgan, a charter member, for several years rented and recently taken over and adapted for church use; the raising of $15,000 to cancel indebtedness and of $65,000 toward an endowment fund of $100,000; and the formation of a woman's federation of church organizations largely through the efforts of Mrs. MacDonald.

Dr. Berry paid tribute to Dr. MacDonald as a remarkable preacher, bringing to his pulpit ministry a clear voice, choice diction, a scholarly mind and studious habits, and the crowning grace of a deep spirituality. Under his leadership the prayer meeting has continued to function as a strong factor in the life of the church. He has also taught a large brotherhood Bible class. Mrs. MacDonald, too, has been a magnetic teacher in the church school and by her graciousness and tactfulness as well as remarkable organizing ability has filled a large place of influence in Plymouth Church.

Dr. MacDonald has served as president of the Worcester Congregational Club and during his term of office a departure from the set custom introduced a series of discussions of topics by experts with an increase of interest. He has also filled many appointments as a speaker both within and outside the city. His pastorate will conclude upon the date of the 40th anniversary of his entrance upon the ministry. He leaves Plymouth Church strong and united. F. D. T.

Cool Breezes from Southern Florida

Four years ago it was said that the tip of Florida was so hot in the summer time that no one could work. Church activities were supposed to wane. Now we discover that many of the children who come from the North during the winter have no other Sunday school than ours down here because in the North Sunday schools are closed on account of the heat and other reasons. Sunday schools and church services continue here the whole year through and flourish during the summer, which is not so hot on account of the ocean breezes. The following story of church progress among our Congregational churches in and about Miami reflects much healthy activity.

The most interesting and according to some the most remarkable development in church work has taken place in LAKE WORTH, just north of Miami and near Palm Beach. Rev. Lillian B. Fulton is the pastor. In eight months she has received about 100 new members into the church. The congregations have grown so rapidly that the church is being enlarged at a cost of $14,000. Eight hundred people can then be seated. A new pipe organ has been installed. They have a vested choir. A parsonage costing $7,000 is being built this summer. The property value is rising to $60,000. The free-will offerings at the servic have increased from $576 last year to $2,2 this year. On some Sunday evenings as ma as 800 people have been literally jammed in the church. Seventy-five per cent. of the me bership attend prayer meeting. The attendan at Sunday school has doubled and the scho has been graded. Mrs. Fulton has an assista to help her in this great work. The best pa of the report declares that the spiritual li of the people has developed notably and "ma are really finding God for themselves."

The pastor of FIRST, MIAMI, Rev. R. Ward, has just observed his sixth anniversa as leader of that important church. He h been greatly assisted by his capable wife. The two conscientious workers took hold of a di cult task six years ago and they have broug the church to the notice of the public and ha established it as one of the leading churches the city. The Sunday school has a membe ship of 265. There are a Boy Scout troop a several other helpful organizations. Mr. Wa has devoted a great deal of his time to publ and semi-public activities. His position in t community is unusual. He is a major in t Florida National Guard and is otherwise ide tified with military life. Through his offici connection with these many organizations t community has come to know the Miami Co gregational Church. Land values have ris so rapidly that the property which was orig nally purchased for $5,000 is now wor $200,000. Mr. Ward has been honored by b ing selected by one of the daily papers to pr pare a sermon each week for its pages. Th makes three of our Congregational ministe who are engaged in sending out messag through the newspapers of Miami. The churc has just purchased a new pipe organ at a co of $6,000.

One of the oldest communities near Mia is COCONUT GROVE, and there we have our ol est Congregational Church. It is called Ply outh Church, but is the union church organize there more than 25 years ago. For the pa five years the pastor has been Rev. J. Kuykendall. At a recent gathering the past invited all the new members who had joine since he became pastor to sit together. Ha of the congregation was made up of such men bers. The immediate new thing at Cocon Grove is a new parsonage which will soon erected. An addition to the auditorium contemplated. It is interesting and a sign progress to know that many of our Florid churches are faced with the necessity of pr viding more room for their congregations. Th church is planning to expand its work of ser ice for the community. There is a promisin field about four miles square without a churc near-by. This summer the church has calle an associate to investigate this new field an if deemed wise Plymouth will undertake minister to it. Rev. S. E. Frost, Jr., has bee called to look after the summer activities. M Kuykendall will take a vacation, spending th first part of the time reporting the trial Professor Scopes at Dayton, Tenn., for th Miami *Herald* and then a part of his time will preach at Montclair, N. J. While he absent Mr. Frost will supply his pulpit.

Mr. Kuykendall has become known in thi region as a liberal in religious matters, espe

REV. AND MRS. S. G. GUTENSOHN IN THE PLATEAU CANYON

Mr. Gutensohn preaches in the Plateau City Church and is responsible for the social activities in the Plateau Valley Larger Parish, Colorado

lly since he published his book of sermons *The New Meaning of an Old Creed.* Wil-m Jennings Bryan's attitude on religion, and the subject of evolution especially, has found Plymouth's preacher a rather stout antag-ist. It is interesting, to say the least, to ow that Mr. Bryan has gone to live in Coco-t Grove and has become aggressive in new ans to build a church on his estate close to ymouth. Though Mr. Bryan is a Presby-ian he has been made a member of the ethodist board of trustees that is building e new church.

Mr. Kuykendall has been editorial writer on e Miami *Herald* for the past few years but s recently decided to devote his entire time his church work. His salary has been in-eased $2,000.

CORAL GABLES has completed its first unit d has landscaped the grounds beautifully. ervices are being held in the beautiful audi-rium during this summer season. It has en decided to build the new Miami University Coral Gables and this will greatly aid the urch in its educational and cultural work.

MIAMI BEACH, across Biscayne Bay from iami, is carrying on a vigorous summer pro-am. Rev. W. V. Meredith, a recent graduate Union Seminary, is now serving as summer sociate and is both preaching and leading in rious forms of community service. The urch is engaged in rounding out plans for s new church plant. The pastor, Rev. E. King, conducts a summer Bible class, and l the organizations flourish during the mmer.

Not very far north of us is WEST PALM EACH, where we have a union Congregational urch. Dr. A. G. Lyon is pastor. He has ade a considerable impression on the com-unity through a series of drama sermons on Sunday nights. He acts out a story that is based upon a true incident, and he uses stage fittings such as footlights and scenery, has the full co-operation of his choir, and dresses to represent the characters he wishes to present. After the first night his church was entirely too small to accommodate the crowds that came to see and hear. The trustees of the church are now considering building a new and much larger church.

Miami Beach, Fla. E. A. K.

With the States in Conference

Missouri Conference

The 61st Annual Meeting of the Missouri Conference was held at Westminster Church, Kansas City, May 11-13. It was preceded by a young people's institute and rally at First Church, Kansas City, at which there were 74 enrolled, some of the young people coming from across the river in Kansas City, Kan. These young people's gatherings have been held for the last five years as a part of the State Conference, in which the young people largely plan their own program and are the presiding officers and speakers. They unanimously voted as follows, at this meeting: "We recommend that some means be provided to hold similar young people's institutes in connection with the State Conference in the future for the purpose of co-ordinating the work of our young people of the Congregational Church and the State Conference."

The central theme of the conference was "Congregationalism, the Great Religious Factor in American Idealism," and different phases of this theme were emphasized throughout the meeting by the several speakers. Dr. George W. Nash brought the message of the United Boards and spoke under the following captions: "The Pilgrim Adventure," "Congregational Citizenship," "Our World-Wide Work." Dr. Albert W. Palmer of Oak Park, Ill., added greatly to the interest of the meetings by the following series of addresses: "Hawaii: A Post-Graduate Mission Field"; "Sermon Writers and Sermon Writing," and "How to Keep Friends with Japan."

The reports from committees, though printed and distributed, were commented upon, and showed satisfactory progress, especially the reports on evangelism and the Pilgrim Memorial Fund. The superintendent's report indicated a series of increases in church membership, Sunday school enrollment, young people's work, home expenses, and benevolences.

The women had their special place on the program as usual. Mrs. B. F. Finkel, president of the Missouri Branch of the W. H. M. U., outlined their year of progress, and Mrs. George M. Siemens of Kansas City read an extremely interesting paper, "Drury College and Christian Service," and reported gifts of over $8,000 the past year for additional endowment for the chair of dean of women at Drury. Mrs. C. B. Marsh, president of the Missouri Branch of the W. B. M. I., with others, gave an illuminating account of their work and the special drive for Kobe College which is now in progress.

One of the new features connected with the work of the conference the past year is the "Larger Parish Plan" for southeast Missouri, with Rev. F. G. Wangelin and family residing at Grandin. This is in co-operation with the National Home Missionary and Sunday School Extension Societies. The conference has been developing this project for five years, ever since Dr. Malcolm Dana visited Missouri and surveyed our work in connection with Noble, Willow Springs, and Grandin and outlying Sunday schools. Mr. Wangelin is a specialist

Isles of Shoals Congregational Conference August 10-24

Delightful Fellowship. Varied Recreation. Stimulating Addresses. Reasonable Rates. See full page article in *The Congregationalist* of June 11th, page 757. For circulars and full information apply to ELEANOR BROOKS GULICK, Executive Secretary, Wellesley, Mass.

in agricultural methods, as well as an efficient pastor and preacher. There is every indication of promise and enlargement in this new type of rural work.

A pleasing social feature of the conference was the men's banquet on the first night, at which the speakers were Hon. H. M. Beardsley, ex-Moderator of the National Council, and Mayor Beach of Kansas City. On the next evening there was the women's missionary banquet, with Mrs. E. C. Ellis of Kansas City and Washington, D. C., as toastmistress. Responses were made by Mrs. Clarence Reidenbach, Mrs. Roy Chaney, and Mrs. F. G. Beardsley.

Instead of having a separate day given over to the discussion of the every member canvass and its details, as formerly, this theme was worked in as a part of the program under the title, "How the Money Comes," which was a plea from Rev. Frank Maples, formerly of East Chicago, Ind., now of Old Orchard, Mo., for a complete budgeting of all expenses, and a thorough every member canvass. This was replied to by Treasurer P. A. Griswold, on "How the Money Goes," which explained in detail our missionary expenditures. The conference adopted a home missionary budget for the ensuing year of $18,500, with an aim of $60,000 benevolences for the boards.

An item of peculiar interest to the Missourians was an address by Rev. W. C. Timmons on the proposed project for a National Congregational Church in Washington, D. C. The conference adopted a strong resolution concerning the same, pledging its help spiritually and materially to the consummating of this worthy project.

The Oregon Gathering

It is doubtful whether any state conference ever held its annual sessions under more hopeful circumstances than did the Oregon Conference which met at Oregon City, May 5-7. The entertaining church has recently dedicated a beautiful new house of worship. This building, on a new and most attractive site, replaces the old one which was burned down two years ago. Over $60,000 has gone into this new building and great credit is due, not only to the church which made notable sacrifices, but also to the pastor, Rev. Caradoc J. Morgan.

Supt. C. H. Harrison has succeeded in a notable way in realizing a growing, practical efficiency within the elastic bounds of a democratic organization. To his leadership is due, in a great measure, the enthusiasm and optimism that carried a well-planned conference to a successful issue. Under the kindly and skillful moderatorship of Dr. Frank G. Brown, a leading layman of Central Church, Salem, the program was carried out as previously arranged. The conference was notable for the fraternal spirit displayed and the attention and interest shown to all speakers whether faithful local workers or "big guns" from abroad. Everyone felt—and the young people not less than others, that they had their part and place in the meeting. During the three days about 40 local state men and women were heard from, covering every phase of denominational activity. The program was planned to interest the last man and woman and young person in the work of the Kingdom.

DELEGATES AT THE STATE CONFERENCE AT OREGON CITY

Waiting to be taken over in cars to the pulp mills. As fast as one machine was filled, another took its place.

The proposed changes in the organization of our national societies were freely discussed. Rev. Helen S. Ranney of the W. B. M. P. and Rev. George W. Hinman of the A. M. A., both from San Francisco, spoke for the present status. Dr. Horace C. Mason, of Seattle, a member of the Committee of Twelve, spoke on "What the Committee of Twelve Has Been Commissioned to Do and Some of the Problems to be Faced." Sec. C. E. Burton of New York City spoke of "The Steps Which Led to the Suggested Changes."

The discussion revealed a very decided opinion in favor of the five-society plan, but with special reference to maintaining the present status of the American Missionary Association.

The conference sermon was preached by Dr. C. G. Clark of Portland. A notable and winning visitor was Rev. Leyton Richards of Birmingham, England, the chief speaker at the dinner hour the first evening. Dr. Richards' clear thinking and courageous progress toward a restatement and frank acceptance of Christ's doctrine of non-resistance won for him the sincere admiration of all. Those whose convictions would not let them follow him in every particular could not help noting his sympathetic and understanding reaction to their position also.

Two hours were given to religious education as a special subject, but it is noteworthy that scarcely any program covering three days of denominational interest can be carried forward without the aims and plans of religious education being found prominent throughout the whole.

"The Program of the Local Church," "The Place and Part of the Young People in Church Work," "The Significance of the Ministry," "Benevolence and Evangelism," were some of the topics discussed. Dr. F. W. Hodgdon of Berkeley, Cal., and Dr. L. O. Baird of Seattle, Wash., were visitors and speakers at the c ference. Rev. L. A. Young led the devotio sessions, giving four thoughtful and help addresses on "Christian Essentials—G Christ, Sin, and Immortality." The women the Oregon City Church contributed largely the success of the conference by serving delegates sumptuous meals at reasonable ra

The closing evening was given up to young people, large delegations coming fr near-by towns and taking active part in meeting which followed.

Altogether, Oregon Congregationalists h made forward steps in the work of the chu and Kingdom. F. G

Michigan Meeting at Cadillac

A splendid attendance, inspiring progr and encouraging reports were characteris of the 83d annual meeting of the Michig Conference held in the fine new church Cadillac, May 19-21. The heartiest of welco to the conference and the city was presen by Rev. Percy V. Dawe, pastor of the Ca lac Church, and the hospitality of the chu and of the city was of the finest.

Outstanding among the many things of terest was the report of the superintendent registrar, Rev. J. W. Sutherland. For some years Dr. Sutherland has gone up and do Michigan visiting our churches, and it was welcome bit of news to hear his affirmat that the state of the churches was never m encouraging than at present. A recent qu tionnaire to the pastors of the state, to wh 90 per cent. replied, showed an active and ward moving status. The net gain in the m bership of the churches for the year was 1,7 and in the Sunday school, 639. These h been the highest gains since 1894-5, when l bering was at its peak in Michigan. amount contributed to benevolences to ap on the apportionment was $115,646. Ot items of benevolence bring the total up $202,812 for the year. Home expenses w $995,514, making the total output for year $1,198,326.

The report of the trustees, given by Chester B. Emerson, revealed one import change in the personnel of the state staff the retirement of Rev. E. R. Latham, had served the board for nearly nine years the capacity of Sunday school mission and director of religious education and yo people's work. Mr. Latham resigned to acc a call to the church at Grand Ledge. At request of the board, he will continue as rector of the Summer Assembly at Oli June 19-27. An important change, also, the state board was revealed in the resignat of the treasurer, Mr. Coleman C. Vaugh who has served in this capacity for some ye High appreciation of his services was expres by the conference. Dr. H. H. Halliday, retary of the Michigan Agricultural Coll was elected to serve in his place. The

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nce welcomed greatly the news from the tees that they had decided not to nominate uccessor to Supt. Sutherland in response to letter of resignation placed in their hands etime ago, and the conference rejoiced to

When Sunday Comes

By John Andrew Holmes

If a foreigner insults one of our admirals, us expend half the nation's wealth to enge our honor, but if the whole world eds the gospel, let's take up a penny col-ction!

r that he would continue to serve as super-ndent. The trustees reported that the work er Dr. Sutherland was going forward with force and efficiency.

The work of the churches in behalf of stu-ts at the University of Michigan Normal ool at Ypsilanti, and the Normal School at amazoo received attention, especially that e at the University of Michigan in our n Arbor Church. Two students of the uni-sity were present to describe the program religious and social activities carried on. grant from the conference for this work Ann Arbor was increased from $1,200 to 200 for this year.

ne of the significant losses of the year was ociated with Ann Arbor and the University Michigan, in the death of its president, Dr. rion Leroy Burton. A fitting tribute to , prepared by Dr. Herbert A. Jump of the n Arbor Church, was read at the memorial rice by Rev. O. G. Rich. One other name borne in tender remembrance at this serv- that of Rev. George Benford, who died in nd Blanc, Mich., Feb. 7, 1925.

t was a great treat and inspiration to have h us for this conference the Moderator of National Council, Dr. R. H. Potter. He ressed the conference inspiringly on the sub-, "A Congregational Christian," and at an-er session held a forum on "Congregational oblems and Possibilities." It was also our vilege to have with us Dr. Charles S. Mills New York, who gave an inspiring address "The Day of the Open Door," and also pre-ted matters concerning the Pilgrim Memo- Fund and Annuity Fund.

The Value of Religious Pageants" was in-stingly presented by Miss Alta MacLaren Lansing. Following her address a pageant presented in the church by young women Cadillac.

Prof. Frank G. Ward of Chicago Seminary ke on "How We Get Our Ministers." Pres-nt Paul Voelker of Olivet College spoke on eligion and Education," and Rev. Arie khorst spoke on "The Needs of Olivet."

Week-day religious education in the schools eived considerable attention, Mr. Charles J. or, superintendent of schools in Traverse y, describing its success in that place, and ers reporting its progress in other Michigan ns.

An interesting number on the program was ur Rural Churches in a State of Flux." r. C. H. Harger, general missionary, opened discussion with a discriminating paper on ur Situation in Michigan." He was fol-ed by Rev. A. A. Allington of Northport, Rev. Ira D. Fales of Benzonia, who gave phic descriptions of conditions in their ishes.

The sermon was preached by Rev. C. W. rriam of Grand Rapids, on the subject, he Practice of Monotheism."

The concluding address was given by Dr. H. Jump, on "The Sermon on the Mount."

Rev. W. H. Skentelbury of Charlotte, assistant moderator, presided during the conference. Dr. Chester B. Emerson of Detroit was elected moderator for the ensuing year. No place, as yet, has been selected for the next annual meeting.

Pennsylvania Conference

The meeting of the Pennsylvania State Conference, held at McKeesport, May 26-28, opened under the auspices of the Women's Missionary Association. The theme of the conference was "The Challenge of a Common Brotherhood." The moderator, assistant moderator, registrar, and treasurer come from churches which were or still are Welsh; the guests of honor were the Evangelical Protestant churches which are just coming into our denomination, of German birth. A pageant, presented by the young women of the McKeesport Church represented six nationalities. One of the most attractive musical numbers was rendered by the choir of the Allegheny Slavonic Church in their own language, and by representatives of the Duquesne Slavonic Church. An address was delivered by Rev. Harold M. Kingsley, director of Negro work in the North. Rev. Enoch Hughes, pastor of a Welsh church in Scranton, was elected moderator, and the invitation of the First Welsh Church was accepted as the meeting place in 1926.

From West to East

HAWAII

Honolulu Bible Training School

The closing exercises of the Honolulu Bible Training School were held in the Mission Memorial Building on Sunday evening, May 24. Thirty-three persons received diplomas for having completed four years' work in Bible study, and three others received certificates for part time work.

One notable feature of the occasion was the granting of Service Certificates, silver and gold seals, for Sunday school service since graduation. Twenty-one persons qualified for these special honors. Among them was Mr. Samuel K. Toomey, who has a record of 16 years' Sunday school service. He made the statement that he has only missed two or three Sundays from church and Sunday school during that period of time, and these periods of absence were due to the fact that he was away from the Islands.

It is needless to emphasize the fact that the churches of the Islands are greatly strengthened by the help which students from this institution give during their summer vacations, and one feature of the program was the signing of their names to a declaration that they will assist some Sunday school this summer. Between 50 and 60 students volunteered for this service this year.

Union Church Started at Koloa, Kauai

An experiment in friendly relations between national groups is being inaugurated in Koloa, Kauai. It ought to be of interest to the church-at-large. Koloa is a small town with a diversified population. In the town are four Congregational churches.

These have been developed from small missions among Hawaiian, Japanese, English-speaking, and Filipino people. The English-speaking work has been organized into a union church. At times it has tended to draw some of the children of the churches whose services are conducted in languages other than English. This has not developed the harmony and co-operation desired.

Recently a plan has been proposed by Rev. John P. Erdman, one of the field secretaries of the board of the Hawaiian Evangelical Association for fusing these churches into one organization, to be called the United Christian Church of Koloa. Each national group will constitute a department in the church and will handle its own budget and finances. Representatives from each department chosen by themselves will constitute the standing committee. The pastors of the departments will be associated in the new church.

There will be a united Sunday school, with groups meeting simultaneously, according to a plan to be devised by the proper representatives of the departments. The pastors of the churches that are merging into this united church are, for the Hawaiian Church (to be supplied), for the Japanese Church, Rev. T.

The Churches of the World Together for the First Time Since Nicaea

During August practically all the Protestant churches of the world, with the great Eastern Orthodox Church present also, are to meet to consider all the united activities and the problems of the universal Church.

It is to be a conference, not on doctrine, not on orders, but on *the Life and Work of the Churches*. It will consider what the united churches can do for the application of the Gospel to the great social, industrial, educational, and international problems now facing the world.

Representative leaders from all nations and nearly all communions, to the number of six hundred will be present.

It is hoped that some great pronouncement which shall go forth to the world as the voice of the Church Universal may issue from this conference. The bringing together of the Christians of every nation will in itself be a wonderful help toward good will.

The expense of such a gathering is very great. Several large contributions have been made, but it was thought that many would like to have some share in this great emprise who have not been personally asked to give.

There remains $10,000 still to be raised to complete America's quota. Would you not like to be one to have some part in fulfilling this obligation?

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CALIFORNIA

Rev. Jerome Holmes at Bakersfield

For a series of addresses on China, Rev. Jerome Holmes came six successive weeks to BAKERSFIELD in the Kern District. He gave similar instruction in the Los Angeles area. They were most inspiring and instructive. Those who heard them realize the ability of Mr. Holmes to succeed Rev. Henry Kelsey in the Pacific office of the American Board.

This is the cathedral church for Kern County, and Rev. Edgar Fuller has been the unofficial bishop for 28 years, with a devotion and sagacity much prized by his brethren. The church is fostering several branch Sunday schools.

Hollywood, Los Angeles, Rapidly Growing

On June 1, Rev. J. H. Lash of HOLLYWOOD, LOS ANGELES, left for Hillsdale College, Michigan, to attend the quinquennial reunion at his Alma Mater; thence soon to Cleveland, O., representing the Hollywood Rotary Club at the International Rotary Convention. As a member of the Sherwood Eddy Fellowship Party, he goes to London, Holland, Germany, Paris, and also to Geneva to attend the League of Nations Conference.

For the spring season, the church night was continued in the midweek meetings. Dr. Raymond Brooks of Pomona College gave a series of illuminating addresses on "The Old Religion in the New World." More recently Prof. Carl Knopf of U. S. C. has given a course of lectures upon "The Hope for the World," being studies in the apocalyptical books. A delightful annual observance in this church is the Mothers' and Daughters' banquet given by the Mothers' Club, assisted by the Senior Girl Reserves.

Straitened for room, the church has hardly completed its large parish house before it must consider plans for the main building. The land upon which the building stands, purchased for $23,000, will now bring more than $365,000.

Third Church for Long Beach

Hemmed in at the north, its natural line of expansion, by the lucrative oil fields, LONG BEACH must perforce stretch out along the coast line. Thus a new community has sprung up at Belmont Shore. The section has by comity been allotted to the Congregationalists, and work started there several months ago has prospered. About 4,000 people are in the neighborhood, and our organization is one mile fr the other nearest church, a Methodist. church was formed April 5, with 45 membe to which others are coming rapidly. Upon l donated, there will soon be commenced t first unit of a beautiful structure. Only block away, a grammar school building is r ing. At present, meetings are held in t large rooms of a real estate office. The cong gation is shaping itself into the various cieties approved for service. There is a cided community spirit prevalent. Rev. W. McCreery is the successful minister.

San Bernardino Builds Parsonage

Upon a lot given to it alongside the chur the congregation of SAN BERNARDINO ere an eight-room parsonage to cost $10,000.

Rev. H. B. Mowbray, the pastor, has l on a six months' leave of absence to attend some matters of business in the East.

This church is really famous for the nu ber of its workers in public service. Recen S. W. McNabb, a member, and mayor of t city, was appointed by the President to t office of Federal District Attorney for Sou ern California. A former member is Jud Benjamin Bledsoe of the Superior Court, L Angeles, who resigned to be candidate mayor of that city. Another in the federal se ice is Hon. Rex Goodcell, in the Revenue Off of the Department of the Interior. T principal of the high school, county super tendent of schools, president of the Y. C. A., president of the Women's Club, cou district attorney, the postmaster, as well various others in the schools and city hall, from this congregation. Mr. Mowbray built for himself a position of great influe among the men of San Bernardino.

Fellowship for Missionary Presidents at Claremont

With seven cottages completed and occup at the Missionary Home in Claremont, th are now a happy and interesting group of m sionary veterans in fellowship. In their hon Dr. and Mrs. Doremus Scudder recently ranged a reception. The guests of the Ma were: Rev. and Mrs. H. P. Perkins, forme of Paotingfu, China; Rev. and Mrs. Geo M. Rowland of Tokyo, Japan; Rev. and M A. B. Caldwell of Jhelum Punjab, India; R and Mrs. James McCann of Tientsin, Chi Miss Cornelia Bartlett, formerly of Smyr Miss Margaret W. Leitch, Miss Mary Leit and Mr. George W. Leitch, formerly of Ceyl

Another guest of international interest v President Bayard Dodge of the American U versity of Beirut, who spoke at a midw meeting on the situation of American edu tion in the Near East. A dinner was given the inn for him and his party.

New Church at La Canada

Out along the ridges where the people the Los Angeles-Pasadena area like to p golf or to make their homes, something lik thousand people have gathered in the exten community called La Canada. There we h a community church, with Rev. Selwyn Eva minister. Friends have joined with memb in building a beautiful new church in stu of the Gothic type. In the auditorium th are two choice memorial windows, Hofma "Good Shepherd" and "The Ascension." Al a cloister, about the court, ten classrooms h

Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston) cost 15 cents additional. Cash in advance only.

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REAL ESTATE

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For Rent—By the week, month or season, one farmhouse cottage and one smaller cottage, both in Fitzwilliam, N. H. For terms write Charles E. Burbank, West Boylston, Mass.

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Wanted—A young man trained and experienced in young people's work, with emphasis upon Boy Scouts and Sunday School, in large New England church. Salary made right. Give references. Address "C. B. A.," *Congregationalist.*

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College junior, minister's son, desires position with family on summer vacation. Can drive car, tutor young boys. Box 493, Sharon, Mass.

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Wisconsin pastor desires pulpit engagements during July and August. "Pastor," 280 Washington St., Woburn, Mass.

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MISCELLANEOUS

Good printing, paper covered books, pamphlets, sermons, no hurry orders, etc. Stationery,—500 six-inch envelopes and 500 letterheads, billheads, or statements for $5.00, 1,000 for $8.50, all excellent bond paper. Religious work solicited. The Print Shop, E. Northfield, Mass.

For Sale—A church bell, good tone. Forty-eight pews, oak, comparatively new. Will seat 240 persons. Apply to W. H. Jordan, Orono, Me.

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en built. A pipe organ to cost $7,000 is on e way. Next will come the church school ditorium. The cost will be about $75,000. nce the erection of the new plant, the mem- rship of the church has doubled.

rish House for Escondido

Ground has been broken at ESCONDIDO for a w parish house, 60 by 92 feet, to cost $30,000. oney has also been raised for a Pilcher pipe gan to cost $6,000.

At the annual meeting, May 8, reports for e year indicated balances in all treasuries th much the largest budget last year both r home work and for benevolences. Twenty- e members have been received, making 110 enter during the two and one-half years' inistry of Rev. W. A. Schwimley. For the ird time in this brief period, the minister's lary was increased. Into the prosperous tle city of Escondido in its charming valley, any families are moving, and our church is ert to its opportunity. C. F.

TEXAS

smissal Council at Houston

On May 29 a council met at Houston and smissed with cordial recommendation and ap- eciation of a useful five years of service ev. E. H. Willisford, Ph.D., who resigned to accept the secretaryship of the City Welfare Department. Rev. Samuel Pearson was elected moderator, Rev. Charles E. Weidner of Port Arthur, scribe.

During the five years of Dr. Willisford's pastorate some 80 members have been received, the property cleared of all encumbrances, all investments of the C. C. B. S. even having been repaid, and a small amount placed at interest for a building fund. The relation of pastor and church to the other ministers and churches of the city has been most cordial, and neighbor pastors at the council expressed the finest good will.

IOWA

Seventieth Birthday Celebration at Lewis

LEWIS has granted the pastor, Rev. W. E. Baldwin, leave of absence for the summer to enable him and his wife to visit their parents in England whom they have not seen for many years. The general prosperity of the church under the present pastorate is awakening interest in behalf of more adequate equipment for handling the social and young people's work.

Progress at Shenandoah

Since the coming of Rev. L. A. Lippitt last September, activities at SHENANDOAH have quickened along many lines. There has been a marked forward movement in the matter of religious education, missionary instruction, and wider community service. As a result of quiet but effective pastoral work 50 members have been received since Jan. 1. Three men over 55 years of age were baptized at a recent Communion service. A series of sermons preached by Mr. Lippitt on "How Some Interesting People Came to Christ" created a good deal of favorable comment. At a week-night study hour early in the year, the topic of study was "What Our Church is Doing in America." Only once did the atendance fall below 60. During the Lenten season the *Fellowship of Prayer* was used and only the third order for the booklet could supply the demand. Thursday of each week is given over to week-day religious education, when the children of the first six grades are dismissed from the public school and come to the church for religious instruction.

NEBRASKA

Nebraska Building Projects

GENEVA conducted the last services in their old building, Sunday, May 31. A few days later this building was wrecked to make way for the building of a new house of worship to cost $50,000. Plans have been approved by the church membership and the board of trustees have been authorized to proceed with letting of contracts as soon as the ground can be cleared.

FEDERATED, FAIRMONT (Congregational-Presbyterian), will also build a new home, for which $43,000 has been subscribed.

The church building of EXETER has been enlarged to twice its former size and finished with stucco.

NEW YORK

Rev. J. N. Atwood Leaves Berkshire

Children's Day was observed at BERKSHIRE with a fine program by the children. The pastor, Rev. J. N. Atwood, baptized twin girls, ten months old, and also received seven young people into the church on confession of faith. Since coming to Berkshire six years ago, he has taken about 40 into the church, largely young people. He leaves July 1 to accept a unanimous call to Second, North Coventry, Ct. On June 19 a largely attended reception was given Mr. and Mrs. Atwood in the church parlors. Kindly words were spoken regarding their work in Berkshire and a substantial piece of gold was presented. Best wishes of many friends follow them to their new field of labor.

CONNECTICUT

Congregational Association

The 216th annual meeting of the General Association of Congregational Ministers of Connecticut was held in the Fourth Church, Hartford, Tuesday, June 8. Dr. J. J. Dunlop, pastor of Fourth Church, Hartford, gave an address of welcome, and Dr. A. J. Lord of Meriden was chosen moderator. Dr. Oscar E. Maurer of New Haven, the retiring moderator, gave an address in which he dwelt on various evidences of the lack of completeness in the so-called Christian civilization of the day, and

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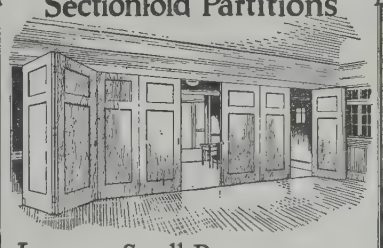
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urged the need of bringing the Gospel to bear on life. Rev. Robert E. Carter of Washington spoke on a sin which he defined as the endeavor to hurry God. Rev. Walter B. Williams of Danielson spoke on "The Minister's Problem of Reality" and Rev. A. B. Patten of Torrington on "The Discovery and Development of Personality." Supper was served by the women of the church, and in the evening Senator Hiram Bingham spoke on "Law and Order," pointing the strain put on the law-abiding spirit by the multiplicity of laws and especially where laws were enacted which did not express the crystalized public opinion.

MASSACHUSETTS

Dr. Madsen Ten Years at Gloucester

The pastor, Rev. Albert A. Madsen, Ph.D., completed ten years of his ministry at TRINITY, GLOUCESTER, on June 1. For this occasion the church clerk, John J. Pew, collected the following statistics for these ten years. (Deacon Pew has been a deacon of Trinity Church for 51 years and clerk for 35 years.) Members received into the church, on confession of faith 222, by letter 82, a total of 304. The present membership is 546, a net increase of 153. Baptisms, infants 288, adults 77, a total of 365. Marriages 176. Funerals 342. The attendance in the Sunday school is better than at any time during the past decade. The average for the present year is 25 above that of the same period last year.

During these ten years the church raised for benevolences $29,290, for church expenses $80,575, for Sunday school expenses $5,632, for building and improvements, including the new parish house, $44,478, a total of $159,975. In addition there are outstanding pledges to the building fund totaling about $10,000. Five thousand dollars has been added by legacy from the late John Gott, to the endowment fund; and under the will of Mrs. Clara T. Perkins the endowment fund will receive $8,000, and three women's organizations of the church a total of $2,000. By the will of Miss Ida Tappan $200 will come to the foreign and home missionary departments of the woman's association.

Mr. Pew notes that for the four years 1921-1924 when the church was paying for its parish house and extensive improvements on the church edifice, the benevolences amounted to $19,688, an average of $4,922.

Mortgage Burning at West Roxbury

WEST ROXBURY, BOSTON, Rev. E. H. Byington, pastor, celebrated its 90th anniversary in June by burning the mortgage which was placed on the church when it was remodeled ten years ago. At the anniversary Communion the pewter bread plates, given by Judge Hubbard of Boston when the church was organized, were brought out after nearly half a century of retirement for service once more, and the pewter font of the same set was used in the baptism of children. Dr. Frank W. Merrick, a former pastor, assisted at the Communion service, making the principal address.

The 90th year has brought many of the activities of the church to a new high point of enthusiasm and achievement. It is the first year in its history that has witnessed the addition of more than 100 to the church roll, which now numbers 800. The congregations on Sunday mornings have been unusually large, ordinarily filling the church. To accommodate all on Easter, two Sunday morning services were held, one at nine, and the other at ten-thirty, the pastor preaching the same sermon at both. The total attendance at the two was 1,215, the seating capacity of the church being 700.

A Gift of Chimes to First, Braintree

FIRST, BRAINTREE, has received from Mr. and Mrs. Paul W. Jackson a chime of bells in memory of their daughter, Mrs. Edith Jackson Holbrook. On Sunday, June 14, the bells were dedicated with appropriate services, Rev. E. A. Leslie officiating in the enforced absence of the pastor, Rev. Harry Grimes. The evening following a recital was given by Chester Meneely of New York which attracted wide attention.

Grace Church, Holyoke, Stresses Religious Education

In the past eight months, two friends of GRACE, HOLYOKE, have made "dollar for dollar" gifts amounting to $5,300. Of this sum, $2,300 is to be spent in bettering the department of religious education. Miss Isabelle Chute, formerly on the staff of Campello, Brockton, and a recent graduate of the Hartford School of Religious Education, has been placed at the head of this department. Newell Townsend of Bates College has been secured for a term of three months for special work with boys and young men. Milton Shattuck Mulloy, of Waterbury, Ct., is the Amherst College representative on the vacation school faculty. Grace Church now has three men and two women employed the year round on full time, and ten additional workers employed on part time. Pilgrim House has recently been rebuilt and now contains on the ground floor the Grace Church press, the beginners' department, and the women's room, the home of the famous class taught by Mrs. Robinson, out of which over 75 young women have been married. In the upper stories are attractive apar ments for the sexton, and for the manager the printing department.

Church and Ministerial Recor

Calls

ATWOOD, J. N., Berkshire, N. Y., to North Co entry, Ct. Begins July 1.

BAKER, M. W., Anti-Saloon League, Topek Kan., to acting pastorate, St. Mary's. At wor

CLARKE, H. E., Plainfield, N. J., to Mt. Morr Baptist, New York City. Accepts.

JOHNSON, H. C., Washburn College, Topeka, Kar to acting pastorate, Athol. At work.

JONES, J. L., Almena, Kan., to Plevna. At wor

LUDWIG, W. E., Reformed, Lincoln, Neb., to Fe erated, Carbondale, Kan. At work.

PHILLIPPI, H. R., Glendive, Mont., to Columbu

SELIGER, C. H. B., Camden, Me., to Walnut Hi At work.

WESTWOOD, F. W., Manitoba, Canada, to Universi Park, Portland, Ore. Accepts.

WILSON, C. W., United Parish, Orono, Me., First, Woodbury, Ct. Accepts.

Resignations

STARK, C. W., Earlville, Ia. Effective Aug. 30.

Ordinations

BUTT, GEORGE, *o.*, Johnson, Vt., May 6. Serm by Dr. W. C. Graham; other parts by Re Messrs. I. C. Smart, Stanley Cummings, E. Hays, E. R. Gordon, A. B. Ross, William M ler, H. M. Bartlett, and W. C. Clark.

Accessions

	Conf.	*Tot*
ARIZONA		
Phoenix, First	13	1
MASSACHUSETTS		
Haverhill, Riverside	8	
NEW YORK		
Orwell	3	
NORTH DAKOTA		
Argusville	4	
Beach	5	
Berthold	6	
Bordulac	8	1
Carrington	15	1
Crary		

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	Conf.	Total
kinson	10	11
ke	1	1
elson	25	26
in	13	14
go, First	15	33
sher	28	34
dner	4	4
nd Forks	4	11
nkinson	8	9
rvey	4	4
ttinger	18	20
lsboro	3	5
nestown	11	12
ldeer	9	9
kota	5	6
ds	2	2
rmarth	7	7
x		4
dora	1	1
tt	2	9
gree		3
gan		4
gent	17	18
nborn	12	14
keston	5	7
va	1	1
hpeton	23	27
lliston	40	45

Personals

LINGER, Rev. E. S., general missionary in regon, has been seriously ill with penumonia at followed an attack of pleurisy. For two eeks he lay in his home in Portland in an ceedingly critical condition. His many friends joice that he is now well on the road to covery.

ON, Dr. Edward D., who has had temporary arge of Pilgrim Church, undenominational, ew Bedford, Mass., will close his work there ly 1.

NS, Rev. and Mrs. G. H., Newtown, Ct., on eir recent silver wedding anniversary were ven a reception in the social rooms of the urch and were presented with a purse of oney.

D, Edwin C., prominent in the West Somerlle, Mass., Church, and Miss Cornelia E. erth, Milwaukee, Wis., were married, June , at Littleton, Mass., by Rev. H. E. Titus of anover. All the principals are members of is year's graduating class of the School of eligious Education and Social Service, Boston niversity. Mr. Field plans to continue studies Harvard Divinity School.

SON, Rev. D. A., who recently retired from e pastorate of Westbrooke, Me., was given a rewell luncheon by the Cumberland Fraterty of Congregational Ministers. Mr. Hudson as gone to the church at Charlemont, Mass.

VITT, Rev. Burke F., is now living with his n, Rev. Ashley Day Leavitt, at 35 Vernon ., Brookline, Mass.

GAN, Dr. C. L., who has completed 50 years the ministry, was given a reception and nner by the congregation of his church, Payon Park, Belmont, Mass., June 2, in commemoation of the event. After supper addresses ere made by Theodore Spadtmiller of Central hurch, Jamaica Plain, where Mr. Morgan was astor for ten years; Rev. H. F. Smith of est Medford, whose pulpit Dr. Morgan supplied while Mr. Smith was overseas; Rev. W. . Macnair of Prospect St., Cambridge; Rev. . J. White of the Belmont St. Baptist Church, elmont; Rev. C. F. Weeden, Newton Center; ev. W. R. Campbell of Highland, Roxbury, epresenting the; Suffolk South Association; ev. S. H. Woodrow of Newton Highlands; ev. C. H. Patton of the American Board; ev. A. F. Pierce of Shawmut, Boston, and ev. E. D. Eaton, formerly president of Beloit ollege. Letters of congratulation were read om Rev. J. G. Taylor, Arlington, and from lymouth Church, Minneapolis, with which Dr. Iorgan united when a boy. The parish preented their pastor with a large radio set.

ART, Dr. George T., Cambridge, Mass., vice-resident of the board of trustees of Wheaton ollege, Norton, Mass., is serving as acting resident of Wheaton.

Events to Come

National Council of Congregational Churches, biennial meeting, Washington, D. C., Oct. 20-28.

Thirtieth International Christian Endeavor Convention, Portland, Ore., July 4-9.

Isles of Shoals Congregational Summer Conference, Star Island, off Portsmouth, N. H., Aug. 10-24.

Northern New England School of Religious Education, University of New Hampshire, Durham, N. H., Aug. 10-17.

Northfield Summer Conferences

Woman's Interdenominational Home Mission Conference, July 6-14.

Conference for Women's Foreign Missionary Societies, July 14-22.

Conference of Religious Education, July 23-Aug. 1.

General Conference of Christian Workers, Aug. 1-17.

Massachusetts Christian Endeavor Institute, Aug. 17-24.

Deaths

REV. JAMES A. ADAMS, D.D.

Rev. James A. Adams, D.D., died at his home in Washington, D. C., on June 4, aged 83 years. He was husband of the late Mrs Emma Maunder Adams and father of Mortimer V. Adams of 1320 North Dearborn St., Chicago, Ill. The burial was at Arlington Cemetery, Washington, D. C.

Dr. Adams was pastor of the Warren Avenue and Millard Avenue Congregational Churches in Chicago for many years. He was editor of the *Advance* for ten years and connected in an editorial capacity with that paper for thirty years.

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Our Readers' Forum

(*Continued from page* 21)

ol, and Glastonbury. In 1888 he removed asadena. A son, William R., who was ied to become a leading figure in Pasa- s development and in California finan- ircles, had preceded him by a year. The r had regarded himself as a retired min- but, invited to gather a Sunday school ne northern edge of the young city, he

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Announcement

From the Nominating Committee of the National Council of Congregational Churches

As provided in the constitution of the National Council, the Nominating Committee hereby nominates the following two committees for the meeting to be held at Washington, Oct. 20-28, 1925.

Any delegate or member of the churches who desires to bring matters before these committees can do so by addressing the chairman of either committee.

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"What, four pounds for grinding an organ?"

"No, sare; not for da grind—but for da shut up and go away."—*Continent.*

The Congregationalist

Continuing
The Recorder* and *The Advance

July 2, 1925

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The Congregationalist

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Which recently celebrated its seventy-fifth anniversary

"JONAH"—A Sermon for Boys and Girls

By Charles E. Jefferson

WHAT KIND OF PATRIOTIC EDUCATION DO WE WANT?

By Jerome Davis

FROM NOW UNTIL THE MEETINGS of the National Council at Washington in October, there will be discussed in our columns vital problems that must come before that body. To delegates these articles will be of inestimable value and of great interest to every loyal Congregationalist.

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Editorial

"Thinking Through Our Task"

WE wish that every one in the Congregational fellowship could read the address under the above title delivered by Superintendent Charles C. Merrill, of Illinois, at the Eighty-Second Annual Meeting of the Congregational Conference of that state. It is published as a supplement to the June number of the *Pilgrim Outlook,* the monthly organ of the Illinois Congregational Churches. We have just read it carefully, and may emphasize some of its most salient points.

Dr. Merrill in listening to Dr. Watts O. Pye describe the methods followed in evangelizing the Province of Shansi in China, has been stimulated to consider what might be accomplished in the home field if in relation to all the problems and tasks of the church, the ministry, and the denominational fellowship we could be led to apply the "combination of genuine religion with high intelligence," which has enabled Dr. Pye and his associates to achieve such remarkable results.

In the local church, where we begin in Congregationalism, and with which, as Dr. Merrill truly says, Congregationalism stands or falls, this principle means the most thoroughgoing study of the field for the bringing of Christianity, under the most intelligent program and purpose, into the most vital contact with the individual and the community. Dr. Merrill quotes Dr. Pye as follows:

I think it is important that we try to get each preacher and his church to map out some sort of definite plan for the conquest of the field allotted to that church, a plan which reaches through several years, if possible, and then let the carefully planned work of each year, each month, and each day be making some definite contribution to that end or goal. To work haphazard without a clear vision of the goal or end in view and without a known plan is to waste a lot of effort and time. We must have a conception of the work. It is no use to grope about at random. There must be strategy in the campaign; there must be proportion and horizon in the outlook; there must be some clearness of vision of the work to be done and the best way of doing it.

Dr. Merrill offers some valuable suggestions for such a study of the field, with the conclusion that where a church is not making healthy progress instead of the frequent prescription of a change of pastors there might often be more effectually substituted a change of program on the part of pastor and people.

Much the greater part of Dr. Merrill's address is devoted to the need of thinking through the problem of the ministry and its present situation. The concern that he expresses for the ministry cannot but be shared by every man whose contacts with churches and ministers are at all wide and intimate. We have long felt the serious, if not tragic, aspect of personal and denominational problems relating to the ministry, about which little is being said, regarding which there would appear to be almost a conspiracy of silence. We have been planning shortly to devote considerable space in *The Congregationalist* to frank discussion of these matters. Meanwhile Dr. Merrill has most surely touched upon the tender and difficult places. He has spoken from the standpoint of fundamental sympathy with the minister, but he has spoken with the critical temper of one who hears the complaints of the churches, as well as the ministers' side of the case. He thinks that if it be cynically asked, *What Ails Our Ministers?* as it is

asked, *What Ails Our Youth?* the reply must be largely in the same terms that Dr. George A. Coe has replied to the latter question. The trouble is not so much with the ministers as with the age. With keen thrust Dr. Merrill defends the ministry at one of the most common points of attack—the matter of church attendance and the failure to win large congregations.

It may well be asked [he says] if fifty years ago, with the automobile in existence, together with the magazines and the Sunday paper, the plethora of books and other influences that could be named, including the radio, there would have been any greater proportionate church attendance then than there is today.

But none the less, Dr. Merrill expresses the opinion that "take it by and large, the morale of the ministry is not at all sufficient for the present-day need." The reasons for this, he thinks, are not far to seek, and several of them he emphasizes forcefully. First is the question of salary, which in many cases is still inadequate. He points out that in Illinois during the last decade the average salary of the Congregational ministry has almost doubled. It is now $2,183 where ten years ago it was $1,193, but even this higher average means that many ministers are still receiving considerably under $2,000, and Dr. Merrill expresses the opinion that "we ought to come rather quickly to the time when no well-trained and competent Congregational minister shall receive less than $2,000 and parsonage, no matter where he is located."

In the increasing demand for young men, Dr. Merrill indicates, the churches are unconsciously seriously weakening the ministry and embarrassing the future. Far-seeing young men, he points out, will not be attracted to a work, no matter how high, under conditions where there is to be no job for them at fifty or fifty-five.

Moreover [he continues], an undue demand for young men produces anxiety, a sense of injustice, a lowered morale, all along the line of the ministry. Morale is also lowered by the fact that frequently when a man has reached the age of fifty or fifty-five he sees that he has struck the grade in which he must forthwith remain, if, indeed, a lower grade does not come to him. He loses hope and he loses heart and the church to which he ministers suffers accordingly.

How under these conditions may the ministry display a strength that shall overcome the lowering tendencies of the age? Dr. Merrill thinks that there ought to be higher standards and a more crucially selective process developed, not at ordaining councils, but at the very first portals to the ministry. He thinks that this selective process should more stress the quality of leadership as essential, no matter what may be a man's other gifts. He thinks, also, that in the seminary years there ought to be the most definite training of leaders in relation to the exact conditions under which leadership is to be given—something along the line of what Dr. Arthur E. Holt is developing in a course in Chicago Theological Seminary "in which specific parishes are being considered and men are being asked to prepare solutions for the particular problems of those parishes."

In addition to these suggestions for producing a better, and better-trained, ministry, Dr. Merrill inquires why there might not be similar summer courses or post-graduate courses in leadership for men now in the ministry. He thinks, also, that the right type of man from outside might visit a minister on his field, talk over his problems and offer suggestions, in much the same way, we suppose, that business organizations call in an expert from time to time. Dr. Merrill thinks that the Congregational ministry "just now is fairly full and that there is no great call for a particular increase in quantity." There will have to be a yearly addition of properly qualified men, and he thinks that there is need of careful study of the reason why so few ministers are coming from Congregational homes. This does not mean, however, that there need be "any kind of hectic campaign on the ground that there are too few ministers."

A final section of Dr. Merrill's address dealt in a rather fundamental way with the thinking through of the problems of the corporate life of the Congregational fellowship. We shall refer later to this section of the address.

Larger Tasks for Local Churches

ATTENTION is called to a letter in this issue from Rev. E. Tallmadge Root, Secretary of the Massachusetts Federation of Churches, regarding a recent editorial reference to Union Churches. Mr. Root has in some measure misunderstood the nature and purpose of that reference. There was in our mind no intended assumption that "Union Churches are rivals of denominational churches," and we thought that careful emphasis was laid upon the formative character of most Union Churches and the weakness often inevitably arising from the local conditions which they have been organized to meet. What we had in mind was to emphasize what Mr. Root himself expresses so well—that in the main "there has been no machinery, such as a denomination provides to bring before them [*i.e.,* the Union Churches] the opportunity and obligation to share in world evangelism."

We are glad to know that this need is being met, and if leadership everywhere is as intelligent and as efficient in organizational and spiritual ways as the leadership that Mr. Root is giving in Massachusetts, the "State Federation of Churches" may become a very effective agency for the development of fellowship and world service in the Union Churches.

Mr. Root refers to the Union Churches as mostly *unaided.* It must be recognized that much of the strength claimed for denominationalism, and much of its actual power for good or evil, has been in its ability to aid local churches. Union Churches, except where they have some peculiarity of organization, are mostly Congregational in form. The Congregational churches have been becoming more "denominational," not in sectarian spirit or purpose, but as churches, individually as free and simple in their organization as Union Churches, seeking to develop through free fellowship as effective methods of serving the highest interests of the Kingdom, as less enlightened denominationalism has brought to the service of more sectarian ends.

The problem of attaining and expressing fellowship in corporate and spiritual effectiveness is the problem of Union Churches, as of our own. We care not how the problem is solved, but it cannot be solved unless along

with independency and simplicity of local church organization there be some recognition and expression of the catholicity of the true life and real tasks of a Christian Church.

Mr. Root undoubtedly recognizes this, and no man whom we know is working more indefatigably toward this end. It is a pleasure to see that having recently won *The Congregationalist's* prize for the best essay on the possibility of Christian co-operation between those of extremes of theological and critical opinion, Mr. Root has also been awarded the prize of $100, offered by a Virginia layman, for the best essay on Church Co-operation. The essay has been published by the Federal Council of Churches under the title, *Church Federation a Necessity.*

Political and Social Fundamentals

TWO books have recently appeared, the one by an ex-President of Yale, and the other by the President of Columbia, that illustrate in principle, if not in detail, what ought to be the attitude of the "intellectual" in relation to current life and institutions and in the fundamental estimate and criticism of forces, motives, and principles that govern social and political action.

Ex-President Hadley, in *The Conflict Between Liberty and Equality* (Houghton Mifflin Co.), makes the complaint that in relation to such action today there is little fundamental thinking, that principles are largely absent, and that government tends to become a matter where selfish and sectional interests play for advantage, or where even high-minded people face the problems of progress in fragmentary fashion with little conception of a definite goal related to the welfare of the whole people and little definiteness of conception or aim in working toward that goal.

Though he has little sympathy with Socialism and its program President Hadley says that the Socialist Party is the only political party "that recognizes how deep our troubles lie." He thinks that "we can expect no real reform until the American people as a body realizes that the differences of opinion underlying these questions are too deep to be settled by any process of surface healing, too poignant to be forgotten in any show of superficial agreement." He thinks that we must go to the root of things and that "if we think that our ideas of the methods of conducting a commonwealth are better than those of the Socialists, it is our fault if we fail to go into the matter as thoroughly and as fundamentally as do our opponents."

President Hadley, in the three chapters which were originally delivered as the West Memorial Lectures at Stanford University, endeavors to go to the root of things. His titles are suggestive: *Industrial Problems and Political Ideals, The Uses and Dangers of Property Rights,* and *The Uses and Dangers of Representative Government.* Frankness and incisiveness characterize his treatment; there is much searching and thoroughgoing criticism regarding social and political fundamentals; and whether one agrees with Dr. Hadley either in fundamental outlook, or in matters of detail, there is always the consciousness of a thinker, who accepts the obligations of the intellectual, and who is seeking to see the problems of life without bias and in a large way.

Probably the same is true of President Nicholas Murray Butler in his book, *The Faith of a Liberal* (Scribners), which consists also of lectures and addresses, but, generally speaking, President Butler has not been as successful as Dr. Hadley in discussing fundamental issues in a dispassionate way. In some respects, in fact, he appears as a biased and prejudiced partisan, and his "liberalism" is compromised by his failure to apply his own principles with thoroughness and impartiality. The famous address on Prohibition, delivered at the dinner of the Missouri Society of New York, in April of last year, is included, and illustrates this weakness of President Butler where his prejudices sway him, or where his principles are applied in a partial and lopsided way.

We do not say this because President Butler so strongly opposes Prohibition. There is indeed a strong case to be made against Prohibition from the standpoint of political philosophy and the incidence of social legislation. We are under the impression that Dr. Hadley could state that case with clearness and fairness, and in such a way that one could approve its consistency with the fundamental point of view, whether one accepted that standpoint or not. Prohibition, of course, is to be approached and discussed in such a way, not as an isolated measure or phase of legislation, but in relation to the whole matter of paternalistic and regulative legislation, and the best method of attaining the common weal. The problems involved in the indulgence and traffic in intoxicating liquor manifestly go beyond the mere question of personal liberty or personal delinquency. They have inherently social aspects, and the question whether or not we shall permit locomotive drivers to drink alcoholic intoxicants—and many non-prohibitionists would be prohibitionists at that point—is not inherently or ultimately removed from the question whether we shall permit anybody to drink such intoxicants.

President Butler for the most part discusses Prohibition without adequate reference to its backgrounds in social fact and its relationships to other laws, and to the end and purpose of law. He writes about the whole question as if intoxicating liquor were as harmless as pure drinking water, and a mass of fanatics in America had passed a prohibitory law regarding something about which there had never been any question of social evil and abuse. Men of open mind and conscientious conviction are disagreed as to the validity and effectiveness of Prohibition as a *method,* but there can never be any gain in ignoring the serious nature of the evils it was intended to remedy, and it must be remembered that many people supported Prohibition only because they believed a drastic measure necessary where all other measures had failed. Prohibition, also, it must be remembered, is not more drastic than many laws, applied to lesser evils, against which President Butler does not apparently find it necessary to protest.

Minor criticisms, however, should not be allowed to detract from the interest and significance of the fact that college presidents speak out their mind on important issues. A distinct evil from which America suffers at the present time is the suppression of opinion. In many respects there is a general conspiracy against outspokenness. If a man believes that any course of action is wrong, it is his privilege, and possibly his duty, to say so. If what he says is answerable let it be fairly answered, but

we shall never have the right constructive attitude toward the problems of law and government when there is any effort to remove issues from the field of fair discussion. We call attention to these two books editorially because they are so well worth reading. They will stimulate either intelligent agreement with, or intelligent difference from, the views expressed; and either result will be helpful.

Congregationalists and Church Union

THE time seems fitting for a careful appraisal of the life of our Congregational fellowship in relation to Christian unity, and particularly in relation to the movement that has issued in *The United Church of Canada.*

Is there anything in that movement before which the spirit and outlook of our fellowship stands condemned? Is there anything that suggests a reversal or development of our "denominational" policy in the hope of stimulating progress toward unity? Is there anything that can reasonably be done that we are not doing at present? These questions ought to have heart-searching investigation, without any disposition to underestimate our ideals and achievements or to lower our colors where our course and attitude are right, but also without the slightest desire for self-justification where our activities are weak, inadequate, or wrongly directed.

If we know and understand the heart of our Congregational fellowship there is among us today very little interest in denominationalism as such, and very little purpose to maintain or upbuild a Congregational "denomination." The surest way of defeating any measure or proposal in any Congregational gathering at all broadly representative of our fellowship would be to prove it to be inspired by "denominational" ambition and purpose, and not primarily justified by the interests of the Kingdom of Christ. In this respect an intensely anti-denominational spirit is constantly in evidence among us. In fact its overemphasis and misdirection constitute one of the chief problems with which our leadership has to deal. We have been notoriously lacking in the sort of loyalty to institutions, organizations, leaders, and policies that gives to highly connexionalized communions greater appearance of strength and solidity.

Fellowship and Organization

While this to many has seemed our crucial weakness, to others it has been our greatest strength. It has arisen directly from the purpose to set spiritual ideals above outward organization and artificial bonds, to place the *spirit of Jesus* as the bond of fellowship and as the inspiring influence in the church above *esprit de corps.* It is not too much to say that the foremost leaders in our fellowship have not only been more concerned about attaining and expressing the sound principles and basis of a free, catholic, Christian fellowship than about building up a "denomination"; in fact, it must be said that in the most distinctive development of recent years there has been the constant purpose to avoid both the spirit and forms of sectarianism.

In one sense there is an increased "denominationalism" in our Congregational life. The Congregational churches of America have been more closely organized under a "National Council," and in many ways there has been an effort to establish through this Council greater unity in spiritual enterprise and increased effectiveness in the performance of common tasks. Not denominationalism but the more effective service of free, co-operating churches, has been the spirit and motive underlying much in this direction that may seem to the outsider to be largely the expression of a trend toward denominationalism.

The correctness of our own interpretation of the significance of this effort to attain greater efficiency in the doing of the things that our churches share in common is evidenced in two ways. On the one hand every development has had to make its way against the most jealous guarding of the liberties of the churches and the most determined opposition to anything that might mean the building up of a "denomination" rather than a fellowship. And on the other hand, this drawing of the Congregational churches together into a deeper Christian consciousness and into closer co-operation has been accompanied by a constantly enlarging breadth of spirit and an increasing recognition of the meaning and practice of Christian catholicity. If it be true that the Congregational Churches of America were never more closely bound in co-operation and organization than they are at present, it is also true that they were never less characterized by anything approaching sectarianism. Calvinism, and its development in the "New England theology," have long ceased to be characteristic of our churches. Even the polity of local independency has become considerably modified, in practice, and under the conception of catholicity. Few of our people would insist upon a particular polity except as it is related to what are regarded as well-defined spiritual rights and liberties. If these latter be safeguarded, much that has passed under the name of "congregationalism" would have less emphasis. The fact is that the chief bond of our churches is no longer found either in uniformity of polity or of theology; in the last analysis it will be found to be a common spiritual purpose, and a common consciousness of spiritual freedom as an end and purpose of the Christian life and of a church truly catholic in the sense of being wholly Christian.

Spiritual Unity and Formal Proposals

Moreover, while this free, spiritual co-operation has been developing in our churches, and they have been willing to enter into much more highly organized life, there has been an increasing distrust of mere organization and of artificial movements for promoting unity, that have had in them little recognition of the necessary spirit and basis of effective co-operation. Anxiety not to seem in any way apathetic toward projects of unity and of interdenominational co-operation, and the desire to further practical efforts to bring the churches together, have led Congregationalists in recent years into relationships and negotiations regarding which there has been among our people at large, and on the part of many of our leaders little enthusiasm or sense of conviction. It cannot be said that Congregationalists were indifferent to the Inter

hurch Movement, or were responsible for its failure hrough any lack of support, but it must be recognized hat there was never a deep confidence in methods largely oreign to the best life and development of our churches. Possibly we hoped that methods in which others had con-idence might turn out better than our worst fears antici-ated.

Similarly we entered into a Concordat with the Epis-opalians in the hope that some large element of unity ight emerge in ways not clearly seen. It is difficult at he moment to realize how intense was the enthusiasm of ome of our outstanding men in the hope of achieving ome historic and strategic blending of episcopacy and ndependency. But the lack of enthusiasm of many of ur people was justified when it became apparent that e were negotiating chiefly with sacerdotalists, whose ain concern was to bring us all under episcopacy. En-husiasm also halted when it became further apparent hat the much-talked-of dual ordination could not be ac-omplished, even under conditions where the candidate ad made practically every concession short of becoming n out-and-out member of the Protestant Episcopal hurch.

It must be candidly admitted that these events have roduced a reaction which makes our churches little dis-osed to regard seriously proposed movements for unity hat in the last analysis are little more than proposed ex-ensions of some denominational polity or principle. At resent we are engaged in a courteous *entente* with the resbyterians. In the Cleveland area it is somewhat ore than an *entente,* and the enthusiasm for the move-ent of men like Dr. Dan Bradley, and other outstand-ng liberals, gives hope that this movement might prog-ess on a basis favorable to the maintenance of all the piritual heritage that we have won. We believe that ost of our people would welcome union with the Presby-erians if it could be achieved upon a basis of as full and omplete recognition on their part of our rights and iberties as we should be willing to accord them on our art. But it seems to us the part of wisdom, candor, and onesty to say that neither our recognized leaders nor he rank and file of our people would welcome union on basis that might make it possible for some new Dr. IacCartney, a generation from now, to appeal to the tandards and courts of the church to oust some new r. Fosdick from a local pulpit where his ministry was esired, acceptable, and approved by its fruits. Many of s are deeply concerned that the rights and liberties of the osdicks of the future, and of the churches that choose employ them, shall be amply safeguarded (as they now re under Congregationalism) in any arrangements into hich we may enter. Nor is this in any sense a matter of ectarianism; it is a matter of inherent, elemental prin-iple. We have no desire to establish denominational dis-ipline for others; but we have the most profound de-ermination not to submit to such disciplines ourselves, nd to maintain the liberty of action and of prophesying hich by long effort and much sacrifice, by precedent and efinition, have gradually developed in the free fellow-hip of Congregational churches.

The fact is that the world has inadequately recog-ized, as we have been slow to assert, the progress oward unity that has been historically achieved in our Congregational fellowship, especially during the present generation. While we are congratulating the United Church of Canada, born on Wednesday, June 10, and without in any way minimizing the significance of that occasion, it is worth while to remember that the Congregational Churches of this country had already anticipated some of the most notable characteristics of that union.

Our Vital Contribution to Unity

While this union has brought together Methodists and Presbyterians, our American Congregational fellowship, in membership, ministers, and churches considerably larger than that of the United Church, has brought together greater extremes of religious temper and theological opinion than are represented even in the United Church. For at least more than a generation in local Congregational churches and in the larger activities of our denominational life Arminian and Calvinist have worked harmoniously together. We have taken a pride in the variety of our fellowship, and the constant aim has been to make the life of our churches, in vision and communion, comprehensive and all-inclusive. The Congregational church in many a community bears witness to the ideal and realization of practical Christian unity.

It should never be forgotten that a "Congregational" church does not differ in any essential respect from the "community" or "union" churches, which groups of Christians (none of whom, possibly, are technically known as "Congregationalists") often unite to form. The Congregational "body" or "denomination" is nothing more nor less than the free fellowship of such churches that has developed spiritually and historically.

If this simple fact were more widely known and emphasized, the uniqueness and immensity of our contribution to church union would be more commonly recognized. And there would likewise be a clearer recognition of the way in which Congregationalists may serve the cause of unity in the future. It is to this end, and not in any spirit of vainglory or denominational pride, that we state these things. If we are to serve the future we must know exactly where we stand. If this statement, what purports to be the national organ of our fellowship, in any way misrepresents our position and our ideal, it cannot be too hastily corrected.

But the fact is that our National Council, at its Springfield meeting, has already adopted a masterly statement on the whole subject of Christian unity and church union. That statement emphasizes the things that we have sought to state here, and makes it plain, as it ought to, that the Congregational eye scans the horizon ready to welcome every friendly gesture. But it makes it equally plain that we have set our faces Zion-ward in the matter of unity, and that we will not take one backward step. The nature of the forward steps that seem possible, and that Congregationalists are apparently prepared to take, we shall seek to outline in a further, constructive statement in next week's number. We make no apology for devoting much space to these issues. Not only is the immediate interest in them intense, but the problems of world unity for the abolition of war and Christian unity for the strengthening and effectiveness of all the forces of Christ's Kingdom are the greatest problems confronting the church.

"Jonah"

A Sermon to the Boys and Girls

By Rev. Charles E. Jefferson, D.D.

Preached in Broadway Tabernacle, New York City

LET us think today about "Jonah." I always feel I ought to say "Mr. Jonah," or "Dr. Jonah," or "Rabbi Jonah," or "Saint Jonah." To say just "Jonah" seems a lack of courtesy. It is something like speaking of Hylan or Smith or Coolidge without using the "Mr." As there seems to be nothing which we can properly put before Jonah's name, we have formed the habit of putting something after it. We say "Jonah and the Whale." The whale distinguishes him from other Jonahs and serves as a title of distinction. Jonah is famous because of the whale. But I am not going to speak about Jonah and the whale. Whales do not appeal to me. I am interested in men. Some people are always going daft over whales. This is because whales are big. Many people see nothing, admire nothing, and believe in nothing unless it is big. I like best great things. Man is great. I am immensely interested in this man Jonah. A whale is nothing but a big animal which lives in the water. A man is the child of God!

Everybody smiles whenever the name of Jonah is mentioned. I put all the blame on that whale. This morning I am willing you should smile, but I want you to smile at the right thing. You may laugh, but there is nothing to laugh at about the whale. It is the man Jonah who is funny. He deserves to be laughed at.

According to the story there lived once upon a time a man by the name of Jonah, and God told this man that he wanted him to go to Nineveh and exhort that city to be good. Jonah did not want to go, and so he started in the opposite direction. He bought a ticket for Tarshish. Now Tarshish was a city in Spain, and Spain was the western end of the world. Beyond Spain there was nothing that anybody knew anything about. Nineveh was at the eastern end of the world. Jonah started for Tarshish because he was determined to get just as far from where God wanted him to be as he could. He thought he would get away from God by going out on the water. But God is as truly on the water as on the land. A terrific storm came up and everybody thought the ship was going to sink. The sailors felt sure that somebody on board had committed some heinous sin, and they decided to find out who the culprit was. They found out it was Jonah. Jonah did not deny it. He made a full confession. He admitted he was trying to get away from God. And when the sailors asked him what they ought to do to him, he said, "Pitch me overboard and let me drown." And they pitched him over, but he could not drown. God is in the water as well as on the water. His power extends to the bottom of the deepest of all the seas. He will not let a man drown if he wants that man to live. He wanted Jonah to live, and so he rescued him. There were no men willing to pull Jonah out of the water, and so God got a fish to do it, a very large fish which could swallow a man without hurting him. That fish carried Jonah to the shore, and as soon as he found himself on dry land again, he heard God saying to him, "Go to Nineveh! Do what I told you to do." This time Jonah obeyed. He saw there was no use in trying to get ahead of God. He started for Nineveh. Nineveh was hundreds of miles away. You must look it up sometime on the map. Jonah had no map, and I do not know how he ever got to Nineveh. But one can always do what God wants one to do.

At last Jonah reached Nineveh and he walked through the streets bawling at the top of his voice, "In forty days from now Nineveh will be destroyed." That was all he was able to say. He was in a bad humor and therefore could not tell the people of Nineveh about God's love, or his willingness to forgive their sins. All he could talk about was destruction. He liked to think of all these people going to perdition.

To Jonah's surprise the people gave heed to his message and began at once to feel sorry for their sins. Thousands of them fasted and put on sackcloth to show how sorry they were. After a while the king heard of what was going on, and he, too, repented, and fasted, and put on sackcloth, and sat down in ashes. He ordered the whole city—and there were hundreds of thousands of people—to put on sackcloth, and he commanded that sackcloth be put on the animals, too. But this repentance displeased Jonah very much. He did not want Nineveh to repent. He wanted the city to be destroyed. He hated the Assyrians and he did not want them to be saved. And so when he saw the people turning from their sins Jonah was disgusted, and would not stay in the city any longer. In his anger he scolded God and told him that he had always known he was a merciful God and would let these wicked Assyrians off too easy, and that was the real reason why he had objected coming to Nineveh at all. And so Jonah refused to stay in the city. He built himself a little hut out in a field to shield him from the sun, for it was very warm, and as the sun each day got still hotter God caused a gourd vine to grow up over the hut with its broad, cooling leaves, which made Jonah very happy. But the gourd vine soon died and that put Jonah into a worse humor than ever. He raged and stamped and fumed and wished he was dead. Life was not worth living in such hot weather. While he was weeping over the dead gourd, God went to him and tried to reason with him, and to show him that a city is more precious than a gourd, and that if a man can pity a gourd, God ought to pity a city which he has planted and caused to grow, and which has in it not only men and women, but thousands of little children, and ever so many dumb animals. And there the story ends.

You notice I call it a story, for that what it is. A long time ago people used t suppose it is history, and that is why son people nowadays make fun of it. We neve make fun of a story, no matter how mar impossible and unbelievable things are tol in it. Whoever made fun of *Robinson Cruso* or *Treasure Island* or *Little Red Ridin Hood* or *Jack and the Bean Stalk* or *Alice Wonderland?* We never make fun of storie We always make fun of a history filled wit things that are impossible. This is a stor It is a parable, just like the parable of th Prodigal Son. That is a short parable, on twenty-two verses long. This is longer, f it has forty-eight verses. It is an allegor just like the allegory of the Good Shepher The Good Shepherd is a short allegory, ha ing only eighteen verses, whereas the allego of Jonah has nearly three times as many. is not nearly so long, however, as the all gory which John Bunyan wrote, for that h many hundreds of verses. It is a satire li the satire of *Gulliver's Travels. Gulliver Travels* is a satire on human nature, a Jonah is a satire on racial bigotry. Now, a story people always do what we wa them to do. And so we are compelled to wri stories. We create an ideal world becau the actual world is so disappointing. In t actual world hardly anything comes o right, but in a story everything comes out it should. If things do not come out rig in a story, then we do not like it. We thro it down, saying it is a poor story. Now the story of Jonah everything comes o right. The disobedient hero finally obey He got himself into a lot of trouble, a other people into a lot of trouble, too, b finally he made up his mind that he mig as well give in. That is always a sensi thing to do. Jonah tried to get to Tarshi but he never arrived there. He went Nineveh, where God told him to go.

And then the city repented. That is wh a wicked city ought to do, but no city ev does that except in stories.

A gourd grew up in a night. Of course real gourd could not do that. But in a sto things happen at just the right time. gourd vine was needed for Jonah at on and so one grew up in a few hours. Outsi of a story it would have required weeks that vine to grow. But in a story any vi no matter how big, can grow up in a nig

Now, none of these things ever happen A fish never swallowed Jonah and kept h in his belly for three days and three nig and then belched him up on the shore w a beautiful poem in his hand which he b written in the belly of the fish. That ne happened, but in a story it happened cause it was necesssary that Jonah sho get to Nineveh, and he could not get th in any other way.

Nineveh never repented. No city e does. The king and the nobles and all clas of the population, from the top of soci down, never repent at the preaching of a

y, even Jesus of Nazareth himself. Much would they repent at the preaching of tranger whom they had never heard of ore—a wandering Jew like Jonah. No ever put sackcloth on all of its animals, ever compelled them to fast for their sins. know that Nineveh never repented. She w more and more wicked until in the r 606 B.C. she was completely destroyed. lay there are on the banks of the Tigris at masses of ruins to show where that ghty city once stood. The ruins prove t she never repented.

The whole book, you see, is a story, and events narrated are all fictitious. Why, n, was the story written, and how did it into our Bible? The answer is that it s written to show how big a fool a man n make of himself when he is full of reli- us prejudices, and how mean and con- nptible a man can be and at the same ne think that he is a very good man. The ry was placed in the Bible, because for usands of years the world will need to be rned against racial and religious bigotry, d will need to be reminded of the amazing eadth of God's love.

Jonah was a snob—a Jewish snob. He dis- ed foreigners and looked down on them. did not care what became of them. He retly wished that they were all dead. He s a hundred per cent. Jew. He felt deep ntempt for all other races. He knew he d far more light than they had, but he as not willing to share it with them. He ided himself on possessing a knowledge of e true God, but he would take no trouble give the knowledge to foreigners.

He was a hater. He hated Nineveh. Nin- eh was the capital of Assyria, and Assyria ad been for centuries the enemy of Jonah's untry. There were reasons why Jonah ight have been expected to despise Nineveh. ne was luxurious and domineering and uel, and the whole world stood in horror her atrocities. Jonah hated her so in- nsely that he would have been glad to have er blotted out. There was a deep fear in s heart Nineveh would fail to get what as coming to her.

Jonah had a surly disposition. He was ways getting angry. When he found the ssyrians repenting, he at once lost his mper, turned on his heels, and left the city, nd when he found that the gourd vine was ithering he at once had another tantrum nd wished he was dead. The possible death f a great city did not disturb him in the ast, but he almost went crazy at the sight f a dying gourd. He was a peevish grown- p baby, and the author of the story wanted verybody to see just how unreasonable and arrow-headed and despicable Jonah was.

The story is for the whole world. It is or us Americans. It is a message which od intends especially for us. No other ation needs it more than we do. These are he things which the story says to us: First, o not be a snob. Do not look down on other ations. Do not sneer at Canadians or Mexi- ans or Cubans or Porto Ricans or Brazil- ans or Patagonians. Do not sniff at Ital- ans or Russians or Poles or Chinese or apanese, and do not call them ugly names. Black men and red men, brown men and yellow men are just as dear to God as white men. Other nations are as near to God as we Americans are. He loves other races just as dearly as he loves ours. Keep your eyes off of other peoples when your eyes are full of scorn. Keep your tongue off of other nations and races when your tongue feels like saying cutting and insulting things. Do not be a Jonah!

Second, do not hate any race or nation no matter what it may have done. Do not hate Austria or Hungary or Bulgaria or Germany or Turkey. Do not wish them to be destroyed. Do not be jealous of their prosperity or progress. Do not desire to keep them down. Do not be afraid that God will be too good to them. Remember Jonah. Beware of being like him.

Third, do not be surly. Do not sulk because God does not do what you want him to do. Do not fret because you fear God will be too good to your enemies. Do not be disagreeable because you are uncomfortable. If you are disagreeable you will make other people uncomfortable, and if they are uncomfortable they may become disagreeable, too, and in this way you may make a very unhappy world. Do not mind the sun in your eyes. Think always of the work you have to do. Do not whimper over the wilted gourd vines which you will find all along your way. There are greater tragedies than withered gourd vines to weep over, and you must save your strength for things worth while. Do not be a fussy, cranky Jonah.

Fourth, believe in the loving kindness and infinite tenderness of God. Here we come to the deepest and most precious teaching of the story. The author wanted to give the world a noble conception of God. Note how compassionate God is in his solicitude for Nineveh. In the New Testament we are told that when Jesus saw the multitude he was moved with compassion, and that when he looked upon Jerusalem he wept over it. So does God always feel compassionate when he looks upon great cities with their ignorance and wickedness and misery. He pitied Nineveh because the city was so helpless. He picked out a man who could teach her what she needed to know. He took him from a country to which fuller light had come. He sent him to the poor, benighted Assyrian capital. God made him a foreign missionary. But Jonah did not believe in foreign missions. He thought there was work enough to do at home. But God was patient with him. He tried to educate him. He spoke kindly to him. You must not miss God's tenderness in dealing with poor, selfish Jonah. "Are you right to be angry because I am merciful?" What a gentle question that is. One feels in those words the same tenderness which we find in the words of the father in the parable of the Prodigal Son: "It was meet that we should make merry and be glad, for this thy brother was dead and is alive again, and was lost and is found." "Are you right to be angry about the gourd?" And the snappish Jonah replied, "Yes, I am right!" And then God points out to him how unreasonable he is. Here is a wilted vine and a dying city. Jonah is sorry for one and not for the other. A gourd can stir pity in his heart, but a great and needy city cannot move him at all. Jonah did not bestow any work on the gourd. He did not cause it to grow, and yet he laments when it dies. Nineveh has been planted by God. God has caused Nineveh to grow. Ought not God therefore to feel concerned about Nineveh, in which there are thousands of little children and great numbers of dumb animals?

This is the supreme lesson of the book of Jonah. Many people never see it because they keep staring at the whale. The only whale in the world which I thoroughly dislike is the whale mentioned in the first chapter of the Book of Jonah. It has done an immense amount of mischief. It has led many people to think that the Book of Jonah is a joke, and therefore that the whole Old Testament is a joke, and therefore that Christianity is a joke! The reference to the religion is a joke! The reference to the whale is a brief one—only twenty-five Hebrew words, filling less than three English sentences, and yet those three sentences have blotted out for many persons all the other sentences in this wonderful book. The author was not interested in whales. He did not set out to teach us anything about big fishes. He was not recording a series of miracles. He wanted to teach the world something about God, something wondrously beautiful. The last sentence in the Book of Jonah is the highest point of revelation reached in the Old Testament. In that sentence you get a marvelous unveiling of God's heart. Standing on this sentence as on a mountain peak, you can easily look over into the New Testament country. You have come within sight of the Father of our Lord Jesus Christ. Who wrote the story we do not know. In this world we shall never know. It does not matter. We know that he was inspired. He wrote as he was moved by the Holy Spirit. Men can be inspired to write stories just as truly as they can be inspired to write poems or laws or sermons. The author of this story saw, long before Jesus came, that

"The love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

The Death of Dr. Adams

Dr. James B. Adams, whose death in Washington, D. C., June 4, was reported in last week's issue of *The Congregationalist*, had come to Washington to do some literary work, and about six months before his death became critically ill. About May 15 he went to the Washington Sanitarium, where a thorough examination of his condition was made and his malady pronounced as cancer of the stomach. After two weeks in the sanitarium Dr. Adams returned to his home quietly and patiently to await the end, which he realized was not far distant. He was buried in the National Arlington Cemetery June 6, with full military honors, a firing squad from the Cavalry Post at Fort Meyer giving the farewell salute. Rev. Franklin I. Winter, associate minister of the First Church, Washington, officiated.

He that would govern others must first be lord of himself, and he only is lord of himself who is consciously and habitually the servant of God.—*Alexander Maclaren.*

Christian Workers in South America

II. Congregationalism in Brazil

By Frank K. Sanders

(EDITORS' NOTE—*Rev. Frank K. Sanders, Ph.D., D.D., LL.D., is director of the Committee of Missionary Preparation for the Foreign Missions Conference of North America and charged with other editorial and administrative functions on behalf of all the Boards. He was sent to the Congress on Christian Work in South America at Montevideo, as a representative of the Foreign Missions Conference, but also serving as chairman of the Committee on Education of the Committee on Co-operation in Latin America. This article is the second in a series of five articles which Dr. Sanders has written for "The Congregationalist."*)

A STAY of nine days in the imperial domain of Brazil, however instructive and full of incident, can hardly qualify a sane correspondent to do the country justice. Brazil is a Latin country, and the newcomer finds plenty to amuse, startle, or instruct. Only the Riviera can compare with Rio in sheer scenic beauty. No one who has looked down upon the city, its harbor, and the ocean from Corcovada can forget that scene. But the wealthy and populous city and state of Sao Paulo, with its vast stores of coffee and fruit, suggest Brazil's immense resources. Only temperament or climate can prevent Brazil from taking a foremost rank among nations. As one meets the representative men of the nation, men of business like the late Dr. José Carlos Rodriguez or Sr. J. L. Fernandez Braga, educators like Dr. A. Carneiro Léao of Rio, or religious leaders like Dr. Erasmo Braga, who was elected president of the congress at Montevideo, he concludes that Brazil's surest asset lies in the type of men being developed today. These men have their own ways of getting things done. They are more democratic and suave than we are. Instead of forcing a barrier, they often walk around it. They are brilliant rather than doggedly persistent, but they are much alive, we find, to the most recent progress of the world and are determined that Brazil shall profit by it. Politics prevails in Brazil, as well as in the United States, and not infrequently blocks some excellent plans.

A Democratic Country

Brazil seems to be an unusually democratic country. Its present freedom was achieved gradually, but surely. Discovered by Cabral about 1500, settlements by the Portuguese began at once, although the real period of colonization was during the second half of the century. Brazil became a kingdom under the scion of the Braganza dynasty in 1815, was proclaimed an independent empire in 1822, and by a bloodless revolution became a republic in 1889. In the great gallery of the School of Fine Arts at Rio is an imposing painting of much historic interest, yet rather pathetic, which depicts a brilliant imperial reception at the harbor front of Rio only three evenings before Dom. Pedro was exiled forever by his people. The great majority of Brazilians, while kindly disposed to the monarch, have not regretted that step.

Under the imperious demands of colonization during these four centuries, settlers and workers of every hue have been welcomed, so that Brazil, far more than the United States, has been a melting pot of Latin, Indian, and Negro peoples. At the present day, Italians, Germans, Iberians, and other Mediterranean peoples, plus the Japanese, are pouring into Brazil intending to remain as citizens. The state of Sao Paulo is—as its citizens admit—the wealthiest and most progressive section of Brazil. Some of its most virile leadership is reported to come from a group which boasts of its Portuguese-Indian heritage. The pure Indian stock seems to have difficulty in resisting our diseases, but contributes much brain power.

The men and women one meets in responsible positions make a New Englander feel as much at home as he would in Georgia. He has an equal respect for what he sees. Representative Brazilians are companionable, relatively enterprising, and forward looking. The educational quartet in the large group going to Montevideo, Professors Fleming, Holmes, and Sweet, and your correspondent, gave their spare time while in Rio and Sao Paulo to the careful study of public and private education. They found the elementary and secondary schools in these cities well handled under modern methods. Political favoritism must be allowed for, to some extent, but as long as such real students of education as Dr. A. Carneiro Léao of Rio and Prof. Pedro Voss of Sao Paulo can remain in positions of widespread influence, the future seems encouraging.

The group was impressed by the crowded schools in these two greatest cities of Brazil and by the capable teaching. The percentage of illiteracy in Brazil is still very high, but the problem is being attacked with good judgment. Particularly striking was the artistic touch given on every side, school buildings, grounds, hallways—even outside walls are attractive. The story goes around that when the Rockefeller Foundation made one of its generous offers of assistance toward the erection of a great medical plant at Sao Paulo, the Brazilian authorities came near rejecting the gift in the fear that the plant would be erected with as little regard for artistic values as are observed in the average North American mission school or church.

Naturally the deepest and most direct impressions of our crowded days in Brazil related to the religious, educational, and civic situation in the Protestant communities. These are found at their best in the great cities. Rio and Sao Paulo rate far ahead of Bahia or Pernambuco in evangelical development. In Sao Paulo, for example, are twenty-one organized churches representing nine or ten denominations (if we include the Y. M. C. A. and Salvation Army), with fifty-two Sunday schools and 3,722 pupils. With the various preaching stations there fifty-four places within the city where evangelical message is regularly present In Sao Paulo as well as in Rio, relig seems to attain a dignified and even in ential standing. Mackenzie College, w its excellent School of Engineering and fi equipped Baptist College for Women at Paulo, represents the fine type of truly m ern educational institution developed wit recent years. Bennett College for wo at Rio is another first-class school wh we were able to examine. There are, course, other institutions probably of eq standing at other points in Brazil which had no opportunity to see.

The Congregational Churches

There are two wholly independ churches in Brazil, missionary in spirit, wholly self-supporting and self-directing, Independent Presbyterian Church of Bra and the Congregational Union of Bra Each sent fine representatives to Montevid The latter church represents so unusual development and seems so worthy of fraternal recognition as a national Cong gationalism, that I will devote the remain of my space to its description.

The Union includes today some twen seven organized churches with eighteen p tors, thirteen evangelists, 3,463 members, a seventy-three Sunday schools with 6, teachers and pupils. The rate of grow since 1916 has been about forty per ce Miss Edith Dabb, the Indian expert of National Board of the Y. W. C. A., and writer, as the only Congregationalists route to Montevideo, attended together, Sunday morning, March 15, the regular se ices of the Fluminense Congregational Chu at Rio, where I had the privilege of exte ing the friendly greetings of the Congreg tionalists of North America.

Arriving quite early, we found a liv Sunday school in session, just completi the annual celebration of the Cradle R Department. The babies were all there. T morning service was followed by the ce bration of Communion. Except for the u of three large Communion cups of massi silver for the whole congregation, and e cept for the wide range of color in the au ence, we felt entirely at home through every detail of these services.

The origin of this purely national gro of Congregational churches is worth telli Back in the fifties a bitter anti-Protesta persecution broke out in the Madeira Island which aimed to drive out every believer. O group of the converts of Dr. Robert Kalle an independent medical missionary, fled New England and settled. A smaller gro fled to Brazil. Dr. Kalley himself, by t connivance of friends, got away to Scotlan but soon crossed the Atlantic to look aft the New England exiles. While there, abo 1858, he got news regarding the group Rio de Janeiro, and determined to throw his lot with its members. Though an earne Christian, he represented no North Ame

nor British denomination. In fact, he tically antedated missionary effort in zil. He set himself at once to such forms eligious work as the Empire permitted. organized the first Sunday school ever wn in Brazil, he preached constantly in ate houses in and near Rio; he soon ered a group of believers and organized Fluminense (*i.e., The* Church of Rio) gregational Church, of which he became pastor.

Vhen the church had outgrown all private acities and desired to build a house of ship, a special decree was necessary in er to get around the privileges of the nan Church. This decree, granting the t of owning property to this Protestant gregation, was passed by the imperial gress and approved by Dom. Pedro II. securing of this decree, due to the ends Dr. Kalley had made in high circles, s the first step ever taken in Brazil in direction of religious freedom. The me minister of that day, Baron Homem Mello, a liberal statesman whose name eld in high honor, was to the day of his th very proud of the success attained in s case. There were still some limitations. spire of any sort could be erected on the ucture because of the unwillingness of emperor to allow Protestant churches to ar the exterior aspect of a sacred edifice. e recognition of this feeling doubtless ex- ins the unobtrusive location away from street of practically every one of the der evangelical churches in Rio.

Extending Influence

The Fluminense Church became quite omptly a missionary church organizing Sun- y schools and preaching stations which ew gradually into self-supporting churches. entually these churches of similar origin lt the need of some sort of connectional nk. Led by the late Dr. F. A. Sousa, the ongregational Union of Brazil was organ- ed, whose president today is Rev. Antonio arques of Rio, a lecturer, writer, and edi- r of wide influence.

Dr. Kalley retired from the pastorate in ie time and died in the early nineties. His astorate was continued vigorously by one his early converts, Rev. Joao M. G. dos lvos, who was educated in London. He now the aged, greatly beloved pastor *meritus* of the church. When we talked ith him, he was serenely awaiting an opera- on for cataract which he hoped would en- ble him to devote himself once more to eading and study. We found many inter- sts in common. The energetic young pastor f the church, Rev. Jonathas d'Aquino, fol- ws this apostolic succession.

One of the older missionaries in Brazil, r. H. C. Tucker of the American Bible So- iety, made the remark to me personally hat the development of this purely national, elf-supporting church has had a stimulating ffect upon the various denominational roups in Brazil. Dr. Kalley introduced into Brazil the work of the British and Foreign Bible Society. His successor was for many ears its representative at Rio. Members f the Fluminense Church have always been n the forefront of intelligent generosity. Among them was for many years the late Sr. J. L. Fernandez Braga, a well-known business man. When Myron Clark reached Brazil to introduce the work of the Y. M. C. A., Sr. Braga became his best friend and ally, enabling him to discover and secure a home for the Association and its work. Sr. Braga left a large sum in his will for the erection, near the church he loved, of a suitable building for Sunday school and social purposes. His son, Sir José L. F. Braga, has taken his place as a trusted friend of every good and worthy enterprise.

Should Be Linked With Our Churches

With this growing group of churches, already exercising an influence disproportionate to their number and financial ability, we Congregationalists in North America ought to be in friendly and direct relations. These churches have a real part to play in the evangelization of Brazil. Like ourselves, they have been playing the game in sincere co-operation with other denominations, but have not waited for those denominations to lead the way. They share with other churches in a union theological school and other educational institutions, and co-operate in various forms of union activity. As a national group of Congregational churches they should be regularly represented at the next International Congregational Council, five or six years hence, but I am hopeful that Sr. Braga, who recently returned to Brazil from a visit to Europe, during which he acted as a delegate to the World Sunday School Convention in 1924 at Glasgow, will find it convenient to make a business trip to the United States about next October. Were he presented at Washington to the members of our next National Council, one glance would justify all that is herein written.

Why I Entered the Ministry

By Carl S. Patton

A MAN does not always know with perfect clearness, years afterward, why he has taken a given course. He does not always know even at the time. Forces in him that are obscure to himself may often be at work. But as near as I can tell at this distance, some of my reasons were as follows:

I had been brought up among church people. I liked them. I never had any uncomfortable experiences with them to set me off or make me critical toward them or toward the church. They were the kind of folks among whom I seemed to belong. My father was a minister, and many ministers used to come to our house. They seemed to me generally to be a fine upstanding lot of men. They had influence in their communities. They counted. I took note of that, as a boy.

The kind of education I got, the old-fashioned classical kind, did not predispose me to any other calling. Of technical, mechanical, or mercantile callings I got no information, or at least I got no push toward them, out of my education. Several callings into which a man of my general interests might have entered I eliminated for one reason and another. A lawyer I could not be because I knew I couldn't make a speech (I suppose I had the old picture of a lawyer as forever standing before a jury—quite absurd of course, but nobody told me any better). A doctor I could not be because I could not stand it to see people suffer. An engineer I couldn't be because "math" was a terror to me, and I was reasonably sure that a man who couldn't subtract or multiply any better than I could would come to grief. In short, these other callings, fine and noble as they are, made no special appeal to me.

Meantime, the reasons that some fellows gave for not going into the ministry did not appeal to me either. Some of them said you couldn't have your freedom in the ministry; but I thought a man who deserved his freedom would get it wherever he was. Some of them turned from the ministry because, as they said, they weren't "good enough." I wasn't good enough either. But I always thought that if a man was good enough to be a member of a church he was good enough to be pastor of one. And I hoped that maybe I might get a little better as I went along. I thought I could probably behave myself well enough so as not to be a scandal on a noble profession. Some of the fellows said they wouldn't be ministers because they didn't want their conduct scrutinized and criticised by everybody in the parish. But that didn't bother me. Some fellows would not go into the ministry because, as they said, they hadn't anything to preach. But I didn't see why a fellow should expect to have anything to preach till it was time to preach it. In short, the reasons why many good men turned away from the ministry seemed to me trivial, flippant, unworthy, or absurd. I had lived in a minister's family, and I didn't see any bars up.

I liked books. And it seemed to me that a man who liked books had a better opportunity to read and study, and to read and study whatever interested him, than a man in any other calling. I thought I could see the difference between some ideas and some others, and that nothing influenced people more than the fundamental ideas they held, and that nobody had a better chance to help mold those ideas than the minister.

The idea of conducting a funeral terrified me; therefore, I didn't dwell on it. I knew I shouldn't know what to say to people who were in sorrow, but I thought maybe I could listen well.

And rising out of all these difficulties that one might find in the ministry, and far above any mere intellectual or other personal advantages in it, there kept coming to me the idea that if a man could be a fairly decent minister, could learn something as he went along and could communicate it with reasonable force and clearness to his people, could become in any real sense however restricted a leader in the moral and spiritual

life of his community, there was not any other calling in the world in which he could do so much good as he could in the ministry. I kept coming back to that idea. I believed it was true then. I believe it is true now. And I thought a man ought to put his life where it would do the most good.

I went into it heartily, without more misgivings than a young man will have about any untried course. And I have had a glorious time at it. I wish I had done better. But every day I thank God t somehow he steered me away from eve thing else and opened this wonderful d before me.

What Kind of Patriotic Education Do We Want

An arresting opportunity and responsibility facing the leaders of the youth of America

By Jerome Davis
Yale Divinity School

THE term "patriotism"—is it not "all things to all men"? During the war did not the profiteer clothe himself in the flag, did not certain manufacturers suppress legitimate strikes with the cry of treason, and even now do we not hear military officers say patriotism demands a bigger, better navy ready for a bigger, better war? We are all confused, dazed, bewildered by "patriotism"; nowhere do we find unanimous agreement as to its meaning, nor does the average individual know how best to practice it.

Surcharged with emotion the word undoubtedly is. Is it possible to analyze its inner meaning, really to uncover its highest and truest significance? At present it is not beyond the bounds of possibility that unpatriotic practices may have long masqueraded as patriotic, that we are blindly and unconsciously, it may be, but none the less truly following the road of treason and disloyalty to the highest good. An eminent American general of the World War says, "Our very conception of *patriotism* needs to be revised." If one turns to Webster's dictionary he finds patriotism defined as "devotion to the welfare of one's country." But what is the test of "devotion" and what is one's "country" and how can we *know* what is her highest "welfare"? Clear thinking and honest reflection lead to the realization that one's country is not to be defined primarily in its material aspects; it is not the rocks and templed hills of one's native land. The Jews wandering in the wilderness could still be patriotic. To be true to country, one must be true primarily to the *people* of that country. Then to be patriotic one must do the tasks *day by day* which contribute the maximum to the welfare of the people. If this is true, a business man who is making the maximum profit he can extract from the sale of oil to a willing public, a general who is trying to secure millions of dollars for military appropriations while fighting similar appropriations for peace is not a real patriot. The genuine patriot may be the man who is fighting the temporary whims of the populace whether they be for the best navy in the world or for materialistic power.

Was Jesus a Patriot?

Perhaps this will be made still clearer if we ask ourselves whether Jesus was a patriot. Obviously he is not the kind of a patriot that our miltarists love to extol. During the war, the Sermon on the Mount in a popular reprint was even prohibited from certain of the camps. If we reflect, however, we know that Jesus was doing the *day by day* things which contributed the maximum to the welfare of his people, and part of the price which he had to pay was a non-resistant death on the cross.

It is perhaps stimulating to ask ourselves who would be generally considered by thinking Christians to be the most patriotic leader in India today. There is probably little question that an almost unanimous ballot would be given for Mahatma Gandhi. In the latter part of the nineties we find him in South Africa. Just how and why did he ever come into world fame as a patriot? Was he leading the armies of Great Britain, was he championing the merchants and manufacturers in a masterful productive campaign? On the contrary, he was the leader of a non-resistant movement of good will against certain injustices practiced upon his people by the British Government. To this day we find Gandhi worshiping God, loving all men as his brothers and hating no one. As a result it is quite possible that, as Romain Rolland tells us, he is exercising a greater influence over his fellow men than any other single living man. A leading social thinker of India wrote recently, "What the missionaries have not been able to do in fifty years, Gandhi by his trial and incarceration has done—he has turned the eyes of India toward the Cross."

Our task in America is to produce patriots of the Jesus type. In so far as we are failing to do that—and there is little question that our Eastern colleges are not turning out many leaders who even faintly resemble this type—we are failing to educate for patriotism. Jesus was a constructive revolter for the common good. He was deeply spiritual yet constantly strove to serve the people in their needs. He did not encourage great possessions but on the contrary repeatedly spoke against wealth. The two supreme patriotic injunctions of Jesus were: Love God and love your neighbor. Few men in history have been able to do that completely without literally selling what they have and then joyfully launching forth on the great adventure of following Christ.

Our society bases the criterion of success largely on monetary achievement. This should deceive no real patriot. To accept that standard is to be a traitor to the cause of Christ and also to one's country. As leaders in patriotic education we, too, must constantly keep reminding our generation: "This people honoreth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching as their doctrines the precepts of men."

The kind of patriotc education that we want to foster is the kind that Jesus gave. Was it not the example of a life devoted the common good? Was it not an atten to meet human need of every kind direc and with the spirit of invincible good w and spiritual devotion?

Problems Facing Patriots Today

Confronting us now are four issues momentous consequence to the welfare our people and of the world; the proble of class, race, property, and internatio relationships. These are the questions whi we must teach American patriots to fa not amidst the swirl of machine-gun fire, deadly poisonous gasses, and the hate of w but now in the calm of peace. We reali that we have no great panacea, we kn that the solution of these complex proble is not easy, but face them we must. Wh is the wise use of property, not for in vidual power and pleasure but for the gre est possible welfare of our fellow men? So things are already clear as daylight. Wh ever grasps at wealth by using the labor even the weakest personality without reve encing his soul and his equal human wor is prostituting him. Social injustice is t sterilization of love. We can also sure realize and teach that if we do not elimina war, war will surely eliminate us. Can not bring home to the youth of America t awful judgment Herbert Hoover so recent gave that "the next war will be the cem tery of civilization"? If that is true, th perhaps, after all, the pacifists are amo the greatest patriots. They are educating f the welfare of all. They are strivi desperately to prevent a world catastroph

If the world is ever to be free from wa it must be through the creation of inte communication, mutual understanding, lik mindedness, and international good wi Disasters can only be averted if the peopl of the world have a comprehension of inte national problems and are willing to mak the necessary effort to try to solve the Owing to the growth of intercommunicatio through commerce, immigration, and the im proved technique of radio and airplane, th educational standards of one country are vital importance to all the rest. In th past, conflict and misunderstanding hav been frequent because each nationalisti group was attempting to follow an indivi ual pattern of conduct in an internationa world. We have used the state as an outle for the preservation of our individual egoism In our modern world this is dangerous i the extreme and hence unpatriotic. Hence to be "patriotic" in the old, bombastic, na tionalistic way may in reality mean to b a traitor to the real welfare of one's cou

y. Can we longer claim to be patriots if e refuse to sponsor the movement to out-w war? We must find an international ophylactic against vindictive hatreds, na-onalistic ambitions, and schemes for racial lf-aggrandisement. This can only be found rough some educative process, and through revaluation of old values.

For a long time the socialists have had eir internationals; it is high time that e educational and Christian forces of the orld united on a genuine, constructive cam-ign to banish illiteracy, misunderstanding, d destructive propaganda and to build a nuine world friendship. If one-tenth of e money now being spent by the nations of e world for military purposes were to be ed for the larger *peace* patriotic program, e should never face another war. Here is ne of the strongest reasons for endorsing me association of the nations of the world.

ARE WE FEARLESSLY FACING THE TRUTH?

In all this program is there not both challenging opportunity and an awful sponsibility resting on those of us who e in any way concerned with the leader-ip of the youth of America? Are we edu-ting the younger generation to pioneer constructive adventure for the common od, really to take Jesus in earnest? How any classes have we had in our church in e past year which have genuinely and fear-ssly gone into the problems of race, class, roperty, and war? As ministers are we triotic to Christ and to our fellow country-en if we have failed to devote hours and days in thought and prayer on these great issues not only individually but in organized classes, forums, and discussional meetings among the young people? We must fearlessly face God's truth. Concretely can we not as church leaders use some of the following methods which have actually been tried in the past:

Appoint committees in each church to report on the subjects of racial, class, economic, and international relationships, especially as they affect our duty to the local community life.

Study the peace movement and have reasoned conviction regarding it. Know current international news as well as the past. The word "peace" was rarely more popular than it is now. People want information. Be ready to give it—not dogmatically, but as one with conviction. Speak to groups on various phases of the movement.

One society in connection with World Good Will Day gave a pageant representing something of the best from every great nation in the world.

A group at Earlham College in 1924 conducted the following peace work: Forty-six students spoke to seventy groups totaling 7,000 people; fifteen faculty members contributed automobiles for the work; letters regarding the Bok Peace Plan were written to thirty-one ministers; a peace committee was appointed from the student body; a special "peace" bulletin board was provided; speakers were brought in to speak to the college.

Hold a monthly discussional luncheon on international topics with speakers from both sides, or a forum in the evening.

Investigate to find out exactly what the public schools of the community are doing to educate for peace. In one community they started an occasional assembly meeting on international affairs in the high school.

Create good will between the young people of America and foreign countries by exchanging stamps and postcards.

Increase the support of foreign missionary work. Every church should help to support its own representative abroad.

The Boy Scouts of England promoted international friendship by sending about 18,000 English boys to eighteen foreign countries and helping about as many foreign Scouts to visit England.

If there are any national or racial groups in the neighborhood which are looked down upon or oppressed, could you enlist their co-operation in some common cause? One church threw open the parish house to a foreign group to use as they saw fit.

See that the library of your church has good books and periodicals on international questions and that the Sunday school is studying the problem, using such textbooks as *Christian Fellowship Among the Nations*.

One church has a peace committee. It distributes literature and posters and also sends peace literature to those who want it.

We must do more than merely think and make speeches. Discussions and talk alone never have and never will win many disciples to a life of patriotic devotion to the Master. Discipleship necessitates a *life that is lived*. Should we not, then, finally educate by demonstrating that a life can be dominated by invincible good will even in the midst of a semi-pagan world? We must be fearlessly honest in any belief which we think squares with that of the Master regardless of whether it cuts across age-long prejudices and the selfish practices of some among those whom we minister. Let us be educators according to Jesus!

The Roman Catholic and Protestant Churches

II. The Infallible Teaching of the Catholic Church

By Professor Daniel Evans, D.D.
Harvard Theological School

THE Catholic on-lookers, who congratulate themselves that they do not have eological controversies in their church, nd who are desirous that all non-Catholics ould find their haven with them, base all eir beliefs and hopes on the claim that eir church, alone, is the infallible teacher f mankind. There is no other authority on arth recognized as comparable to it, or as aving any place alongside it. The links in he chain of infallible authority are few, ut strong, and they hold against any strain r stress: God—Christ—the Church—the ope. God is the supreme authority; he ends his Son who has equal authority; the on endows his church with the like author-ty, and the Vatican decree made the Pope nfallible in his *ex cathedra* utterances. here is some difficulty at one point. The eason the church is infallible is because he Pope is infallible; so the fourth link in he chain should be the third, and the third e the fourth. The authority of the church s derived from the Pope, not the Pope's rom the church. "Such definitions (regard-ng faith and morals) of the Roman Pontiff re of themselves irreformable and not be-ause of the consent of the church." Pope ius IX is said to have remarked, "Before was Pope I believed in papal infallibility, ow I feel it."

The church made infallible by the Pope is above the Bible. Christ gave the world a church, not a book. It was the church that gathered the Bible from the various writings then current. The church declares the Scriptures inspired and is the sole guarantee of the contents of the Scripture and its inspiration. And the church alone can rightly interpret the Scriptures, tell what is to be taken literally, or figuratively, or symbolically. Not only so, but it is the church, too, that can tell what questions as to the meaning of certain Scriptural passages are still open, and what ones are closed, and it alone will be in a position to know when God's intention with regard to the meaning of these open questions is to be declared. The church alone has never made an error.

This is the teaching with respect to the claims made on behalf of the infallible teaching of the Catholic Church, taken from its own teachers. No one can understand the attitude of the Catholic Church towards the whole of life, and the other churches and the modern world of thought who does not know these claims. These claims are nothing if not thorough. They are interesting if for no other reason, but there are certainly other reasons for our interest in them. It is over against such a claim we are to consider our own religious life and thought, and the life and work of our churches. If it is infallibility we are seeking in religion and morals, here we may find it. If it is answers to all our fundamentals we want, here we may get them. If we want to be relieved from the burden of believing with our own souls, and be secured from the strain and stress of individual thought on these great matters, then we know where to go, and into what haven to sail. If we want others to tell us all we are to believe, and all that we are to hold for truth, and all that is true in science, and all that's truly interpreted in and from the Bible; and what questions are open and what closed or to be closed, then we know where we may have these deadly privileges.

We cannot, however, rush in this direction without reflecting on two or three things. The claim to such infallible authority is not made good, either by history, logic, ethics, or theology. Nor does such infallibility help us out much just where we would like to know; these open questions are just the matters where Science has much to say and declares that for her they are closed. What's the good of an authority that's silent on urgent questions? Moreover, who is to assure us that we

rightly understand the infallible teaching of the church? Here is the missing link in the chain of infallibility. In order to be sure that we rightly understand the very teaching of the church we ought ourselves to be infallibly inspired, otherwise we may go astray and be in danger of the judgment. Every teacher who lectures, every preacher who preaches, and every parent who exhorts or admonishes, knows full well that in spite of all their care in communicating truth they are frequently misunderstood. In all teaching and preaching and training there are two minds involved; the one may know the truth fully and express it clearly, and yet the other mind not get it. One mind may be infallible, but if the other is not, then there's no security against infallibility in understanding. Cardinal Newman felt this difficulty and was forced to maintain that the faithful lay Catholics are also infallible, though it is a passive infallibility. He forged the missing infallible link in the Catholic chain of infallibility. The logic of the theory requires this, though the logic of experience contradicts it. Very frequently we, like Pope Pius IX, have believed ourselves to be infallible, only to find later that we were mistaken. We fell back into that class which the proverb hits off: "To err is *human*."

Parables of Safed the Sage

The Parable of the Quarantine Flag and the Blue Peter

There be many flags that fly upon a ship, and he is a learned man who knoweth the meaning of them all. When a ship entereth a port, it is boarded by the Port Doctor, and there is a Yellow Flag run up at the masthead. And the ship cometh not up to the Dock until the Doctor hath satisfied himself that the Passengers and Crew bring with them no Disease that might endanger the folk ashore. And the Doctor cometh aboard again when the ship would sail, and again inspecteth the ship before it can have a Clean Bill of Health. And there be some Port Doctors who magnify their office and delay the ship with Foolish Technicalities, and there be others that take the word of the Ship Surgeon and are quick about it. And there be other kinds also.

Now there is a flag that the ship runneth up when it is almost ready to sail, and it hath a blue border around a white square, and they call it the Blue Peter. And it is a flag that looketh good when the ship would be on its way, and the Passengers are facing homeward.

Now there lay in an Harbour nigh unto our ship another Vessel, and it ran the Blue Peter to the top of the mast. And all who saw it knew that the ship had discharged the cargo which it brought to that port, and had taken on another cargo, and that its passengers were on board, and it was ready to sail.

But it did not sail. For behold, the Yellow Flag rose up beside the Blue Peter.

And I inquired concerning it, and I was told, There hath some trouble occurred. Maybe some one on board hath been ashore and come back having been exposed to Small Pox. Or maybe some Coolie on board hath been found with the Plague.

And the ship waited long until there had been Fumigation and much delay, and the Blue Peter flew helplessly until the Yellow Flag came down. Then did the ship hoist its anchor, and sail away over the Seven Seas or some of them.

Life is a Voyage, and he who hath the heart of a Bold Navigator, let him sail. But beloved, be careful what thou hast on board before thou essay to sail, for the Blue Peter must sometimes come down for the Yellow Flag. Wherefore lay aside every unlawful cargo, and the sin that doth so easily beset thee, and raise high the bright Blue Peter, and sail over the bright Blue Sea.

Good Logic, Poor Psychology

By Fred Leslie Brownlee

Corresponding Secretary, Department of Missions, American Missionary Association

The tentative report of the Committee of Twelve is as convincing as logic. It looks good on paper. It sounds good to the lover of simplicity, the mechanician, the organizer. It has for its motto *multum in parvo*. Psychologically, however, it ignores living processes, the way men feel and think and act. We challenge its conclusions because its premises are practically and psychologically absurd. The mechanical superstructure which the report proposes to erect doubtless will prove to be increasingly expensive to operate, with a decreasing income, and with the missionaries and their needs only in the peripheries of the minds of the managers. Finally, it would morally and spiritually bankrupt our home missionary endeavors, at least—speaking from experience—so far as the American Missionary Association is concerned.

A thoughtful review of the report's assumptions would make clear what I am trying to say. Time and space permit me to deal only with the general assumption which seems to be something like this: People do not want to give to so many causes. They desire to be screened from concrete appeals. If causes are bunched, therefore, they will give more liberally and more readily. This carries only under the stress and the drive of a war-psychology with its abnormal loyalties and extravagances. Already, even in some of the cities where the charities are local and supposedly familiar, the dangers of impersonal giving and the mechanics of wholesale administration are apparent. The trend of modern thought in psychology, philosophy, education, and religion is away from the general and toward the particular; away from the abstract and toward the concrete; away from the impersonal and toward the personal; away from centralized authority and toward democratic responsibility; away from some super-organization's projects to the individual's concrete interests.

There is no common denominator for missionary work, not even "missionary," much less "Congregational." To bunch the multiplicity of individual interests and activities now in action, and intelligently and economically guided by a number of organizations, historically created because of the needs which lie back of the activities; to unite all of this, I say, under one or two colossal boards, created not because of the specific needs, but in order to simplify the management, and mechanize "drives" or "E. M. C.'s" in the interest of wholesale receipts, yea, even the long-talked-of $5,000,000, runs absolutely counter to man's natural manner of feeling, thinking, giving.

What we need to do is to let the peo know what our missionaries are doing what they need. People give, and give joicingly, to causes in the concrete and organizations in the abstract. This is w the Congregational Churches in America be giving to the American Missionary Asso tion. Pastors and members of these churc gave to the *work* that the A. M. A. was try to do, and not primarily because it was Congregational agency. They gave generou and gladly. They will continue to do so o as long as they consider the work itself wo while. This is also why the American Missi ary Association today holds at least 128 tr funds which in the near future will amo to almost $9,000,000, largely designated special phases of its work. In the last ana sis, every bit of charity or missionary w must rise or fall on its own merits.

As one directly connected with all of missions and the missionaries of the A. M. this is what I ask: Let our work be known the concrete. Bring it close to the members the churches, collectively and individually. them hear and speak and give for themselv How many of them know what the Commit of Twelve and the Commission on Missions thinking about? How many of them ca How can they care when it appeals to th if perchance they listen in now and then, l an academic discussion of church machine What we need to do is to bring the work a the giver together.

Meanwhile, our receipts are decreasing, missionaries are worried and underpaid, buildings are rotting, our appeals are barr from direct access to donors, and our Depa ment of Support needlessly spends wee months, yes and even years, talking about h "we must play the united game" to the tune an increased cost for every dollar collected. the members of our churches knew more abo this, they would scrap the whole business, a give their money direct to the individual m sions where people know how to make one d lar do the work of two dollars, instead of ducing a dollar to the value of 77 cents organizers and experts do through talk abo efficiency.

Inspiration

By Grace Terbell Spear

On God's great canvas of the western sky
A wondrous scene before us lay revealed,
His hand alone could paint such majesty,
Such color never human touch might yield.

Soft pinks and lavenders and crimsons roll
In curling waves, of ever-deepening tone
While lakes of green,
Mid sands of burnished gold
Beneath, against the blue of twilight shone.

Heaven's gates seemed opened wide that might know,
In verity, the joys that wait us there,
And faith's dim torch, rekindled in that glo
Burned bright again above the world's despa

Soul-filled, reluctantly we turned away
Earth's vexing tasks and problems to resum
Yet will the memory of that closing day
Life's pathway long with radiance illume.

New times demand new measures and ne men; the world advances, and in time ou grows the laws that in our fathers' day we best; and doubtless, after us, some pur scheme will be shaped out by wiser ones tha we, made wiser by the steady growth of trut —*Lowell.*

Vital Questions for Congregationalists

To Come Before the National Council

The Women Needed

If the women of our churches would back one Home Board and one Foreign Board heartily and efficiently as they now support ir own Woman's Board, the cause of mis-ns would take a long step forward.

The Laymen's Missionary Movement failed rmanently to interest enough men in our urches to give a missionary atmosphere. We men need the constant urge of the women keep us in line. Through the division of ces, large numbers of laymen take no part missionary work and have no interest who ght be interested in an efficient and live joint rk.

As to losing interest because of submersion well-known and greatly loved boards, we ve been accustomed to give to the work, ce the advent of apportionment and not to lividual societies.

I believe the above represents the views of ny of our most interested laymen.

ROGER LEAVITT.

Cedar Falls, Ia.

A Layman's Thoughtful Views

"Who shall be the next Moderator of the tional Council?" I would suggest the name Mr. Arthur Deering Call. I believe the time s come for the election of a layman. Mr. ll is a distinguished layman who is the ex-utive secretary of the American Peace Society, l editor of the *Advocate of Peace*. He is strong man and would grace the position.

"Should the Presbyterians and Congrega-nalists unite?" Answer: I am very strongly favor of anything that will reduce the num-r of denominations. I was born and brought a Presbyterian, and my father and his father re Presbyterian ministers. I do not think at it is possible to come to any basis of ion with the Presbyterians until they put eir own house in order. I think that to bring e question forward at this time would ly cause feeling that would make it ch harder to approach at a more opportune te.

As to the utilizing of the energies of our men. It was Mr. Sherman who said the y to resume is to resume. My observation that on committees and other places where l work is to be done that the few laymen osen were chosen more for the conspicu-sness of their names than for any real work at was expected of them. Every church has few laymen who are dependable to see rough anything that they agree to undertake. through your ministers you could get a list such laymen, and the particular line of their erest, you would have a group to call on.

Regarding the several questions concerning e consolidation of our boards, if this were t such a two sided question, we could have me to a decision thereon a long time before is. It is a question of weighing the argu-ents. When the former consolidation was t through, I was much interested in it and ted in favor of it at the National Council. am not so sure now as I was then regard-g the matter. I think, however, that the eight of the argument is in favor of con-lidation, but it will mean a lot of additional ucation among our people.

I see no reason why the Foundation for ducation should not be merged with the Edu-tion Society, nor why the Annuity Fund and e Ministerial Relief Fund should not be ndled by a unified agency.

"Shall we lose interest in missions if we lessen the number of specific objects in the Apportionment by merging some of the Societies?" I should say not, provided that we learn to stress the object rather than the medium through which the object is accomplished.

The merging of the magazines is an economic question. If the magazines could be put on a paying basis, my answer would be no; as they are not, perhaps it is best to make the effort to cut down the overhead and consolidate them all into one paper.

As to the emphasis of the State Conference, and as to the local societies coming direct to the churches, I feel that the decision must be made which is the better approach, and having decided, stick to that plan. If the apportionment plan is the wise one and our benevolences become more or less of a machine-made plan, it seems that the State Conference is the part of the machinery to be used. Without the definite apportionment the State Conference could accomplish but little. The point I am making is the thing should be one or the other and not both methods used. If the responsibility is put up direct to the state organizations, they should be held responsible for results.

NORTON M. LITTLE.

Washington, D. C.

Against Too Much Simplification

The next Moderator of the National Council should be Rev. Dan F. Bradley, D.D., of Cleveland. I appreciate that there might be some sentiment for a layman to hold this office, but the requirements of it are now such that it would seem as though it would be difficult to find a layman who could give to it the time and the attention which it deserves. As I know of none such, and assuming that Dr. Potter's successor will be another minister, there is no one in the country who has better claim to the honor than Dr. Bradley. Born in a distinguished missionary home, identified both by family and by his own unhesitating and great love for our missionary interests, the leader at one time of one of our most distinguished colleges, the supporter of every outstanding interest of Congregationalism in a way that has made him nationally known, the pastor of several of our largest churches with a record of unusual usefulness and honor, the friend of every forward-looking cause and the kindly associate and helper to the limit of his power of his brethren in the ministry, he is both by his length of service, the quality of his achievement and the character of his mind, the outstanding man for this position in our Congregational fellowship today.

The representation of women in the Council and in our Missionary Association ought to be enlarged. There are certain practical considerations to be kept in mind, but certainly none in theory against their having an equal part with the men.

As a minister in Cleveland and as one of the original sponsors of the union of Congregationalists and Presbyterians, it is unnecessary to say that I advocate going forward with the plan. I am, however, heartily convinced that if union is effected, it must be essentially upon the basis of the fundamentals of the Cleveland plan; namely, leaving both to churches and ministers the utmost freedom in the matter of faith. It would be folly to expect free Congregational churches and ministers to submit themselves to the constraints under which our Presbyterian brethren are suffering today. If we cannot have union which preserves to all who desire it such liberty as they now possess, we cannot have it at all. But I am earnestly desirous that union shall be proposed and developed on the basis of the preservation of such liberty.

I would say that the unification of the Foreign Mission Boards would seem to me to be determined by the attitude of the women in this respect. If they wish to unite and could be confident of maintaining their present average of gifts, there might be some saving in administration. If the matter is not wholeheartedly approved, there would be a loss in gifts which will not be compensated for by any theoretical gain.

I can think of no folly that has been proposed in our denomination more complete than that which would be involved in the scrapping of the immense sentimental values connected with the name as well as with the work of the American Missionary Association. Nobody who has had contacts with the colored people in the South and realized their love for the name and its traditions would ever dream of proposing a plan involving such a loss. It is needless to say that financial considerations are closely connected with those of sentiment. The mania for simplification which has prevailed in our group for a number of years (the net result of which has been the increase of officials, of machinery for doing business, and of the raising of our overhead expenses with no proportionate gain for our missionary services), seems to have reached its limit in the proposals made at Chicago, that we throw away one of the chief glories of our past for a new development in this discredited policy of simplification.

Speaking only for myself, I would say that so long as there is a secretary of the individual societies left who can present his own distinctive cause with intelligence and zeal, he and no one else will receive an invitation to the pulpit where I serve. Personally I am not interested in abstract discussions of missionary work and every year convinces me that people with money, especially business men, cannot be reached by such appeals.

(REV.) FERDINAND Q. BLANCHARD.

Cleveland, Ohio.

A Unified Publication

The proposition to unite the *Missionary Herald* and the *American Missionary* into a monthly magazine number of *The Congregationalist* so that all three would come under one subscription appeals to me very much indeed.

I believe we could push the subscription campaign for a unified denominational publication much more effectively than we can at present with three separate periodicals. It would help the pastor of the local church immensely if he could simply say, "Here is one all-around religious publication which you ought to have. It is a weekly newspaper with a magazine number and it covers the whole range of religious interests." Following the good example of the *Survey*, we could even let people choose the weekly issue or the monthly "graphic" edition. Some one has said that "religious journalism is the last stand of good journalism." We need a unified publication and then we need to put our churches behind it with a great subscription list.

(REV.) ALBERT W. PALMER.

Oak Park, Ill.

A School of New Ideas

Some of the things which happen at a summer conference for young people

By Henry Smith Leiper

THE atmosphere of a young people's conference is the ideal place in which to come in contact with a number of new ideas, as well as new friends. One of the first new ideas which is very certain to be met is that concerning the church.

The average boy or girl has probably never thought of the church in terms other than those applicable to the local organizations which represent its inharmonious differences and sometimes its petty rivalries. They have never been conscious of the wider life of the church; they have not seen vividly portrayed the fact of its world inclusiveness, nor have they met in intimate personal contacts representatives of that world life, who are mature enough to be a real part of it but young enough not to have lost their contact with the boys and girls. In this group are missionaries from far off places, overseas and at home, board secretaries and other representatives of the church's larger life. Through them and through the atmosphere of the conference itself, the young people come to have an idea of the church which is larger, more healthy and more adequate than the old idea they brought from home. If this new idea is properly presented it has the effect of magnifying their sense of loyalty to the church in the home town, and increasing their enthusiasm for the doing of its share in the world-wide work.

Another new idea which many young people meet for the first time in a student conference is that of the intense practical interest and helpfulness of the Bible in interpreting life. Even though they are steadily improving and are the scenes of devoted effort on the part of many fine men and women, our Sunday schools are woefully lacking in the kind of Bible teaching which makes the book live for young people. Through the summer conference young people come to realize, as perhaps they never have before, the fundamental place of the Bible as the record of man's most intense and inspiring religious experience.

Yet another new idea met with on the conference grounds is that concerning the enterprise of missions. Not infrequently, the young people have conceived of the whole great enterprise as quite outside of their interests; but prolonged and intimate contact with young missionary leaders from home lands and overseas produces a very definite effect. The human side of missions, the reasonableness of it all, the relationship that the enterprise bears to the solving of the world's conspicuous problems—race relations, industrial relations, international relations, war—becomes clear and makes a deep impression on the minds of generous hearted, eager youth.

The New Commandment

Along with these new ideas about the church, about the Bible, and about missions, comes to many a boy and girl a new idea as to the meaning of Christian fellowship. The new commandment which Jesus left in the minds of his closest friends the night before his death—"Love one another"—is illustrated by the healthiest kind of whole-hearted association in days of full activity where boys and girls, men and women, young and middle aged and old feel the compelling power of Christian fellowship and sense its all important place in the building of the Kingdom of God. The most neglected commandment of all, the most apt to be obscured by the ordinary type of religious discussion, is brought clearly to the center of the stage and made to appear what after all it really is, the ultimate and fairest flowering of the tree of religious knowledge.

The fifth great new idea that usually dawns in the consciousness of young people at a Christian conference is concerned with work and play. A modern gathering of this type is not merely recreational by any means; there is plenty of work, and some of it hard work, but it is attacked co-operatively. It is surrounded with an atmosphere of healthy, joyous fellowship, it is properly motivated and linked effectively with the dominant enthusiasms of young people. The quick turn from work to play and from play to work as a group of boys and girls come from a classroom to a fast and furious game, or from the afternoon games to an hour of sunset meditation when real thinking is done about the deep things in life, the hardest kind of work, tends to establish more firmly than ever the conviction that the Christian life should be full of both work and play in reasonable proportions, alternating so as to bring variety when it is needed and the opportunity for concentrated, energetic effort when strength has been stored up.

The student conference gives to young people a new idea of worship. In meetings where young people themselves lead the services of worship, or in those where the leadership is in the hands of older men and women, the fact is recognized that worship exists solely as a means of making vivid and real to the mind and heart of the individual the living presence of the Father, God. One who has never attended a Communion service at a student conference where the office of deacons is taken by the young people themselves, can hardly imagine the impressiveness of such a scene. Not only is the public and corporate worship life of the conference such as to bring a new idea of the meaning of worship to the young people, but the very atmosphere tends to bring into the minds and hearts of you Christian disciples a new appreciation of t place of worship in the individual life. N once, but many times, one will hear fr the delegates who have returned from su a conference the comment that its most lasti effectiveness is somehow connected with t hours of worship, particularly the vesper se ice on the hillside in the glow of the setti sun.

Leaders for the New Day

There is yet another side to this conferer life which needs to be noted. It has a ve definite plan in the vitally important matt of vocational guidance. This is not becau there are any direct attempts made to de with this problem either through discussi or class work, but indirectly, personally, a unofficially the conference leaders are broug into constant and perfectly natural relatio ship with the problem of the choice of l work as it affects the young people. N many of the Christians of the present time c escape having heard it said, somewhere some one, that the Y. M. C. A. never fails get leaders for its work in all lands, where the church seems to have a constant strugg to find the right men and women who a willing and able to take places of leadersh The answer is quite simple—for years t Y. M. C. A. has held regular summer co ferences where the matter of the choice life work has naturally been considered. would be interesting indeed if one were make a study of the proportion of those places of Christian leadership, not only the Y. M. C. A., but in the churches a missionary societies, who have chosen the life work as a result of a summer conferen held by the Y. M. C. A. Now that t churches are holding summer conferences, the is every reason to look forward to an increas readiness on the part of the young people put their lives into the leadership of t church and its world-wide missionary ente prise. Indeed the time has already come wh there are more missionary candidates availab than there are funds to put them to wor The reaction of this upon the churches c hardly fail to be extremely stimulating to larger degree of Christian stewardship.

Church Vacation Schools

In Maine

By Gertrude Carter

Extremes meet in Maine. From forest primeval to modern city is not a matter of centuries, but of a few brief hours by train, auto, or steamboat. So, naturally, extremes must meet in any account of Maine vacation schools. Traveling through the amazing distances of that region, deep into the heart of the forest, and coming suddenly upon a group of farms, a thriving little village, or even a small city, our thoughts are stirred by speculations about the children of these isolated farms and small villages. Can any church reach them?

Not all of them, we must admit; only a few out of many as yet. But as a beacon light that shows the way to all, one church group is solving the problem. A little to the west of the more commonly traveled line of railroad lies that thirty-mile-long strip known to the church as "the Aroostook Larger Parish." There were four vacation schools in the parish last summer, managed by holding two at a time in the forenoon in one community, and another in the afternoon in another town. Can you see in imagination the truck on its rounds to bring in the children from the distant farms, gathering the up here and there until often as many thirty-five joyous youngsters were crowd in at a single trip? No horn would be need to warn other travelers of the approach that truck. The largest of the four tow in which these schools were held has a pop lation of a little over 2,000. No other ev approaches a thousand, the smallest havi less than 200. Yet the enrollment of childr in the vacation schools of the Aroosto Larger Parish totaled over 300.

In the opposite corner of the state, in o of Maine's prettiest villages, stands a chur facing a tiny park. A broad expanse of a joining lawns and grounds invite little fol to out-door sports and games, while chur and vestry call to devotions and story hou Fifty-nine children answered the call, no le than 19 of whom had never attended chur or church school before. But if you ha visited that church school in the fall aft vacation school had been held, you would ha found all nineteen enrolled as members.

In another village one woman saw the ne of the children, and prayed that a leader mig be sent. As we all do at times, she fail to realize that the clear vision of the ne constituted a call to personal service.

mer's wife, in the midst of the hard work the haying season, she assumed the task, d walked three miles each day to teach ool. The immediate result was a group 80 children so filled with missionary zeal it every piece of handwork made was given fill Christmas boxes to be sent to mission tions—not a single child kept back a toy favorite bit of work for himself; and by ir daily offerings they raised over ten dollars money to be sent to home and foreign ssions.

In such schools, taught by such consecrated chers, nearly three thousand children of ine were enrolled last summer. This year ny new vacation schools will open their ors.

In New Jersey

By Mary A. Kyte

It was a happy group that met in a comnity daily vacation Bible school in a church Hudson County, N. J. Here Italians, Jews, tholics, and Protestants representing several nominations, worshiped, sang praises to God, died the Bible, played and worked together ring the month of July, 1924. It mattered tle to these children what their creed or me surroundings were while in this environent, as every child was treated alike and ven the same opportunity for progressive velopment.

In this daily vacation Bible school our attion was called to a family group of Italian ildren, by birth and training members of the tholic faith. They came every morning omptly, clean and with their best manners. he father of the family is a cobbler and I ncy that each peg driven in a shoe was acmplished more perfectly because of his love r these childern. One of our instructors d occasion to have several pairs of shoes ended during the daily vacation Bible school ason. She took them to the cobbler and ent her way. When she returned for her oes, she asked, "How much do I owe you?" he cobbler replied, "Not one cent, lady. You ve done so much for my children in that hool, I could not take your money! I will end all your shoes without money." Of course e instructor would not accept his offer, but exessed her joy in being able to help his little es, and she has cherished the spirit of apreciation of this Italian cobbler who was illing to give his time, talent, and strength one who was living each day with his ildren.

In this school as in the other schools in Hudson County we have given the older girls nd boys some responsibilty for groups of ounger children. For example:—they will t with a group during the worship period nd Bible instruction, and, in the craft work lass they assist the smaller children. This evelops their ability and aids our instructors here the classes are difficult to manage effiiently on account of many children and few nstructors. This year we are placing fifteen irls in the schools in our county as secrearies and assistants, each girl having started er interest in this work as a pupil several ears ago. This group of girls has been taking daily vacation Bible school course under our upervision during the past winter, and special nstruction in the secretarial branch of this vork.

ARE YOU INTERESTED?

Someone said, "It may be all right, but I annot see the use of spending money for wood o be sawed up and wasted by boys in a laily vacation Bible school, and the materials hey buy for the girls must cost a great deal f money! Another hobby, I suppose."

This "someone" did not appreciate the values of the daily vacation Bible school until his own son came home and retold the Bible stories, whistled the old-time hymns of the church, and repeated prayers the children were learning. It was then he let his thoughts drift back to his own childhood days. He could picture the home with his mother and father. He fancied he could hear his father asking the blessing at the morning, noon, and evening meals. It was while passing through this silent retrospection that the values in this daily vacation Bible school became an understandable, worth-while factor in the life of his boy, for this training in religious education, he realized, was not practiced in his own home.

BOYS LIKE TO MAKE THINGS
A Church Vacation School in Maine

The father of the lad began to appreciate the keen interest his son was taking in the daily vacation Bible school. The boy's conversation bubbled with enthusiasm for it, and when he proudly carried home a piece of handcraft work, which he had started to make for himself, and then decided he would send it to some boy in the near-by Home for Crippled Children, his father confessed that for years he had tried to teach his son to think of others first, and it seemed like a hopeless task. Yet here was an evidence of unselfishness, for the toy was well made, very attractive and greatly prized by the boy. Then the father marveled how, in just a few weeks, the young woman who was the instructor in the daily vacation Bible school could mold the life of his son so that happily and of his own volition he suggested sending this first bit of his own handwork to a boy he had never seen!

One evening, several weeks later, this "someone" sat again in his comfortable arm chair, apparently reading, but his mind was too confused to concentrate on his paper. Again he found himself wondering why he had drifted away from the church after the years of training he had received in a Christian home. Suddenly he looked up and said, "Son, tell me all about this daily vacation Bible school you go to every morning." The boy was enthusiastic as he told of the worship period, the Bible and missionary stories, the habit talks and the handcraft work, some of which would be packed and sent to the orphan children of the Near East for Christmas, while other articles would go to the hospitals, day nurseries, and the poor children of the community. He told how baskets were being made to be filled with flowers for "shut-ins."

The father listened, and his training of long ago was rekindled. It took courage to reorganize that home, but this ten-year-old boy, guided by the influence of the daily vacation Bible school, could and did take the initiative. Through prayer and co-operation, and with an added interest in the activities of the daily vacation Bible school, a new atmosphere reigned in that home, the mother and father becoming active in the church and expressing a deep interest in all branches of religious education. The experience of this boy and his parents is not uncommon.

First Church, Ansonia, Ct.

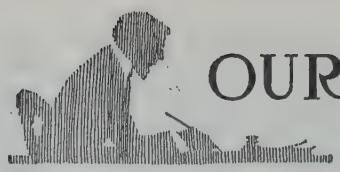
Though not the largest, oldest, or most pretentious of Connecticut Congregational churches, First Church, Ansonia, a picture of which appears upon our cover, and which recently celebrated its seventy-fifth anniversary, occupies a distinctive place in the life of the community, and is typical of those churches which are strongholds of American Protestantism in rapidly developing and changing communities. Ansonia has become one of the centers where there is a great excess of people of foreign birth and foreign extraction.

The church is a solid and substantial stone structure, attractive in itself and both beautiful and strategic in its location at the top of the high ridge that runs through the town. It seems to hold a fortified place in the life of the community.

During its 75 years it has had eight regular pastors, and it is interesting to note in these days of shortening pastorates that the present pastorate has been much the longest of them all, Rev. Otto W. Burtner having been minister since 1906.

Under Mr. Burtner's leadership the church has made substantial growth and a fine stone addition has been built, providing excellent quarters for the church school and for the work of the parish. When this addition was built in 1915 the entire church was redecorated, making a bright and attractive auditorium.

The 75th anniversary was suitably celebrated in a week of special services. On the opening Sunday the Editor had the privilege of being present and preaching at the morning service. In the evening Rev. Sherrod Soule, D.D., superintendent of the Missionary Society of Connecticut, spoke on "Century Changes and Contrasts in Congregational Connecticut." Between Sundays, Professor H. H. Tweedy, of Yale Divinity School, and Moderator Potter, of the National Council, addressed public gatherings, and greetings were received from surrounding churches. On the second Sunday, Secretary Charles E. Burton preached on "The Function of the Church," concluding a week of inspiration and rejoicing.



OUR READERS' FORUM

Union Churches and Benevolences

To the Editor of The Congregationalist:

An editorial in your issue of June 25 seems to assume that Union Churches are rivals of denominational churches.

Whatever may be true elsewhere, I can testify that this is not the spirit of the Union Churches of Massachusetts. Their self-consciousness is rather that of being one example of the growing unity of all denominations, manifested in other ways, such as federated churches, local federations, and state and nation-wide co-operation. Union Churches are content to fill their proper place in this growing movement, as furnishing the only solution in fields where there is no church and where no denomination can successfully enter.

It is frankly admitted that their benevolences are not yet equal to those of the denominational churches. For this there are obvious reasons. The average membership of our 26 Union Churches is 126, against an average membership of 252 in the Congregational churches of the state. They are young—only three—the Memorial. Church in Springfield, organized in 1865, being the oldest, can trace existence as a church back beyond the opening of this century. In these, their early years, they have been compelled to provide building and other equipment *unaided*. Moreover, until very recently there has been no machinery, such as a denomination provides, to bring before them the opportunity and obligation to share in world evangelism.

This lack is now being supplied by the State Federation of Churches, which not only gives them fellowship with all denominations, as well as each other, in an annual Conference, but also assists the Missionary Committee which that Conference has appointed, to acquaint them with opportunities for missionary interest and contribution. Thus there is brought to their attention the urgent need of the independent Albanian Mission and of the building fund of the Union Church of the Panama Canal Zone. In 1921 the reported benevolent contributions were $3,519, in 1924 $5,209, an increase of 48 per cent. in three years.

As an example of their local efficiency, one of them on Easter Sunday increased its membership 50 per cent. by the addition of 41, of whom only two were children. Is not such a movement full of promise and worthy of all encouragement?

E. Tallmadge Root,
Executive Secretary,
Massachusetts Federation of Churches.
Boston, Mass.

The Cruelty of Blockades

To the Editor of The Congregationalist:

The resolutions of the Massachusetts Conference sound like simply asking America to forego selfish insistence on her own rights in order to facilitate action for the enforcement of peace and justice. That would be very Christian. But in fact the resolutions seem to propose an encouragement of the use of a nationwide blockade as a weapon of war against an aggressive nation.

We found out, as soon as the censorship was lifted after the treaty, that a modern blockade is a supremely barbarous method of making war, causing more suffering for a given amount of efficiency than do guns and bayonets, and making babies the greatest sufferers of all. The excuse for the blockade is said to be that in modern war there are no non-combatants, but this is a very stupid lie so long as babies exist.

To increase the use of blockade means making war more cruel and horrible in the hope of deterring nations from resorting to it. This is a clear case of doing evil that good may come. Blockade, which is a war against babies, is a crime even when used by those who have a righteous cause of war against the babies' fathers. The children must not be put to death for the fathers, says Moses. And in time of war the only guardians of the babies are the neutral powers who ought not to allow a blockade to become strict even if it is aimed at a guilty nation.

The conference might as well have resolved that America should not object to the use of poison gas and disease germs in war if they are used against an aggressive nation, or that if Germany had a good cause of war against France, Germany would be justified in invading neutral Belgium in order to attack France.

Ballardvale, Mass. Steven T. Byington.

The Primacy of Jesus

To the Editor of The Congregationalist:

A certain pastor says that many young people do not join the church, and that many who do are not the stronger characters but seem to join because their pastor and parents wish it.

Our churches are doing much for their young people, all perhaps good and helpful. Yet in our laudable desire to show them that a Christian can be happy, having plenty of fun and good times, are we failing to show them the other side? Are we in danger of swelling the number of Christian quitters who allow trivial excuses to keep them away from the services of the church, and make their economies begin with their contributions? The question returns, how can people be led to give Jesus the first place in their hearts and lives?

In this connection it troubles me very much that the plain practical Bible teachings about the Holy Spirit, and our need of repentance, of forgiveness and cleansing, of a Savior from the guilt and power of sin are practically dropped out of the present-day religious teaching. It follows, of course, that Jesus is no longer held up to us as our personal Savior, but simply as our Master, Teacher and Guide. Whenever people are led to accept him as Master and begin to yield him loyal, self-denying obedience, we rejoice, whatever the means used.

It does seem to me, however, that the most appealing motive of all is being largely unused. In all human relationships, to whom do we give the first place, and for whom are we willing to make sacrifices, if need be? Whom but those whom we *love*, who have shown their love to us? Jesus himself said, "I, if I be lifted up, will draw all men unto me." When we can lead people to realize in some degree their need of a Savior and can show them Jesus Christ as the one "who bore their sins in his own body on the tree," as one of whom each of us can say, "He loved me and gave himself for me," then we may expect them to say, "We love him because he first loved us." We may hope, too, that this love will grow stronger as years pass showing them more of his own patient love.

Let us not forget either in our prayers and efforts for others to ask that the Spirit, whose work Jesus so emphasized, may send home their hearts and bring to their remembrance the truths presented to them.

A Lover of the Church.

"Education for Life"

To the Editor of The Congregationalist:

I have read with interest your editorial comment on *The Future of the American College* and the symposium published a week earli How about a frank recognition on the pa of the churches that their attitude toward t public school system needs reconsideration? W have too much assumed that separation church and state means cutting out all re gion from public schools. That no more f lows than that non-partisanship in politi matters in teaching means cutting out teaching of political affairs from the schoo

If religion is truly something which touch all of life everywhere, then it is a proper su ject of study in the public schools and cann be cut out of the life of teachers and pupi The fact that there are widely differing re gious conceptions does constitute a serious di culty, but I cannot believe it insurmountab to intelligent leadership.

Edward Shillito in recent comment on t Phelps-Stokes Commission's *Education in Ea Africa*, places this volume beside the story General Armstrong and Hampton Institute *Education for Life*. He says it deals with ed cation as "from first to last a gift of pure a undefiled religion—a religion which is not o subject among many, but a 'single wide inte est' gathering unto itself all the many interes which make up a human life." My query whether a people which could produce t ideal presented in these two books, the ideal *education for life*, is not capable of finding t way to apply that ideal in its public scho system. I believe it is and that one step t ward that end must be the making of a clea cut distinction between the two ideas "church and state" and "religion in t schools."

We must disabuse ourselves altogether the idea that a state-supported institution any more likely to be "godless" or "irreligiou than a school supported any other way. W must be prepared to insist that teachers be, far as possible, men and women of faith an vision, of insight and spiritual imaginatio and that the atmosphere of the schools on less than the atmosphere of our homes an churches, should be pervaded with the sense the challenge of the unseen as truly as of t visible universe. Any true education must i clude the stimulus of the quest for the ideal well as of the mastery of matter.

North Church, Lawrence R. Howard.
Cambridge, Mass.

No man is in his place so long as he is ou of church. To say that a man can be as goo outside as inside the church is absurd. A well might one say that a man who continu ously neglects his civic duties is as good citizen as the man who performs them. Ma is a home-making animal, and he mars h life if he is not loyal to the home. He is political animal and he curtails his life if h is not faithful to the state. He is a religiou animal, and if he holds aloof from the churc he starves and stunts the highest instincts o his nature.—*Charles E. Jefferson.*

The Congregationalist's Bible Class

The Gospel in Lystra

Comment on the International Uniform Sunday School Lesson for July 19

Acts 14: 8-20

Persecution is often less embarrassing to the read of spiritual truth than too great out-ırd success. This was illustrated in the perience of Paul and Barnabas at Lystra. The healing of a cripple led the multitude to tribute to Paul and Barnabas god-like powers d character. "The gods are come down to in the likeness of men," said these Lystrans. ıul, being the chief speaker, they called Mer-ry, and Barnabas they called Jupiter. So treme did this outburst of pagan superstı-ɔn become that the priest of Jupiter brought en and garlands and would have done sacri-e with the multitudes. It was a time for the issionaries of temptation and danger. The rsonal danger could not be avoided, but to ve weakened in any way in the presence of mptation would have been disastrous to the iritual mission and purpose of Barnabas and ıul.

No doubt many a missionary has been placed a somewhat similar situation. Whether he s performed seeming miracles or has simply hibited to ignorant and native people the sults of better knowledge, the missionary has en again and again regarded as possessing range and occult powers. Temptation to take lvantage of this superstitious attitude, es-cially for good ends, has undoubtedly often en present to the missionary; possibly at nes the missionary has succumbed and has lopted unworthy means in the hope of serv-g true ends. Noble ends, however, soon be-me debased when the means of attaining em are ignoble, and it is unlikely that Chris-ın missionaries have ever to any great ex-nt yielded to this temptation any more than d Paul and Barnabas.

They took advantage of the occasion to speak these Lystrans plainly concerning the nature God, and it is interesting to see the striking ntrast between the simple conception of a iritual God as Paul expounds it in a few ɔrds, and the superstition that bound those whom he spoke. But the multitude were not sily dissuaded from their purpose and ap-ırently were not won spiritually.

The wonderment and superstition occasioned seeming miracles does not as often in any ay induce spiritual conviction, as might be pposed. Jesus himself bore witness to this hen he reproached the multitude in a former y. "Ye seek me, not because ye saw the iracles, but because ye ate of the loaves and ere filled."

The intense popularity of Paul and Barnabas ıssed very rapidly under the fury of re-ction. Jews came to Lystra from Antioch ıd Iconia and they easily persuaded the ckle multitude that Paul and Barnabas ere not gods in human form but were the up-ılders of a new religion, which they rightly nceived to be against the religion of super-ition. The multitude, who would have made crifice to Paul and Barnabas, now stoned aul and dragged him out of the city, leaving m for dead. What happened to Barnabas is ɔt indicated. Fortunately fury sometimes ends itself ineffectively, and Paul was ap-ırently not as seriously injured as appeared. t any rate he was able to go to Derbe with arnabas on the day following the stoning.

Here we have illustrated both the effective-ness and the futility of persecution. Persecution has power to accomplish dastardly ends. It is a great mistake to regard it lightly. Paul and Barnabas were driven forth, their ministry was interfered with, but persecution has never been effective in destroying the truth. It may affect the earthly course of the missionary but it cannot affect his real witness.

Summer Schools of Religious Education

One of the special features of the International Summer School at Lake Geneva, Wis. (July 27-Aug. 8), is a three-day Convention of Fine Arts in Religion, which will be held July 31 to Aug. 2, under the personal direction of Prof. H. Augustine Smith of Boston University. Professor Smith is internationally recognized as a specialist in Congregational singing, choral and instrumental music, worship and ritual, drama and pageantry, and visualization. Thousands of church schools and young people's societies use and love his *Hymnal for American Youth*. His more recent *Hymns for the Living Age* is being widely used in the churches. Professor Smith conducts a Fine Arts Conference annually at Chautauqua Lake, N. Y., where thousands of people seek instruction and inspiration under his leadership.

This three-day seminar will be devoted to the study of Worship Services in Principle and Practice; The Choice and Use of Pictures in Religious Education; The Use of the Hymn Book in the Church and Church School; Pageantry and Drama in Religious Education; The Building of Master Programs for All Occasions.

International Leadership Schools

If some one were to ask you what is the greatest need of our Sunday, week-day, and vacation schools, you would most likely reply, "Trained and consecrated leadership." The next question is, Where can such training be found? Among the agencies that offer such opportunities are three leadership schools which will be conducted by the International Council of Religious Education this summer as follows: Geneva Glen, Col., July 13-25; Lake Geneva, Wis., July 27-Aug. 8; Lake Winnepesaukee, N. H., Aug. 17-29. The program and leadership of these schools are the product of the united efforts of 35 Protestant denominations and 56 state and provincial councils of religious education. The various denominational boards and state councils have provided some of their best leaders.

Among the many instructors and lecturers are Hugh S. Magill, LL.D., general secretary, International Council of Religious Education; Norman E. Richardson, Ph.D., professor of religious education, Northwestern University; Rev. Erwin L. Shaver, New England secretary, Congregational Education Society; H. Augustine Smith, professor of the fine arts in religion, Boston University; Luther A. Weigle, Ph.D., Sterling professor of religious education, Yale University; Benjamin S. Winchester, D.D., former editor, Congregational Publishing Society.

Standard Training Course credits earned by students in these schools will be certified to the various denominational boards for denominational recognition. For illustrated catalog, which gives full information concerning all three leadership schools, write to the Congregational Education Society, 14 Beacon St., Boston, Mass., or 19 So. La Salle St., Chicago, Ill., or the International Council of Religious Education, 5 So. Wabash Ave., Chicago, Ill.

With the Schools and Colleges

Talladega Commencement

Talladega College has graduated larger classes than she did this year, but never has a more hopeful spirit existed at the end of the year. It was, in fact, a commencement more than an ending, for people's thoughts were on the future. Talladega has attained as high scholastic standards as any Negro college in the South, and its system has recently been proved far more wise and progressive than some with larger numbers. An increased attendance is assured next year, equipment is further increased, and two new buildings will soon be begun.

During the last year a fine gymnasium has been erected through a bequest by Mr. James Callanan,—a gymnasium such as few similar schools possess. It is crowded with students every day under the supervision of the physical director. Certain evenings are allotted to teachers. The young ladies use it certain days under a woman instructor. A swimming pool adds greatly to health and recreation.

The Sessions Practice School will be built this summer, taking the place of the worn-out Cassidy building. A new science hall, greatly needed by our growing departments of science, will be built the coming year and named after Dr. E. C. Silsby. It will cost about $100,000.

Nearly 200 people came over from Birmingham, about 80 miles distant, in special cars, to hear the baccalaureate sermon and see teachers and graduates. President F. A. Sumner preached, as usual, and Sunday evening was devoted to the theological seminary, the main address being given by Supt. H. S. Barnwell. The address to the alumni on Tuesday was given by Dr. John W. Goodgame, Seminary '01, of Birmingham, now the leading colored Baptist preacher in the state. Monday evening 22 completed their course in the preparatory school. Wednesday morning 20 received their A.B. degrees. Two graduated from the seminary, one with a diploma and one with the B.D. degree. One received her diploma in Nurses' Training. A striking address was given to the class by Dr. Kerrison Juniper of St. Petersburg, Fla. C. A. J.

Northfield's Commencement

The graduating class of Northfield Seminary numbers 55. The preacher of the baccalaureate sermon, the evening sermon in Sage Chapel, and the commencement address was Dr. Robert E. Speer of New York, vice-president of the board of trustees. A feature of the sacred concert, which has become a musical event in this section of New England, was the rendering of an original composition by Miss Tillinghast entitled "Prayer and Praise," and dedicated to Principal and Mrs. Charles E. Dickerson, resigned. This concert is given by the entire student body of Northfield Seminary and Mt. Hermon School, conducted by Mr. George S. Dunham, director of music. Among the graduating class are the daughters of seven missionaries. On Sunday evening an open-air memorial service was held on the slope of Sage Chapel hill in memory of Miss Lucy J. Brooks, a well-beloved teacher in Northfield Seminary.

"How strong, how peaceful, how deeply joyful our lives may be, if they are sacramental, lived in memory of Jesus, the central stream of deep determination, like his—doing the will of our Father."

OUR INVALID PARISH

Winfred Rhoades
Pastor

Squarely and Honestly

If you would live happily you must learn to look at all the varied circumstances of life squarely and honestly. And you must learn to look into your own mind in the same way. Evasion of facts is always dangerous. Frank recognition of sober actuality, and an honest estimate of its true worth for life as a whole, will help a man to feel and act healthily as life's diverse experiences come one after the other. This is the way to guard against mischievous subconsciousness processes. You must develop the habit of using your conscious mind clearly, reasonably, loftily. You must not let fears, despairs, repulsions, antagonisms, fruitless longings, get hidden away in the forgotten closets of the mind.

Lack of money, an irritating environment, bodily infirmity that blocks desire and ambition, the hard grip of pain, the possibility of hidden dangers as well as open—what are such things in themselves? Even if the worst they could do should come to pass, what would it amount to? Your toil is humdrum, perhaps; but that is the lot of most men; and it may be nevertheless a contribution to the world's daily need. All of us live hourly in danger. Many and many a man has not found his true vocation till late in life. If what the world denominates success does not come, there is still a great Success that is possible. You can make the repugnant task and the uncongenial environment minister to the greatening of your Self—that which you know as "I."

But if not especially your environment, or your circumstances, or your Self with which you are out of harmony, and with which your relations give you neither joy nor peace, perhaps it is God. It may well be that the greatest need in your life is a revision of your ideas about God. Poor, harassed people are suffering many things because of their petty, or unjust, or hard ideas of the Eternal Father. It is saddening to hear things taught and see things done in the name of religion, as continually one does, which help only to undermine, if not to destroy, religion. The cruelties perpetrated in the name of Christianity are an illustration. The terrors implanted in the name of Christianity are another. The hatreds encouraged in the name of Christianity are a third. The narrowness and exclusiveness preached in the name of Christ must be added to the list. At the present time we are seeing a fear of investigation and of science taught, in the name of Christianity, which brings Christianity into disrespect and betrays Christ.

The mind that attempts to think of God must enlarge itself to the greatest measure possible. It is a good daily prayer to ask God to help us to think of him adequately, and to put our minds into harmony with his mind in all things. Harmony with life, and a just estimate of all its varying experiences and offers, are to be gained by learning to look at all things as God looks at them, to think as God thinks, to realize that God is love and that he desires our perfect development, to love all the world after the pattern of the Eternal Love. As peace is at the heart of the Eternal, so peace will grow in our human hearts as they learn to be like the Eternal.

Life, the life of here and now, has adequate meaning only as it is viewed under the aspect of eternity. To look at life with enlightened eyes is to look at it in the light of its immortal possibilities.

Closet and Altar

THE BEAUTY OF THE EARTH

He hath made everything beautiful in its time.—Ecc. 3: 11.

The time of the singing of birds is come—the time when nature calls aloud to us and bids us awaken out of the deadness of personal grief and rejoice in the new manifestation of his beauty that God is making to the world. "Behold. I am alive for evermore, and the dead live to me." Was not this the secret saying which the new verdure was writing all over the hills, and which the young pattering leaves and singing birds were repeating in music? It must be well to have ears to hear and a heart that could respond with a little flutter of returning joy and thankfulness.—*Annie Keary.*

Here in the country's heart
Where the grass is green,
Life is the same sweet life
As it e'er hath been.

Trust in a God still lives,
And the bell at morn
Floats with a thought of God
O'er the rising corn.

God came down in the rain,
And the crop grows tall—
This is the country faith
And best of all!

Norman Gale.

The array of Solomon was very splendid and magnificent: he that had the peculiar treasure of kings and provinces, and so studiously affected pomp and gallantry, doubtless he had rich clothing, and the best made up that could be got, especially when he appeared in his glory on high days. And yet, let him dress himself as fine as he could, he comes far short of the beauty of the lilies, and a bed of tulips outshines him. Let us therefore be more ambitious of the wisdom of Solomon, in which he was outdone by none, wisdom to do our duty in our places, rather than the glory of Solomon, in which he was outdone by the lilies. Knowledge and grace are the perfection of man, not beauty. —*Matthew Henry.*

Christians are like the several flowers in a garden, that have each upon them the dew of heaven, which, being shaked with the wind, they let fall dew at each other's roots, whereby they are jointly nurtured and become nourishers of each other.—*John Bunyan.*

We bless thee, O God, for the beauty of the earth, for its delight of blossom and its promise of fruit bearing that lead our hearts in gratitude to thee. Its throbbing life that climbs in very vein and spreads abroad in leaf and flower, its joy of the bird's song and the lamb's frisking and the herd's content come of thy bounty. Help us to leave behind every wintry doubt and fear and discontent and, welcoming the life thy Spirit brings, to grow in Christ's likeness as the trees grow each in the likeness of its own kind. Are we not children by thine own choice of fatherhood, O God? Give us a child's joy, that we may enter in to thy content with the works which thou hast made. Prepare our hearts for fruit bearing, and may thy life within us grow ever strong and pure, rich with all hope, ready for every needful sacrifice, overflowing with thy peace through years of earth and all the glorious ages of the immortal life with thee. Amen.

Isaac Ogden Rankin.

CHRISTIAN ENDEAVOR

Bible Women—Great and Good

Comment on the Prayer Meeting Topic for July 19-25

BY CHARLES ERNEST WHITE

Topic: Great Women of the Bible. Lu 10: 38-42; Esther 4: 1-17.

Light from the Bible Passages

The Bible is a book about men rather th about women. The Jews were more concern with the male than the female of the race hence the man appears on the horizon far mo frequently than the woman. In this Boo the characters are rarely appraised; they a usually presented in all their realism, and are left to draw our own conclusions. Marti and Mary are among the few whose failin and excellencies are mentioned. Martha lac poise in the midst of cares, and is critic Mary can make time, if necessary, to listen Christ. Esther is a woman of remarkab powers of tact, quick judgment, and qui forcefulness.

Leads for the Leader

Why do we ordinarily turn to the men the Bible as examples of high Christian livin Are they more exemplary? What in t Jewish mind kept women in a subordina place?

Study a few of the well-known women of t Scriptures, such as:

1. *Sarah.* Think of her in her days romance. She was willing to sacrifice all t things that made home dear to go with Abr ham into an unknown country, almost like missionary (Gen. 12 and 13.). When h husband asked her to deceive others (Gen. 1 11-13) she still remained steadfast.

2. *Ruth.* Picture her patience in povert her intense devotion, her strong decisivenes her respect for those older than herself, e pecially her mother-in-law, her readiness give up everything for the sake of the happine of others.

3. *Mary the Mother of Jesus.* Note h modesty, her willingness to bear hardship wit out complaint, her superb motherliness. T to get inside her mind as she was bringi Jesus up to manhood, her perplexity over h mysterious developments and deeds.

4. *Dorcas* (Acts 9: 36-42). A quiet, u assuming woman, whose name means "T Timid One." All her life doing thoughtf little deeds for others, absolutely unselfis Universally loved when alive and mourne widely when dead.

Other notable women are: Rebekah, Rache Deborah, Hannah, and Mary Magdalene ("T Paul of the female world").

Thought for Members

In exalting Woman, Christianity has tran formed the ideal of human greatness. T qualities once peculiar to herself, and by t possession of which she was socially degrade have become the qualities essential to h manity—male as well as female. I do n know of any change in the transition fro the old to the new which may not in its la analysis be referred to the influence of t feminine ideal.—*George Matheson, D.D.*

A Moment of Prayer

We thank thee, O God, for the gifts womanhood, that mean so much in the life the world. Sanctify the use made of the by those who possess them. Magnify the bles ings of those who are recipients of the Multiply in this thy world noble wome whose hearts reflect thine own. Amen.

AMONG THE NEW BOOKS

The Gospels

THE FOUR GOSPELS AND THE CHRISTIAN IFE, by WALTER B. DENNY (Pilgrim Press. 1.00). Dr. Denny is pastor of the First Con- regational Church, Huntington, Ct., having ome to the pastorate from a rich and varied cademic experience as student and teacher. In is volume he has presented within brief com- ass and in a form well adapted to young eople and to the average reader, for laymen ther than for theological students, the things at everybody ought to know for the proper ppreciation and understanding of the Gospels. While Dr. Denny's dominating purpose is to elp toward such study of the Gospels as shall veal the living personality of Christ, he alizes that even such a high quest is closely lated to historical and critical data concern- g the origin, date, authorship, etc., of the ospel writings. In these matters Dr. Denny a commendable guide, especially for the oung student. He not only is fully familiar ith the results of scholarly investigation, but manifests unbiased and well-balanced judg- ent in matters where there is wide variation opinion. As an introduction to the Gospels e book is exceedingly valuable both for the dividual student and for use in groups and asses.

THE FOUR GOSPELS: A STUDY IN ORIGINS, CANON B. H. STREETER (Macmillan. $3.50). he student who wishes a more exhaustive eatment, or the laymen who has mastered Dr. enny's simpler and more elementary presen- tion, can find nothing better than this able olume by Canon Streeter. While it challenges e interest of the most advanced student, pre- nting much material which Canon Streeter as based upon his own original research, it written in a style, and follows a method, hich help to make it comprehensible to the y reader. The synopsis that precedes each apter is especially valuable in this respect, efining with much precision the questions dis- ssed and their treatment.

Canon Streeter's expressed purpose is to pre- nt in this volume in a co-ordinated way, in far as they bear upon the origin of the Gos- ls, the results of studies in specialized fields research. "Students in various specialized anches of research," he says, "such as textual iticism, source-analysis, the cultural back- round of the early Church, and the psychology Mysticism, have worked at these subjects ore or less in isolation; and without intensive ecialization the advance made would have en impossible." The student will at once ppreciate the inestimable value of such a work co-ordination by a competent scholar who nows his subject and materials thoroughly. his volume, which the publishers present as Canon Streeter's ablest book," will be recog- zed as not only that, but as one of the most nportant in the critical study of the Gospels.

THE GOSPEL OF JOHN, by BENJAMIN W. OBINSON (Macmillan. $2.25). Professor Rob- son, whose chair is that of New Testament nterpretation in Chicago Theological Semi- ary, describes this volume as *A Handbook for hristian Leaders*. Though his purpose is the ractical one of enabling the Christian leader present his religion forcefully by showing ow scholarship has revealed and accentuated e power of the Fourth Gospel, and to this d technical discussions are avoided as far possible, the primary value of Professor Rob- inson's book, as of Canon Streeter's, is in its co-ordination of the scattered materials of the critical study of the Gospel of John since the appearance of Westcott's commentary over 40 years ago. The results of this study, Professor Robinson points out, are in various volumes and in many studies of separate phases of the subject, but "no single comprehensive, critical commentary embodying these results has appeared either in England or America in all these years." The time manifestly was ripe for a volume designed to supply this lack, and Professor Robinson's work deserves a warm welcome.

As an indication of a certain unanimity of trend that ultimately marks impartial and thoroughgoing scholarship, it is interesting to compare Professor Robinson's treatment of the Gospel of John with Canon Streeter's. Much similarity of result appears in spite of much difference in style and method. One has an opportunity also in reading these two volumes to test the principle upon which Professor Robinson has written. This is contained in a suggestion quoted from James Harvey Robinson's *Humanizing of Knowledge* (p. 106):

> What a considerable and beneficent revolution would take place in teaching and writing if a teacher should in writing a practical handbook "confine himself . . . to telling only such facts as play so important a part in his own everyday thinking that he could recall them without looking them up."

We question the soundness of that principle in critical studies, for there will always be matters of the utmost importance that even the expert is not likely to "recall without looking them up." However, the principle does make for simplicity, continuity, and readableness, and it is thoroughly justified within the limits in which Professor Robinson has applied it.

Recent Books About Paul

THE LIFE, LETTERS, AND RELIGION OF ST. PAUL, by C. T. WOOD (Scribners. $3.25). The author is fellow and dean of Queen's College, Cambridge. "To write an adequate life of St. Paul," he remarks in the opening sentence of his preface, "would require a combination of Robert Louis Stevenson with William James, both working under the direction of a theological scholar who knew the facts and a Christian saint who could interpret them." We are inclined to think that Dr. Jefferson, in his *Character of Paul*, came as near to realizing that combination as it is likely to be realized in any one personality, but Dr. Jefferson's book was a series of impressionistic studies rather than a formal and detailed biography. It is this that the author here attempts, and though he disclaims any great pretensions, his book is to be regarded as a scholarly and critical biography adapted primarily to young theological students at Cambridge and elsewhere. Its secondary interest to teachers and general readers is hardly less marked.

The author inspires confidence at once by the simple directness of his style, which is in keeping with the clearness of his spiritual outlook. His study is primarily of Paul's religion, in contrast with others who write chiefly on Paul's theology. Paul's theology, he says in an illuminating sentence, "was surely built in almost every detail on his daily religious experience," and the author reveals his purpose as a biographer in the expressed conviction that "we need books which will interpret his religion in terms which touch men's own experience of life rather than in the theological jargon which the modern mind finds both dull and unconvincing." It is high praise of this book to say that it justifies its author's purpose.

THE FAITH OF ST. PAUL, by D. M. ROSS (Doran. $2.00). *A Study of St. Paul as the Interpreter of Jesus*, is the sub-title of this book. Broadly speaking it is in harmony with Mr. Wood's emphasis upon the primacy of Paul's religious experience over his theology. Its motto, says the "jacket," might be: "Back to Jesus *with* Paul." It will be helpful to those who have unduly associated Paul with conservative theology, and have failed to see how essentially he was a man of liberal and liberalizing spirit.

THE PEDAGOGY OF ST. PAUL, by HOWARD TILLMAN KUIST (Doran. $1.75). The author is a professor in the Biblical Seminary, New York. He has dealt here with an exceedingly interesting and fruitful theme, concerning which, so far as we are aware, very little has been written. It is instructive to find both Professor Kuist and Professor Horne, of New York University, who contributes a foreword, both emphasizing the fact that the Bible is "the source-book for much that is best in modern educational theory and practice." Professor Kuist has given us an original, suggestive, and illuminating volume.

The Problem of Immortality

THE CHRISTIAN BELIEF IN IMMORTALITY, by JAMES H. SNOWDEN (Macmillan. $1.25). In 1922 the *Churchman* announced a prize of $1,000 for the best treatise on the subject, *The Christian Belief in Immortality in the Light of Modern Thought*. Over a hundred manuscripts were submitted and the prize was awarded to Dr. Snowden for the treatise now published. It is a cogent, careful inquiry regarding all the facts and an excellent, constructive statement of the natural, religious, and Christian grounds of belief in immortality, with a further discussion of the nature of eternal life and of the "pragmatic tests and confirmations" of the doctrine of immortality.

SHALL WE LIVE FOREVER?, by ELISHA ALONZO KING (The Pilgrim Press. 15 cents). An Easter message by a well-known contributor to *The Congregationalist*, who is now pastor of Miami Beach Congregational Church. This booklet is published in co-operation with the Commission on Evangelism of the National Council. It is a simple, practical presentation of the grounds of faith in immortality, in which a great deal is expressed in condensed form.

Beecher Lectures

TWELVE LECTURES TO YOUNG MEN, by HENRY WARD BEECHER (Doran. $1.50). A welcome reprint of the first and most widely circulated of Beecher's books. We predict for it a continued wide circulation.

Reviewed in Editorial Columns

THE CONFLICT BETWEEN LIBERTY AND EQUALITY, by ARTHUR TWINING HADLEY (Houghton Mifflin. $1.50).

THE FAITH OF A LIBERAL, by NICHOLAS MURRAY BUTLER (Scribners. $2.50).

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, Boston or Chicago.

WITH THE CHILDREN

When Patsy Came to Camp

By Daisy D. Stephenson

PART I

Midday in midsummer—in mid-forest! What description is potent enough to add to this enchantment, particularly when one knows that this forest was reached far up a winding canyon where one came under the spell of western mountains with their misty blue haze?

Three trim tents snuggled under murmurous pines, facing a stout little log cabin, dubbed the State House by merry maids. Here, ruling Amadahi, Forest Water, sojourned Miss Angela Northcutt, chaperon of the campers; and rearward, napping when not cooking or bossing "The Angel" and all, Charity Bowser, more popularly "Cherry Bounce," held sway.

Things were uncannily peaceful at present. Out in the camp front yard which extended from the Great Divide to Nebraska, between twin pines, an ancient gunny-sack hammock swung lazily. A reddish bob and a magazine, upside down, were the only visible signs of life to a prying camp bird. Then—"whoo-oo!" The peace was shattered as homing hikers swarmed upon the scene, shamelessly expectant of lunch.

"Pinky Wayne, it's up to you, or be dumped. We inherited this relic as a whole, and you've had it for hours." And Connie Mason took forcible possession, while Pinky decamped with an indifferent yawn.

"Where you been?" she yawned, curling up on springy pine needles.

"Miles up the most thrilling new trail the ranger's working on," Judy Collins replied in animated staccato. Judy was such a shining example of "pep" that she was a bit hard to endure at times. "You know those Scouts camping on Larkspur Lake? Well, they've made fast friends with the ranger by helping him with the new trail. He thinks they're seraphims," she ended on a scornful note.

"They're having a better time than we are," admitted Jane Arnold ruefully. "They have that lake with all rights to swimming and fishing therein, plus some rowboats a rancher loaned 'em. Pigs!"

Jane was a star in the school firmament, and a camp with no swimming pool included was losing its charm. "If only that cranky old rancher up our road wasn't so stingy!" she exploded. "That little crystal lake would be just ducky for a morning plunge."

"Yes, and it's simply teeming with trout," added Judy gloomily. "Flocks and herds of 'em. And that man put up that insulting sign the minute we made camp!"

Even the Angel had felt that the crude sign: Keep Out, This Means You, was a trifle personal. They had counted on a lake, of course. All well-regulated camps had one. A jolly little creek gurgled back of the cabin, and furnished conveniences for Cherry Bounce in the way of handy dishwater as well as a cooler for supplies. Then, too, the girls were not past the wading stage entirely. After a long, hot hike it was fun to sit and dangle one's toes in the cool, limpid water. Still, it was only sizable enough for tadpoles, Jane declared, and they could have done with a creek and a lake besides.

"I heard one of the Scouts, that tall, good-looking one with the manners, invite the ranger to a fish fry tomorrow evening," contributed Eve, Jane's elfin, blonde sister. "I sort of lingered, examining a calypso and hoping they might invite us—"

"You'd think we had smallpox. They probably begrudge us the free scenery, and the air we breathe. We could have fun clubbing together on a campfire supper, couldn't we?" sniffed Judy.

Pinky showed signs of coming to life. "Oh, who cares about superflu's boys? Girls, while I was dreaming here listening to the ripples rip and the pines soo or suf or whatever they do, I decided Robin Hood had the right idea. I'm thinking of turning outlaw and being captain for you merry maids." And she hummed a bit from the tuneful opera, about a bow of yew and dwelling in the greenwood forever and a day.

Blunt Judy, intent on anointing fresh sunburn and mosquito bites with cold cream, flashed Pinky a critical glance. "M'm. If you don't stop lolling and nature faking, you'll be more suited to the rôle of fat old Friar Tuck."

Pinky flushed still pinker under this unflattering opinion. She and Judy were old combatants. "Well, I'm not forever worrying my peace of mind over a new freckle, or sleeping in gloves to keep my hands dainty," she retorted warmly. With an elaborate air of blotting Judy out, she addressed the others. "What do you suppose Cherry Bounce was making for dessert when I was doing the dishes? Strawberry tarts to be smothered in cream, if the Infants can take it away from that horrid rancher."

"Oh!" groaned Connie, consulting a dainty new wrist watch. "And half an hour to wait! Where's the Angel?"

"She had some errands on her mind, so she decided to go for the mail herself," explained Pinky. "Time she was back, though. I thought Linda was with you."

"No, she's off in the wilds stalking a poor, innocent rubythroat," sighed Eve. "I just know the birds are nervous from dodging her and that new field glass. Oh, here come th Infants!"

Theo and Trudie, cousin chums, bore dow on the group with a jingling of pails and reckless disregard for the contents thereof.

"It's probably turned to butter if you ga loped the whole mile at that pace," waile Pinky, mindful of dessert.

Trudie twinkled and jiggled her pail gentl "No, it still splashes," and she headed fo Cherry's realm, taking Theo's share with he Theo plopped down in the shade and fanne herself with her wide hat. "I must say thos folks at the Double B are about as cordial a hornets. Trudie and I yelled ourselves hoars before the old man called off his dog. Beas wouldn't let us inside the gate, mind you! know he hasn't a single wagging muscle. W were 'umble as Uriah Heep and tried all ou winning smiles. But when we told the ol codger the folks across the creek couldn't spar us milk or vegetables, he 'umped' a time or tw and couldn't see his way clear to putting him self out for a 'passel of ongrateful transients I got on my dignity and told him if he hate so to part with his produce, we'd cultivat canned milk."

If the ghost girl hadn't taken our side we' have been minus dessert." Trudie took up th tale as if she had been listening in while raid ing the cruller jar. "She called him from th window and said things in a whisper, maybe spell of some kind that changed him to humar Anyway, he condescended to take our money though I told Theo it would probably b clabber."

"We were going to thank the girl but sh melted in thin air, and she was so chalky Trud called her 'the ghost,'" continued Theo. "On thing," positively, "we're not going to be th only ones to risk hydrophobia this hot weathe You can take turns."

"I think we've struck an awfully unfriendl place," declared Jane. "A rancher who make signs and has a shotgun feeling for us, an

A FRIENDLY WRESTLE IN ANIMAL TOWN

outs who don't include girls in their good
ns."

'Oh, we're having a good time," consoled
nky, "if only Patsy could have come."

'Yoo-hoo!" came the welcome call from the
il.

'It's the Angel with the mail, and Linda's
h her," caroled Connie.

'The postmistress was generous. Letters for
rybody!" Miss Angela thoughtfully elimi-
ed suspense and started distributing letters
thwith. "A parcel for Theo and a box for
erry Bounce."

'Who's yours from?" Trudie asked Theo
h more curiosity than correctness. "Mine's
m Dad. Five-dollar bill—whoops! Want to
d it?"

'Just my other old middy!" grumbled Theo,
ning her parcel in disgust.

Jane paused over her plump family round
in. "Nobody get one from Patsy? Oh dear!
lid hope we would."

'She said she'd get away about the middle
the month," recalled Linda. "Isn't this it?"
en apprehensively, "Goodness, if I thought
tsy wouldn't get to camp—"

'She has to! We've all lived on it," spoke
Pinky. "And she needs it most of any one.
ink of housekeeping and canning and keep-
; home fires burning in that stuffy apart-
nt! And here we are wailing for an extra
nket at night."

'If we don't hear by Monday, let's chip in
l call her long distance," suggested Jane
skly. The Angel had winged her way to
cabin-ette, reappearing in a crisp blue
ck just as Cherry Bounce, aided by dishpan
l pancake turner, executed the favorite camp
lody in B natural.

'Hark to the cowboy's serenade! 'Come and
it!'" laughed Connie, who often visited on
anch and knew the customs.

'Cherry's one tune appeals to me anew three
es a day," confessed Jane, leading the lunch
e. "But even Cherry can't beat Patsy when
comes to biscuits and muffins and scrump-
us salads. Course, with her mother away
the college all day, helping the Dean, Patsy
s had to do everything. Funny how she's the
siest of anybody, yet she's forever doing
nething extra for somebody."

'We explored another trail on our way to
hornet ranch," Theo told the company
iably. "And we made an awfully int'rest-
discovery, didn't we, Trude?"

Trudie ducked her black bob, but could not
ng herself to neglect her ham and roasting
beyond murmuring, "Tree dweller."

'Wh-at?" echoed three as one.

'Well, that's what it is. A teeny cabin
rched up in the highest old pine and rustic
ps curly-cueing up. I was pining to climb
and 'vestigate, but we heard a typewriter
king so fast—"

'Man or woman?" inquired Pinky, suspect-
a joke.

'From the kimono and things hanging on a
sh, I guess it's a she."

'Mercy, have you two Infants had a sun-
oke?" gasped Judy, not too worried for a
ond helping of everything.

'We have not," retorted Theo indignantly.
o and see for yourself, O ye of little faith!
ere that white arrow says 'Woodland Park
miles.' That's a government nursery and
're going to see what it's about, aren't we,
ude?"

Trudie felt sufficiently reinforced to take
re interest in lesser affairs. "And take our
laks," she volunteered. "Dad says all the
ng trees they are planting on mountains
ound that have been burned by forest fires
are raised at Woodland Park. Do you s'pose they hatch 'em in a sort of incubator?"

"Silly!" giggled Theo fondly. "As if you hadn't grown up in a greenhouse yourself. But don't you think," she appealed to all, "it would be a lark to go in a body when Patsy comes? Make a picnic of it? If there's any cross old dragon wagging his tail and guarding the little trees, Patsy'll just disarm him with one smile, same as waving a mystic wand."

"She has a way with her," agreed two or three in a breath, while Pinky added, "There's only one of Patsy and I wish she were twins. Then one of her could be in camp with us, and the other at home with her mother. She promised to help me start a new green sweater."

"Well, I'm saving those bloomers I snagged on the barbed wire. Patsy's an artist at mending," complacently remarked Judy.

"You can't monopolize Patsy, because she's going birding with me!" cried Linda anxiously.

There was no word from Patsy the next day, which was Friday the thirteenth, and an unlucky day for several of the campers. Connie lost her wrist watch during an early hike to the glacier, and though she searched for hours, aided by Linda and Jane, it seemed as hopeless in that virgin wildwood as trying to locate a certain trout in a lake.

(To be concluded next week)

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New Light Upon Evolution

By Professor Ian C. Hannah

Oberlin College

The change of one single vote might have placed the ancient and much respected State of North Carolina in the column of those commonwealths that in the interests of Christian orthodoxy have banned the teaching of the soul-destroying doctrines of evolution.

And yet, although the fact appears entirely to have escaped the attention even of scholars, it was not Darwin at all, but the great Elizabethan after whom the capital of that state is named, by whom the theory of evolution was first clearly set forth, at least in modern times,—for Buddha and Empedocles closely approached the idea. It is the strangest comment upon the position of the extreme Fundamentalists of today that it was actually to uphold a most important point in their own most cherished dogmas that Raleigh enunciated his conclusions.

When acting as attorney at the trial of Raleigh, Coke used some most unfortunate vituperative expressions concerning the character of his illustrious victim, and one of them was "damnable atheist." This appears to have been entirely undeserved; in any case the *History of the World* (published in 1614) is written in a strain of devout Christian piety. Wishing to render the Biblical account of the Noachic deluge more creditable and satisfactory to certain critical minds who were speculating on the tonnage and maximum carrying capacity of the Ark in relation to all existing beasts and birds, Raleigh suggests that the number of species was in those very early days materially smaller than in his own time.

But it is manifest and undoubtedly true, that many of the *species*, which now seeme differing, and of severall kinds, were not then *in rerum natura*. . . .

And whereas by discovering of strange Lands, wherein there are found divers Beasts and Birds, differing in colour or stature from those of these Northern parts; it may be supposed by a superficiall consideration, that all those which weare red and pyed Skinnes, or Feathers, are differing from those that are lesse painted, and weare plaine russet or blacke; they are much mistaken that so thinke.

And for my own opinion, I find no difference, but only in magnitude, between the Cat of Europe, and the Ownce of India; & even those Dogges which are become wilde in Hiapagniola, with which the Spaniards used to devoure the naked Indians, are now changed to wolves, and begin to destroy the breed of their cattell, and doe oftentimes tear asunder their owne children. The common Crow and Rooke of India is full of red feathers in the drown'd and low Islands of Caribana; and the Black-bird and Thrush hath his feathers mixt with blacke and carnation in the North parts of Virginia.

The Dog-Fish of England is the Sharke of the South Ocean. For if colour or magnitude made a difference of *Species*, then were the Negro's, which we call the Blacke-Mores *non animalia rationalia*, not men, but some kind of strange Beasts; and so the Gyants of the South America should be of another kind, than the people of this part of the World. We also see it daily, that the nature of Fruits are changed by transplantation, some to better some to worse, especially with the change of Clymate. Crabs may be made good Fruit by often grafting, and the best Melons will change in a yeare or two to common Cowcummers, by being set in a barren Soyle. (Raleigh, *History of the World*, Ch. vii, sec. 9.)

This brief passage anticipates the main contentions in Darwin's *Origin of Species* (1) that species are not immutable, (2) that they are greatly affected by environment, especially soil and climate. Had Raleigh been permitted to live out the natural term of his life he might have gone on to the same disturbing conclusions about monkeys that have given so much trouble to theologians. Surely such considerations should pour oil on the troubled waters by which the churches are so greatly agitated. The very things that today seem to threaten the authority of the Old Testament were put forth three centuries ago to meet the same objections that are urged.

The Sea

By Charles B. McDuffee

I girdle the globe with my deep blue charms,
And fold the continents in my arms;
I nurture the life of plant and man
From the frozen reef to the torrid sand;
I carry the ships that the nations send
On war, and peace, and fellowship's end;
I rock the drowning to sleep in me,
And croon through the ages a mystery.

The heart of the sailor is mine for life,—
He yearns for me more than for home, or wife;
He leaves them behind for the thrill and zest
Of the plowing ship on my heaving breast.
When the prow is pointed towards lands afar,
And the mast sways under the midnight star;
Yet he knows not why he is drawn to me,
For I never disclose my mystery.

I curl on the beach in a line of white
That makes the children scream with delight;
And the throngs that come on a summer's day
To sit on the sands and look away
Where blue meets blue, 'till the set of sun,
And the vanished throngs of yore have done:
Yet they never discern why they come to me,
For I keep through the ages my mystery.

In the dead of the night when I'm left alone,
When the black clouds come and the stars are gone,
And the gathering winds whisper in my ear
The things that cause men's hearts to fear,
And the deep boom sounds on the rock-bound shore,
And along the beach the breakers roar,
Then my heart beats throb in the pulsing tide
As I speak with the power I dwell beside,
Of worlds that have been, and of worlds to be,
Preparing the throngs for eternity,
That, for ages has been my mystery.

The Pastor Says: Too many students are omitting the third syllable from their development.

NEWS OF THE CHURCHES

With the States in Conference

New York State Conference

Jamestown is a city beautiful for situation in Chautauqua County near the southeastern end of Lake Chautauqua. Thither the Congregational tribes went during May 19-21, to attend the State Conference meeting. It was about as far west in the state as they could go, a just balance to last year's Brooklyn gathering in the extreme southeast.

Promptly at two o'clock on Tuesday the moderator, Rev. F. A. Kimberly of Antwerp, N. Y., opened the conference by introducing Rev. A. C. Elliott of Salamanca as chaplain of the day. A thoroughly spiritual message on the values of worship gave the conference its note in this opening moment. Later in the afternoon the conference was welcomed, first on behalf of the city by Mayor Samuel A. Carlson and on behalf of the churches by Dr. A. E. Randell, the genial minister of First Church, where the conference held its meetings. Mayor Carlson is an interesting man to look upon.—tall, white-haired, with rugged Scandinavian countenance,—and also to hear. Not many times does a conference listen to as unusual an address of welcome. After the conventional courtesies of greeting, Mr. Carlson treated us to a paper in which he definitely and seriously gave the churches counsel on questions of the day and it was good counsel. He advised us to be broad enough in our intellectual sympathies to honor all who were searching for further truth in God's world, and to be brave enough to accept the truth they found. He bitterly arraigned the state authorities of New York for nullifying prohibition enforcement legislation and proposed that if in no other way possible the Eighteenth Amendment should be enforced by the United States Army. In most gracious fashion Dr. Randell spoke his word of greeting emphasizing the part the other Protestant churches of the town had taken by their co-operation in making the meeting a success, especially the Pilgrim Memorial Congregational, the Baptist, and the Methodist Churches.

Wayne B. Wheeler, General Counsel of the Anti-Saloon League of America, then gave an address of startling power on the Eighteenth Amendment and its influence. His topic was: "Facing the Facts." He did not claim the millennium as a result of Prohibition but gave some encouraging figures to show progress. Arrests for drunkenness have decreased 500,000 per year as compared with saloon years. Alcoholic insanity has decreased 66 per cent. Formerly we had 275 drunk cures, now we have 27. Nevertheless, we have yet to fight.

The outstanding event of Tuesday evening's program was the conference sermon by Dr. C. E. Jefferson. Who shall tell the secret of the power of this man? A simplicity of style at first almost deceiving, a masterful clarity in phrasing, a direct Anglo-Saxon vocabulary, —these are the outward garments of the thought he presents. The argument seems in keeping with the style. It lies on the surface. Any hearer may follow its course. Yet with all its directness there is growing evidence of the something plus which gives it power—an evidence of a great throbbing passion which breaks forth again and again as a volcano bespeaking the fires beneath. This emotional restraint affects the audience powerfully. You listen easily yet eagerly, and gradually recognize in a sort of subconscious way that you are hearing a great message. He made a plea for the social application of the spiritual principles of Christianity. Without that application the Christian Church is doomed. He pled for a reaching out in thought, prayer, and deed until America and the world should be upon our hearts as Judah and Jerusalem were upon the heart of Isaiah.

Interesting Moments at New York Conference

When Dr. W. H. Rollins, delegate from the Westchester Church, moved that the report of Dr. W. H. Rollins, superintendent of the conference, be accepted.

When Rev. John Luther Kilbon, upon hearing Rev. John Lewis Clark of Brooklyn give publicly a report of Japanese military aggression against the United States arose and said, "Somebody has been lying to you, John."

When Dr. Eddy described the three kinds of treatment accorded to the man who fell among thieves on the Jericho Road by saying that the thieves beat him up, the Priest and Levite passed him up, and the Good Samaritan lifted him up.

When Hubert Herring said, "Give us a patriotism which does away with, 'Oh, Say Can You See,' and substitutes a patriotism that says, 'America, America, God shed his grace on thee.' "

When Mr. Calder was asked, "How would you handle the Soviet question?"

When the conference unanimously voted to accept the following resolution: Therefore, be it resolved that we do declare our hatred of war and our love for the things of peace, our unalterable opposition on the part of the church to the entire war system —economic exploitation, imperialism, and militarism. That we register with our government our growing determination to eliminate war, and that we dedicate our lives and our resources anew to the building up of a world brotherhood, a peace within the principles of the Sermon on the Mount that shall be enacted faithfully.

The Communion service which followed was a real service. The formalism which sometimes marks the Sacrament at our brotherhood gatherings was entirely absent. Having heard a message of God's will we went into his very presence to consecrate ourselves to its accomplishment.

Wednesday's sessions were given over to the annual meeting of the New York Home Missionary Society. Its main item of interest, aside from the reports of Supt. W. H. Rollins and his co-laborers, was the address by Dr. Cady of the A. M. A., who told of the progress in the promotional program of denominational benovelences. In the afternoon, under the auspices of the State Committee on Religious Education, with Rev. H. J. Condit as chairman, a pageant was most admirably staged by the young people of the church illustrating the value of the young people's conferences to be held this year for N York State at Cook Academy and Blair Ac emy in June and July respectively. Two dresses by representatives of young peopl work, Miss Ruth Isabel Seabury for the W man's Board of Missions and Miss Olive Pe son of the Sunday School Extension Socie presented inspiring record of these branch The closing event of the afternoon was due the courtesy of Jamestown in providing t whole conference with a trip by auto out the shores of Lake Chautauqua.

The evening's session was taken up with t banquets of the conference gathering, one conference fellowship at the Baptist Churc the other for young people at Pilgrim Mem rial Congregational Church. Miss Pearson a Miss Seabury were the speakers at the lat gathering, while at the former, Supt. Rolli made a strong presentation of the need for i terdenominational comity combined with nominational loyalty as a key to religious pr ress in the future. Singing by the Piedmo College quartet and helpful messages from R G. E. Merriam, chaplain of the day, were re contributions to Wednesday's program.

Thursday morning was given over to the d cussion of the interests of the college stude The direct responsibility of the church for t religious life of the college and university st dent was strikingly presented by Rev. J. A. Moore, student pastor of Cornell, where he working with marked success. Dean T. Graham of Oberlin gave a strong address the subject, "What Is on the Student's Mind Dr. Graham emphasized the problem facing instructors by reason of the new world which the student of today was orienting hi self. This new world was, in part, reason f the evidences of apparent revolt, intellectu and moral, which marks student life. He a tributed the reason for this revolt to the e phasis the world and the church in the pa had placed upon programs rather th principles. So many programs had failed a the keen mind of the student turned away fro such failures. Hence the radicalism in the o posite direction from the world's beaten path There was much to admire in this trend, ho esty, sincerity, and at times an alarming fran ness. There were dangers, a tendency to di card all foundations and standards. Patienc honesty, and prayer were necessary in helpi the youth of today to accomplish a successf trek. Dean Graham was thoughtfully opt mistic of the outcome.

The program committee is to be congrat lated on the extremely helpful program of t Thursday afternoon session. It was given ov to a conference on human relations, openi with three 25-minute addresses, one on "Indu trial Relations," by John Calder, chairman the Social Service Commission; the second "Racial Relations" by Brewer Eddy; and th last, "International Relations" by Hubert Herring. Valuable discussions followed eac paper. It was this element, above a others, which made the session the stronge of the conference. As a usual thing, we not have sufficient opportunity to hear fro the floor. Mr. Calder stated that the workma was not asking for paternalism at the hands his employer, nor the perquisites of benev lence. He stated that the self-respecting Ame

n workman asked five things, and as a tter of justice; first, a steady job; second, quate real wages; third, a good foreman; rth, individual and collective voice about conditions of work; fifth, a chance to rise. Eddy made the story of the Good Samari- the basis of his plea for right racial rela- ns. He said that white supremacy ought to the kind that will lift up other races to its el like the tide which floats all ships how- r high it rises.

n the evening Dr. Allen Stockdale gave an pirational address on "Sustained Enthusi- n." It was a well placed appeal to carry on h the enthusiasm and vision it had been ir privilege to enjoy during the meeting. r. H. A. French, of Brooklyn, as chaplain the day, articulated the whole day's pro- m with three stirring devotional talks on ne Questions of Jesus."

During Tuesday afternoon and Wednesday rning the New York Branch of the W. B. M. the New York Woman's Home Missionary on held joint meetings in the First Metho- Church.

Thomas D. Powell of Buffalo was elected derator for the ensuing year; Mr. Willard Harmon of Ticonderoga, secretary; Wells Fitch of Riverhead, assistant secretary. lton, N. Y., was chosen the next place of eting.

Too much cannot be said of the kindly cour- and hospitality of the Jamestown people caring for their guests. Under the able man- ment of E. Snell Hall, chairman of the mittee on entertainment, the arrangements e perfected to an unusual degree. Dr. A. Randell, as pastor of the entertaining rch, was an ideal host. Jamestown is a ghtful memory in the minds of all the tors.

Young People's Creed

The young people of SOUTH, CONCORD, N. H., the conclusion of their Lenten conferences h the pastor, Rev. C. B. Bare, drew up informal creedal statement to express their h and ideals. It was submitted to the rch committee by those applying for church mbership, as a summary of their religious convictions. It was printed in the church calendar on a recent Sunday and is as follows:

GOD—We believe in God, the Supreme Being who rules over all, the Creator of the universe and all life therein, the loving Father, the Protector, and the Councillor.

JESUS CHRIST—We believe in Jesus Christ, the Son of God, the Savior of men, the Agent of God who taught man the ways of God and good will towards men, and who died on the cross to prove the depth of God's love for man.

HOLY SPIRIT—We believe that the Holy Spirit is the Spirit of God, the Spirit that descends on Jesus, the Spirit behind conscience which counsels and directs us, and the Spirit animating all sincere worship of God.

CHURCH—We believe that the church is a union of the followers of Christ existing for the purpose of teaching people to live Christ-like lives, and we believe that our relationship to the church is such as to require of us that we support it financially, believe in its creed, further its purpose and aims, attend it regularly, and actually try to live a Christian life.

CREATION OF THE UNIVERSE—We believe that the universe has been created and is being created by God according to the Creator's laws, and presumably will last forever.

IMMORTALITY—Due to our conception of God and a certain instinctive faith, we believe in the survival of the spirit—in a life with God where justice is done.

BIBLE—We believe that the Bible contains the teachings of God as they were interpreted and written by men, and forms a religious standard for Christians.

TO BE A CHRISTIAN—We believe that to be a Christian is to believe in God and the Bible, and try to meet our own problems of life in the same high spirit in which Jesus met his problems, and to extend throughout school and community the highest standards of Christian character.

When Sunday Comes

By John Andrew Holmes

The Lord's Day is a firm foundation on which to build a six-story week.

Accepts Chicago Pastorate

Rev. J. R. Heyworth, who has just begun the pastorate of NEW ENGLAND, CHICAGO, ILL., is a native of Lancashire, England. He gave himself to the work of the ministry in his youth and at the age of 19 became a local preacher in the Wesleyan Methodist Church. Soon after this he was appointed a lay preacher, and in 1906 he enlisted for missionary service in the Canadian Northwest where he served with the Methodist Church of Canada. From 1908 to 1911 he was religious work secretary for the Toronto Central Y. M. C. A., and at the same time took a course in Victoria College where he graduated in 1911. He was assistant pastor for some time to Dr. J. J. Martin of Calvary Congregational Church, Montreal, and for two years following this served the Congregational Church in Paris, Ontario.

REV. J. R. HEYWORTH

In 1914 Mr. Heyworth came to the pastorate of the Congregational Church at Lombard, Ill., and at the same time took up his studies in Chicago Seminary. He served the church at Lombard four years, and then took the Park Manor Church, Chicago, where he made a remarkable record. The church budget was doubled and the benevolent budget was multiplied tenfold. Under his administration the membership of the church was increased about 50 per cent. He was active in community service of all sorts and was especially strong in the organization of forces for law enforcement in his district. In 1924 he resigned to accept the position of official representative of Chicago Seminary in Illinois. He continued in this service until called to the New England Church. He is a convincing preacher, a good student, and an untiring pastor. New England Church faces the downtown problem at its worst, but it has a group of people who are loyal and devoted, and the church and pastor are going forward with courage to meet the situation.

Palo Alto's Good Record

"When the outlook is not good, try the uplook" must have been the motto which has guided Rev. Willard B. Thorp during his ministry at PALO ALTO, CAL. Viewing the church now in its present prosperity, one can scarcely believe that four years ago the church was on of disbanding.

This church is located near Leland Stanford Jr. University, yet the conditions are somewhat different from those existing in most university centers, inasmuch as the university is a full mile and a half distant from the church center of town and maintains a splendid pulpit with university preachers in the beautiful Stanford Memorial Chapel on the campus. Consequently the opportunities of the local church are not as numerous as one would find in most university centers.

In 1920 the outlook for our Congregational work there was exceedingly dismal; then came

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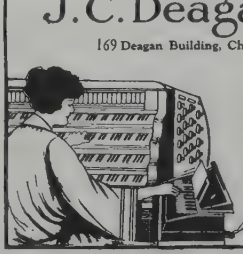
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When building or remodeling your church make sure that the belfry provides for chimes. We gladly co-operate so that if chimes are offered as a memorial they can be readily installed.

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Examination copy on request. Price $135 per 100.
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Mr. Thorp, with his inspiring optimism, his pervasive personality, his compelling leadership! An appropriation of $500 a year from the Education Society, together with a special subsidy of $1,100 from the California Home Missionary Society, made it possible for the church to go forward on a program which has brought it to its present prosperous condition. The money given was, in a large measure, in recognition of the strategic position of the church and the critical importance to the denomination of maintaining a strong and representative church in this university town, but confidence in the man at the helm made the venture a safe one.

The results accomplished reflect to the credit of both pastor and people and amply justify the large expenditure of funds. The church has now a membership of nearly 250, a splendid body of people, including nearly a score of faculty families. Its apportionment contributions amount to over $1,500 a year and are steadily increasing. It has paid off all its debts, including a loan from the Church Building Society. Besides liquidating this large indebtedness the church has reduced the freely-granted aid of $1,100 to zero, and is now providing for the entire salary of its pastor, even relinquishing the $500 from the Education Society, although the pastor continues his work among the students as heretofore.

Doane College Assembly

The picture on the next page shows a part of the delegates of the fifth annual young people's assembly at Doane College, Crete, Neb., held June 6 to 15. The regular enrolled attendance was 176.

This was a smaller conference than the gatherings of the past two years, due mainly, we infer, to the longer session, and, of necessity, greater cost. It was nine days instead of the usual seven. But the attendance was large enough, and the general opinion expressed frequently was that it was the best we have ha

We were fortunate in our leadership. Re and Mrs. Edward L. Nolting of Madura, Indi and Dr. Watts O. Pye, Fenchow, Chin brought the world vision and the present-da triumphs of the Gospel; Miss Miriam L. Woo berry of New York City pictured the nee and variety of the work in the homeland; ar Mrs. Grace Mayer Oakes, Chicago, gave specif training for work in the home church in th line of dramatics and religious education.

We flatter ourselves that better leadersh cannot be found. They not only presented we their specific part of the program, but the gave themselves unsparingly to the whole a sembly, and after all, team work is what coun in these gatherings.

We were likewise fortunate in our sta leadership. Rev. Harold Cooper, pastor of ou College Church at Crete, conducted the hillsid vespers. Rev. Ervine Inglis, of Vine, Lincol had charge of the convocation periods, and Re W. B. Kline, a Nebraska product but who h been loaned to Iowa, led the recreations. The three elements of the program, vespers, co vocations, and recreation, afford great poss bilities in any assembly, and these three me each in his field superbly met these opportun ties. But we serve notice here that Nebrask has first claim on them.

One of the new features of this conferen was group discussion on life problems. T delegates were divided into groups of from to 15 each. The groups were so selected th each was composed of a single grade. A past was selected to lead each group. An outli for the discussion was furnished him in a vance with considerable concrete material alo the case method. All groups discussed the sa question each day and on the last day all t groups met in one assembly and reported fin ings and compared conclusions. Dr. W. Tyler, state superintendent, had general char of the course, and worked it out in detail f the various pastors. He also held a conferen with the pastors each day comparing expe ences and preparing for the next discussion.

This was not a substitute for Bible, but w Bible under a new name and with a new a proach. Instead of taking the teachings Jesus as a starting point, as most discussi courses do, we began with a real life proble and in the discussion made an honest effort solve it—then we tested the conclusions wi the teachings of Jesus. The Bible was n used as a spring board from which to leap b was climactic in our thinking. The reactio both on the young people and pastors we most gratifying.

Two other new features which worked w were a camp fire evening with nature son and poems, and an evening called "Discoveri Talent." Both were high grade and very i pressive. In the first we were brought ne to Nature's God, and in the second we had chance to recognize the splendid talent of t young people themselves. The program w composed of music, instrumental and voc readings, story, dramatization, and pantomin All this material had been previously prepar and used elsewhere. It was a fitting recog

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A Few Guests can be accommodated in an attractive Colonial house near lake, 30 miles from Boston. Electricity, bath, telephone, good home cooking, shade trees, beautiful walks and drives. An ideal place for rest and recreation. Reasonable. Address Mrs. G. M. Rogers, Westboro, Mass.

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SUPPLY PASTOR

Pulpit Supply. During July and on August 2, the minister of First Church (Reformed) of Newtown, New York City, is available as supply for churches. Rev. Edward Niles, Annisquam, Mass.

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Wanted—A young man trained and experienced in young people's work, with emphasis upon Boy Scouts and Sunday School, in large New England church. Salary made right. Give references. Address "C. B. A.," *Congregationalist.*

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

MISCELLANEOUS

Collection Envelopes—8 cents per carton. "Wastieless System" and all kinds. Write Dufold-Trifold Co., Trenton, N. J.

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Cut this advertisement out, send with your address and five cents (stamps accepted), to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive John's Gospel, with map and method of interesting others in Bible reading. Tested fifteen years. *It works.*

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DR. MURPHY ADDRESSING YOUNG PEOPLE AT THE DOANE COLLEGE ASSEMBLY

to talent and was a profitable evening's rtainment.

ome of the results of these conferences for five years are: (1) A more general distribu- of delegates from over the state; (2) a ndid group of more mature young people, are backing the church and the assembly; (3) a growing group of ministers who are noting the assembly and who are becoming easingly efficient with young people. The lts are clearly evident in the home churches. he new officers of the young people's organ- ion are: President, Allen Boughton, Cook; vice-president, Lois Ericson, Lincoln; etary, Helen Baldwin, Crete; and treasurer, ght Newton, Franklin. C. G. M.

From East to West

NEW HAMPSHIRE

Chase to Leave West Lebanon

fter a successful pastorate of three years, . L. G. Chase is to leave WEST LEBANON Aug. 1, to become chaplain of the Vermont e Prison at Windsor. Before coming to st Lebanon, Mr. Chase had served the com- ity church at Wilder, Vt. He has made past three years notable by additions to church membership, and by his appeal to men and to the young people of the parish.

s for Co-operation

ollowing an address by Rev. J. M. Phillips FRANKLIN ST., MANCHESTER, at the meet- of the Southern Division of the Merri- k Association held recently at Dunbarton, ommittee was appointed to discover ways and means by which the city churches could help the weak struggling churches in their vicinity. Other speakers at the well-attended meeting were Rev. Stoddard Lane of First, Manchester, Rev. C. B. Bare of South, Concord, and Rev. Messrs. Malcolm Dana and H. M. Bowden of New York City.

Mr. Andrew to Be General Field Worker

Rev. B. F. Andrew has been called to be general field worker for the State Conference to work with Sec. E. R. Stearns. Mr. Andrews is well fitted by training and experience to succeed Rev. O. J. Guptill, who is now with the Maine Sea Coast Mission. His early home was a Congregational parsonage; his undergraduate work was done at Dartmouth College; and his seminary was Oberlin. From 1919 to 1922 he was pastor at Hebron, and since that time has been at the Aroostook Larger Parish, Me., in charge of the work in religious education and assisting in the other parts of the varied activities of that large field. He will be of great assistance to the conference officers in their attempt to strengthen and aid the rural churches of the state.

Baptisms at Littleton

On Children's Sunday, in connection with the morning service, the pastor of LITTLETON, Rev. G. A. Merrill, baptized 16 children. One father and mother brought their four children for baptism, the oldest 11 years, and the youngest a baby.

MASSACHUSETTS

Shelburne Falls' Progress

Rev. J. H. Sargent has been pastor of SHELBURNE FALLS for more than two and one-half years, and during this time the work of organization has gone forward both with the adults and young people.

Last fall the church was incorporated. At this time the "Ministers' Library Fund" for the parsonage was reinstated. It had been out of existence for some years. Such a fund is one of the greatest assets to a minister who, at best, cannot buy the books he sometimes deems necessary for his work.

This Easter doubtless was the best in Shelburne Falls' history, the church being crowded at the morning service when the largest class, at any one time, was received into this church, 32 coming on confession and seven by letter.

Fifteen hundred dollars was voted at the annual meeting in January to be used for repairs and renovations on and in the church building and parsonage.

Besides the five deacons the church has always had it was voted to establish a deaconess office as well, of which there shall be three. This new departure works out well.

Pushing Forward at Brimfield

Since Rev. R. W. W. Campbell became pastor of BRIMFIELD in February, 1924, the size of the congregations have been gratifying, when one considers the limitations in a country village. The parsonage has been painted and papered throughout, and last fall the parsonage furnace was put into good order. This indebtedness is paid off, so that the church is clear of debt along that line. There was a debt on the church, however, but the little company of faithful members cleared half of that debt last year, and are now endeavoring to clear the other half. The church building is sadly in need of repairs, but a special effort will be made in the near future to meet that need.

At the Communion service, May 3, three adults were received on confession, making a

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total of nine for Brimfield and three for East Brimfield since Mr. Campbell took up his labors there. The Easter services were well attended. The Sunday school work is going along splendidly, with a fine staff of teachers. Altogether the little band there are doing nobly, and are hopeful for an even better future.

Installed at Raynham

Rev. C. L. Holton was installed as pastor of RAYNHAM CENTER and NORTH RAYNHAM, June 16. The council was held at Raynham Center in the afternoon and was followed by supper at which the after-dinner speakers were Rev. M. E. Creeger of the Grace Methodist Church, Taunton, Rev. M. P. Tobey of the North Taunton Baptist Church, and Dr. Horace F. Holton of Porter Church, Brockton. This was an occasion of fine fellowship.

The installation service was held at North Raynham in the evening. Rev. F. B. McAllister of Broadway, Taunton, moderator of the council, was unable to be present in the evening and Dr. E. A. Burnham of Winslow, Taunton, was elected to preside. Rev. H. E. Oxnard was scribe. The Scriptures were read by Dr. H. F. Holton. One of the three hymns used was selected by a member of First Church, another by a member of Second Church, and the third was chosen in memory of George Erickson. The sermon was preached by Rev. Neil McPherson of First, Springfield. Rev. John Walker of the Massachusetts Home Missionary Society offered the installing prayer; Rev. J. R. Chadwick of Westville made the address to the church; Rev. Albert Reynolds of Pilgrim, Sherborn, a former charge of Mr. Holton's, gave the address to the minister, and the right hand of fellowship was extended by Dr. Burnham, a lifelong friend of the newly-installed pastor. Greetings were extended by the W. C. T. U. through Deacon F. Canham. Rev. A. R. MacDougal of Fall River offered the closing prayer. The invocation at the beginning of the service had been offered by Howard R. May, brother-in-law of Mr. Holton.

Mr. Holton is doing an outstanding piece of work. The two churches are well united under him and a new parsonage has just been completed at North Raynham.

CONNECTICUT

Accepts Massachusetts Call

Rev. R. G. Pavy, for the past four years pastor of SOUTHINGTON, will leave that church the last of August to accept a call to Second, Westfield, Mass. He is a graduate of Franklin College, Franklin, Ind., with a degree of A.B., of the University of Chicago, with the degree of M. A., of Yale University with the degree of B.D. He spent last summer studying at Harvard University. This month he is to marry Miss Gladys S. Bishop of Southington, a graduate of Simmons College and an instructor in the Meriden High School.

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NEW JERSEY

New Organ for Little Ferry Church

Recently LITTLE FERRY held a service in dedication of new pews and a new organ. Dr. Jay T. Stocking of Upper Montclair delivered the address. Supt. C. W. Carroll also shared in the service.

DISTRICT OF COLUMBIA

A Perkiomen Supper at Ingram Memorial, Washington

On the evening of May 21 about 200 young people of INGRAM MEMORIAL, WASHINGTON, gathered together for a Perkiomen Supper. Twenty-three persons told of their experience at Perkiomen Summer Conference. It is hoped that there will be a large attendance at this conference in August. Washington has become one of the leading groups.

Association Meets with First Church

The spring meeting of the Washington Association met with FIRST, WASHINGTON, on May 19. The churches of the district have made rapid progress in the last three or four years. One would go far before he would find a stronger group of pastors. Rev. George L. Farnham of Cleveland Park acted as moderator. Dr. Charles Allen Dinsmore of Yale gave an address on "The Bible as Literature" and preached the association sermon.

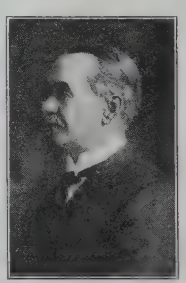
Large C. E. Society in Washington

The Senior Christian Endeavor Society of FIRST, WASHINGTON, has been called an institution in itself. With a membership of over 150, it is noted in the city for its diversified ministries to needed organizations.

TENNESSEE

A Voice for Spiritual Freedom

For more than sixty years FIRST, MEMPHIS, has been the only free, evangelical church in one of the most conservative cities of the South. The membership, increasing but not large, represents some of the influential people of the city. Under the strong leadership of Dr. R. A. George, entering upon the sixth year of his pastorate, the church has been influentially identified with important civic, social, and philanthropic movements, and many of the sermons of Dr. George are published in the city papers. The church has recently reaffirmed its loyalty to Congregational principles by voting to publish a sermon by the pastor on the things for which the church stands. The nearest Congregational church is that of Chattanooga, over 300 miles distant, but the church is strong in its sense of denominational fellowship and is a tremendous influence for freedom in a city that is one of the strongholds of Fundamentalism in the South.



DR. R. A. GEORGE

OHIO

Rev. W. S. Holland Locates in Willoughby

Rev. W. S. Holland, who recently resigned the pastorate of Woodburn, Ill., is now making his home in Willoughby with his oldest son. Mr. Holland has been in the pastorate for 48 years, beginning his preaching on the streets of Washington when a boy of 17. He attended Dickinson Seminary, Williamsport, Pa., for four years, preparing for the ministry, two years of which he served as student pastor. For 16 years he preached to the "lumberjac in Pennsylvania. He has also preached miners and oil men, and has served as a ho missionary in South Dakota.

NORTH DAKOTA

Rev. Peter Cooper's Big Parish

Rev. Peter Cooper of BOWMAN has eno to do in his big parish to keep three men bu He has eight regular preaching points, inv ing 150 miles to make the circuit. Recen he reached five appointments in company w an Indian chief. Attendance ranged from to 300 at each place. With a troop of B Scouts, 37 in number, he spent a week ca ing in the Bad Lands. As his parishioners far apart, his mileage runs high. At a rec service, there were 31 cars, several sad horses, and one buggy lined up around church. Of the eight points reached, four h oversubscribed the apportionment, two h paid the exact amount, and the other two h paid more than one-half. Daily vacation Bi schools will be conducted at eight points two weeks in each place.

SOUTH DAKOTA

State School of Mines Baccalaureate

Sunday, May 24, was a splendid day in life of RAPID CITY. The graduating class the State School of Mines attended in a bo to the number of 42, when the baccalaure sermon was preached by Rev. James Wats M.D., of Chicago. His message on "The premacy of Personality" gripped all hearts. spoke again at the evening service on "God Distributer."

Dr. Watson is a former pastor of this chu He resigned in 1918 to take up war work has since completed a medical course at V million, S. D., and in Chicago. He has b pastor of Millard, Chicago. He is now un a three years' commission to go to Porto R to take charge of the Charles J. Ryder Me rial Hospital. Mrs. Watson will have cha of the Nurses' School. They sailed July 9.

NEW MEXICO

Church Organized at Albuquerque

UNIVERSITY HEIGHTS COMMUNITY, AL QUERQUE, was organized Sunday, May 3, w 29 members. The church will seek to se the entire community in its social, intellect and religious needs. It hopes, by its consti tive religious program, to appeal to those wish to get together on the broad basis Christian neighborliness. Rev. R. R. Sl maker, superintendent of the Congregatio work in the Southwest, will return soon assist in the completion of the organizat Rev. H. W. C. Ainley will be in charge pe ing the formal action of the church.

CALIFORNIA

"New England Evening" at Redlands

By a happy custom, the New Englanders their families gather each year for evening ner and program in the parlors of the R LANDS Church. This spring about 200 sat do at the tables to discuss the menu considered propriate and honorable to the states of Eastern "rock-bound coast," which would course, include Boston baked beans, pump pie, etc., as well as other dishes that people's taste everywhere, even squares of now rare article, maple sugar. There i regular New England Society, of which M C. A. Sanborn will be president for the com year, while there are vice-presidents to re sent each of the states.

In the program Prof. A. N. Wheelock, su intendent of the schools in Riverside, gave appropriate address sketching briefly the tory, the ideas, and the influence of the N

gland Founders. There followed a play, *e Old Peabody Pew* (Kate Douglas Wiggin), cast being trained by Mrs. Frank Sanford y, which brought the company into intimate ch with the folks of that time.

n keeping with their hospitable spirit, the nen of the church recently entertained the ghboring Yucaipa women as guests at one their Wednesday dinners and programs.

Few men in the conference have greater ght given to their judgment than that ac-ded the minister, Rev. Herbert Ide. He was sen as one of a small party, to go as guests the Southern Pacific Railroad to investigate challenge for Christian education and Con-gational work on the great west coast of xico. For three months this summer he goes h his friend, K. H. Field, to England and rmany.

OKLAHOMA

r. A. J. Smith Leaves Manchester

Rev. A. J. Smith closed his pastorate at NCHESTER on June 1. A splendid dinner ved at the parsonage by the women of the rch marked the occasion. A large number e present to express their good will and erest. A cash present of $50 was made the tor, as a token of appreciation for his work. e young woman united with the church that by confession of faith.

During the past three months, the church lding has been painted, the parsonage stuc-d and refinished on the exterior, and other provements have been made. Also a spirit hopefulness pervades the church, and plans l be made after harvest, which is now in l swing, to continue the church work.

OREGON

ew Pastors Add Strength

Our ranks in this state have been strength-ed by the recent coming of several new men. Rev. G. W. Churchill, a graduate of Central llege, Iowa, and the Yale School of Religion, s made a promising start at RAINIER. He nes from Red Lodge, Mont.

UNIVERSITY PARK, PORTLAND, is greatly en-uraged by the coming of Rev. F. W. West-od, a Canadian whose last pastorate was at

REV. F. E. CARLSON

van River, Manitoba. He succeeds Rev. A. . Bond, who resigned on account of illness rly in January. The pulpit has been sup-d by Rev. E. S. Bollinger.

WAVERLY HEIGHTS, PORTLAND, with much joicing has welcomed Rev. F. E. Carlson, o did a notable work at First Church, Hel-a, Mont. The former pastor, Rev. O. P. very, went to California for further study in e Pacific School of Religion, Berkeley.

ALAMEDA PARK, PORTLAND, in a beautiful and growing residential district, anticipates steady progress under the leadership of Rev. H. W. Johnson, who has come from Central Church, Salem, Ore. Mr. Johnson has had considerable success with young people and has made an efficient chairman of the state young people's department. He follows Rev. J. M. Williams, whose scholarly preaching has attracted attention. J. F. D.

Church and Ministerial Record

Calls

ALLISON, J. M., First, Amery, Wis., to Twinsburg, O. Accepts to begin Sept. 1.

BROWN, H. L., Boston, Mass., to assistant pastorate, Alstead Larger Parish, N. H. At work.

JULIN, KARL, to have charge of Finnish churches in New Hampshire, with Troy as center. At work.

MUTTART, W. L., Preston, Ct., to Hampton. Accepts to begin July 15.

PETERS, J. G., Community, Clarksburg, Ind., to Radnor, O. Accepts to begin Aug. 1.

RATCLIFFE, G. E., assistant pastor, First, Detroit, Mich., to Romeo. Accepts.

WEBB, H. W., Wiscasset, Me., to Federated, Greenland, N. H.

Summer Supplies

CLARK, WILLIAM, to Brentwood, N. H.

HUTTON, T. G., to Alton, N. H.

LANGMAID, N. J., to Croydon, N. H.

LEGROW, A. C., to Sullivan and East Sullivan, N. H.

MATHEWS, B. V., to Hill, N. H.

ROUNDY, PAUL, to Erol, N. H.

THISTLE, W. T., to Deering and East Deering, N. H.

WILTON, W. M., to Hebron, N. H.

Resignations

KALORIA, J. B. (Presb.), Brentwood, N. H.

SAYRE, C. E., McPherson, Kan., to accept call to First Unitarian, Wichita.

STANNARD, E. L., Dalton, N. H.

Ordinations

BUTT, GEORGE, *o.*, Johnson, Vt., May 6. Parts by Rev. Messrs. Stanley Cummings, I. C. Smart, and A. B. Ross.

JONES, H. G., *o.*, Roslindale, Boston, Mass., June 22. Sermon by Dean C. R. Brown; other parts by Rev. Messrs. W. R. Campbell, G. W. Owen, W. S. Holland, Sidney Lovett, and F. D. Parker.

Accessions

	Conf.	*Total*
MASSACHUSETTS		
Middleboro, Central	67	80
New Bedford, North	27	42
NEW YORK		
Buffalo, First	3	7

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

LAURA L. AINSWORTH

In the home of Calvin Ainsworth, one of the pioneer families of Williamstown, Vt., there was born December 28, 1836, a daughter, Laura L., and on April 6, 1925, she fell asleep in the 89th year of her age. In 1867 she was married to James Ainsworth, a distant cousin, a pioneer engineer, who gave his life to the building of railroads and bridges in Iowa and Nebraska. Eighteen years ago she returned to the family homestead in Williamstown. The brightness of her eye was undimmed, the keenness of her mind was unabated, and the worth of her generous spirit was unchilled to the day of her departure. Such in brief is the story of a modest and little known but wonderful woman.

When Mrs. Ainsworth returned to her ancestral home, she was possessed of a considerable fortune and from that time she held fast the hope that she might live to give the major portion of both the income and principal in a beautiful ministry of mercy. Rarely has a like purpose been so faithfully fulfilled and rarely have benefactions been made with greater diversity and wisdom.

REV. MARSHALL M. CUTTER

Rev. Marshall Munroe Cutter died June 5, at Cambridge, Mass., aged 82 years. He is survived by a daughter, Miss Alice Cutter of Cambridge, and a sister, Miss Harriet Cutter of Brookline.

Mr. Cutter was born in Cambridge in 1843, was graduated from Harvard in 1864 and from Andover Seminary in 1867. He was pastor in several New England Congregational churches, his last pastorate being at Hubbardston, Mass. His last public appearance was at the West Medford Congregational Church at the observance of the 50th anniversary of his entrance into the ministry. He was active in the work of the American Tract Society. Mr. Cutter was a man of musical

(*Continued on page* 63)

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MASSACHUSETTS HOME MISSIONARY SOCIETY constituent of the Congregational Home Missi ary Society, represents the churches of Massac setts in their home missionary work. The Soci solicits bequests, pays annuities on conditio gifts, administers trust funds for churches. Fr erick E. Emrich, D.D., *Secretary Emeritus;* R John J. Walker, *Secretary;* Rev. Oliver D. Sew *Treasurer,* 611 Congregational House, Boston

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THE FUND FOR MINISTERS provides entirely Ministerial Relief in Connecticut and invites c tributions for this purpose. Bequests and Annu Gifts are needed. Rev. Sherrod Soule, Super tendent; Rev. William F. English, Treasur Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, constituent of the National Society, solicits c tributions, administers Special Trust for Churc and pays Annuities on Conditional Gifts. R Sherrod Soule, Superintendent; Rev. William English, Treasurer, Congregational House, Ha ford.

(*Continued from page* 61)

es and while in college was a member of the Club. He was a man of genial temperament, made many friends. His wife died in 1909.

JOSIAH DAVID GREGORY

or three days the village flag hung at half t and a township mourned when, on June 14, of the oldest and most beloved citizens of ceton, Mass., crossed to the other side. or sixty years an active member of the Congregational Church, and for over forty years one of its deacons, Josiah D. Gregory had moved among his fellowmen a kindly, genial, consecrated soul. Broadminded and public-spirited, he gave hearty support to all movements for civic or moral betterment and served his town loyally and faithfully in many public offices. He was a life member of both Home and Foreign Missionary Societies.

Summer visitors returning to the little hillside church to participate in worship there feel a keen personal loss in the absence of his hospitable greeting and warm handclasp of welcome, which had become a part of the service.

At the annual roll-call of the church, June 18, Rev. J. Seldon Strong conducted a brief but touching service of thanksgiving for these eighty years of beautiful, devoted Christian living in the community. The affection and esteem in which he was held by townspeople and distant friends was indicated by the throng which attended the funeral, by the great floral offering, and by the quantity of notes and telegrams of sympathy received by the family.

"We needs must love the highest when we see it."

MRS. C. E. TAGGART

Mrs. Estella H. Taggart, wife of the Rev. C. E. Taggart, entered the immortal life in her sleep, early in the morning of June 2, at Reed City, Mich. For nearly forty years she had been the strong, wise, faithful helper of her husband in the work of the ministry.

Events to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

ISLES OF SHOALS CONGREGATIONAL SUMMER CONFERENCE, Star Island, off Portsmouth, N. H., Aug. 10-24.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., Aug. 10-17.

Northfield Summer Conferences

WOMAN'S INTERDENOMINATIONAL HOME MISSION CONFERENCE, July 6-14.

CONFERENCE FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES, July 14-22.

CONFERENCE OF RELIGIOUS EDUCATION, July 23-Aug. 1.

GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 1-17.

MASSACHUSETTS CHRISTIAN ENDEAVOR INSTITUTE, Aug. 17-24.

RISIBLES

May—"Why are you so angry at Jack?"

Fay—"I told him I was neither pretty nor brainy and the horrid thing said he didn't care—he loved me, anyway."—*American Legion.*

"Your sister?" asked the kindly old party of the urchin whom he found hauling a little girl along on a sled.

"Say," demanded the youth bitterly, "d'ye think I'm a ladies' man?"—*American Legion.*

Mirandy—"What's yo' husband meditatin' about?"

Alicia—"Whah at he's gwine to be tonight when Ah finds he is whah he says he ain't."—*American Legion.*

"You simply cannot find a maid who is honest. That one you recommended just left suddenly and took with her nine of my towels."

"What kind were they?"

"They were those Pullman car towels which I brought back from my trip."—*Wall Street Journal.*

The husband who had a great habit of teasing his wife was out driving in the country with her, when they met a farmer driving a span of mules. Just as they were about to pass the farmer's rig the mules turned their heads towards the auto and brayed vociferously.

Turning to his wife, husband cuttingly remarked, "Relatives of yours, I suppose?"

"Yes," said the wife sweetly, "by marriage."—*Methodist Protestant.*

When the colored couple were being married and the clergyman read the words, "love, honor, and obey," the bridegroom interrupted:

"Read dat ag'in, pahson; read dat oncet mo', so's de lady kin ketch de full solemnity of de meanin'. Ise been married befo'."—*American Legion.*

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. equests and Annuities are solicited in order that e House may be freed from mortgage indebtedss and the Association thus enabled to furnish r Missionary Organizations with business offices minimum cost. Send for descriptive pamphlet. ev. Edward M. Noyes, President; Phineas Hubrd, Treasurer; Thomas Todd, Jr., Secretary, 14 eacon Street, Boston, Mass.

City Missionary Society

Beacon St., Boston, Mass. Founded 1816

ome visitation and personal missionary service connection with our churches. Emergency re- Recreation and Fresh Air Work. Contribus and legacies gratefully received and scrupuly administered.

iam Ellison, *President;* Rev. Fletcher D. ker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

rporated 1829 **Boston** Reorganized 1922

aman's Friend Society, Inc.

his Society, reorganized 1922, now fully repnts the Congregational rches of New England ts practical, social and gious work among sea- . Has finely equipped els at 287 Hanover Boston, and at Vine- Haven, and Reading ms at Tarpaulin Cove and Cape Cod Canal. Society provides dormitory accommodations, ding and recreation rooms, religious services, tables, and games of many kinds, a restau-, a canteen, shower baths, postal and bank- facilities. Donations and bequests solicited. tributions received on an annuity basis. Pres-t, Rev. Samuel H. Woodrow, D.D.; Vice-Pres., J. Romeyn Danforth; Clerk, Rev. Theodore Busfield, D.D.; Sec., Rev. Merritt A. Farren; as., Charles F. Stratton; Chairman of Exec., Franklin P. Shumway; Office 618 Congational House.

merican Seamen's Friend Society

Incorporated 1833

he only American undenominational interna-al and national Society aiding seamen. laintains a Sailors' Home and Institute at West Street, New York City. oan libraries ($25) placed on vessels sailing n New York. UBLISHES the *Sailors' Magazine* ($1.00). hipwrecked and destitute seamen aided. UPPORTED by contributions and legacies. OHN B. CALVERT, D.D., President; GEORGE NEY WEBSTER, D.D., Secretary. LARENCE C. PINNEO, Treasurer, 79 Wall St., York, to whom contributions may be sent.

American Sunday School Union

ladelphia, Pa. Founded 1817

ational, Interdenominational. Establishes and ntains Union Sunday Schools in the outlying al districts of the country. Publishes and ulates moral and religious literature. Helps churches of Christ by its pioneer and founda- work, not duplicated by any other agency. pported by voluntary gifts. Contributions so-ted. Annuities arranged for. Legacies received. tributions and communications relative to k in any part of the country may be sent to New England office.

W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

The Congregationalist

Continuing
The Recorder **and** *The Advance*

July 9, 1925

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Christian Patriotism *vs* National Patriotism

"To be 'patriotic' in the old nationalistic way may in reality mean to be a traitor to the real welfare of one's country. We must find an international prophylactic against vindictive hatreds, nationalistic ambitions, and schemes for racial self-aggrandisement," so says Jerome Davis in his article in this issue of "The Congregationalist" entitled "What Kind of Patriotic Education Do We Want?" Consideration of this new Davis and Chamberlin course on international relationships, introduced below, tends towards the development of a Christian conscience.

Christian Fellowship Among the Nations

Prepared by JEROME DAVIS and ROY CHAMBERLIN

A Series of Discussions on International Relationships which bravely faces controversial issues and evades no question of fundamental importance.

Thought-Provoking Questions for Discussion

What is your attitude toward people of other nations and races? How do you acquire these attitudes?

How do you distinguish between news and propaganda? The fate of TRUTH in war time?

Have you a clear and accurate idea of the causes of war? Of its consequences? Of the influence now making toward another war?

What is true patriotism? Should the State be supreme? How shall we observe national holidays?

What part do the schools take in teaching patriotism? Is it history or nationalism that they teach?

Can diplomacy put an end to the war system? By what instrument does diplomacy work?

Do you have a part in American Imperialism? Do you believe in the policies of our government in the West Indies and Central America?

What can the Church do toward getting rid of war? What can you, a Christian individual, do?

Ask Your Group to Discuss These Questions This Summer

THE method by which the course is organized is unusual. Each lesson is introduced by actual incidents which have happened and which, primarily because they *are true happenings* and are cleverly arranged so as to bring out the different principles on which the discussion of each lesson is to be based, are much more appealing and thought-provoking than any statement of abstract principles could possibly be. We have examples of the war-inspired prejudice which leads professedly Christian people to condemn wholesale the population of erstwhile enemy countries, including suffering children; the warping of news in order to create hatred, so necessary to war morale; the barring from Christian activities in church life of "foreigners" and members of the black and yellow races in typical communities; and even—*mirable dictu*—the attitude of the sugar profiteers and our imperialists in general! Concrete and helpful suggestions are made for teachers. The lessons are followed by suggestions as to places where informed speakers might be secured to present the subject to the class; by lists of books, pamphlets and articles, and stimulating questions.

It is good to see a pamphlet issued for study of the international implications of Jesus' principles and spirit, which neither evades crucial issues nor presents its material in a one-sided manner.—*The World Tomorrow.*

Price of the Textbook, 25 cents.

LIBRARY PACKAGE, $1.50. *One package needed for each class.*

A most valuable and unusual feature of the course is the LIBRARY PACKAGE of pamphlets. Some of the most illuminating and informing material on the subject of war appears in the form of pamphlets. The plan is for each class to buy one of these PACKAGES to be used as a reference library. The total cost of the course is not appreciably increased, and the class discussions are enriched by acquaintance with the facts.

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The Congregationalist

Vol. CX No. 29 July 16, 1925

Wilshire Boulevard Church, Los Angeles, California

For description and account of the dedication, see page 80

Rev. Frank Dyer, D.D., is the Pastor

AN EVOLUTIONIST'S IDEAS OF GOD, MAN, AND CHRIST

By Prof. Ernest B. Babcock

FROM NOW UNTIL THE MEETINGS of the National Council at Washington in October, there will be discussed in our columns vital problems that must come before that body. To delegates these articles will be of inestimable value and of great interest to every loyal Congregationalist.

The meetings will be reported in careful detail so that to the farthest outposts of the denomination the messages and decisions may be spread.

The Congregationalist

$3.00 per year
$2.75 in Church Clubs

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Boston

19 S. La Salle Street
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The Congregationalist

Continuing *The Recorder* and *The Advance*

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Pres. Mary E. Woolley, Litt.D., Mount Holyoke College

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

r. Francis E. Clark Resigns Active Presidency

S this issue of *The Congregationalist* is in preparation public announcement has been made of the retirement of Dr. Francis E. Clark from the active presidency the Christian Endeavor after thirty-eight years of rvice. Fortunately, the condition of Dr. Clark's health encouraging and it is a satisfaction to know that s retirement from office will not imply the surrendering service and influence. It will be the hope of all iends that he may have years of health and strength r the encouraging of the movement that he founded id that by his personal influence he has done so much foster. Rev. Daniel Poling, who has served as vice-esident, succeeds Dr. Clark. Fitting recognition of r. Clark's long years of service has been made in the ovision that he and Mrs. Clark shall have during their etime the interest from a fund of $100,000 to be used timately for the extension of Christian Endeavor work. *ie Congregationalist* in a future issue will make more equate reference to Dr. Clark's retirement, reviewing s term of service and expressing the appreciation of e Congregational fellowship of which Dr. Clark has en an honored member.

lucational Foundation Plans

EXT week's issue of *The Congregationalist* will contain an account of the inauguration of Dr. G. W. ash, President of the Congregational Foundation for lucation, as President of Yankton College. Dr. Nash gins the duties of his new office on September 1, but ll continue to have official connection with the Founda-n for Education until after the meeting of the Congregational National Council at which he will present the report for the Foundation.

Dr. John N. Bennett, former President of Doane College, will have charge of the Chicago office of the Foundation until a new president is chosen and installed.

The Case of Mr. Lopp

A CORRESPONDENT criticizes *The Congregationalist* for not taking up and pressing vigorously the matter of justice to W. T. Lopp of Alaska, formerly associated with the American Missionary Association, who was summarily dismissed from the office of chief of the Alaskan Division of the United States Bureau of Education early in the present year. We have had no means of securing first-hand information concerning Mr. Lopp's case, or a knowledge of the facts in detail. The *American Missionary* for April referred to the case under the heading, *Some Alaskan History,* speaking in the highest way of Mr. Lopp's character and service, and of his removal as not only a wrong to him personally but a wrong to Alaska.

Mr. Lopp's case would seem to call particularly for thorough investigation inasmuch as his removal was due to a minion of the discredited A. B. Fall. When Fall became Secretary of the Interior he looked about for places for his friends. Lopp's position in Alaska was not protected by civil service and a friend of Fall's, appointed as Commissioner of Education, seized upon Lopp's place for an appointee of his own. The dastardly nature of the thing was further emphasized by the fact that after thirty-five years of faithful service Mr. Lopp was dropped on four days' notice and without just cause. If the present administration wishes to clean up effectually

the nasty record of Secretary Fall, it would seem essential that official investigation should be made of Mr. Lopp's case leading either to his reinstatement or to the proper recognition of his long period of service.

Get All the Facts!

THE danger of commenting at long range on matters concerning which one has not first-hand knowledge, or direct information regarding all the facts, was never more forcefully illustrated than in a recent article by Rev. Archibald Fleming, D.D., in the *British Weekly* on *The Disruption in Canada.* Though Dr. Fleming subtitled his article, *A Plea for Suspension of Judgment,* he unconsciously judged the whole matter in the most serious way by presenting, evidently in good faith, figures which were based on an utter misapprehension of the facts. Dr. Fleming assumes that the minority, and not the majority, in the former *Presbyterian Church in Canada* favored union, basing this conclusion upon the statement which he makes as follows:

> The voting is not yet over, but the final result is fairly in sight. The majority of members are against the Union—the latest figures show a majority of about 5,000 against Union in a total poll of, in round figures, 200,000.

We have already warned our readers against Dr. Fleming's mistake. This summary does not represent the result of a vote in all churches, or on the part of the whole membership. In fact it represents the result of a vote taken in churches only where there was a strong element opposed to union. The enabling legislation, passed by the Dominion Parliament, put upon each congregation that did not wish to enter the union the obligation of voting itself *out.* Unless a congregation so voted it entered the United Church automatically. Hundreds of former Presbyterian congregations have thus entered the United Church, without a vote, and of course no reference to these is made in the figures which Dr. Fleming has quoted. It is not quite to the credit of the anti-union element that they have persistently represented the results of the voting in the daily press in such a way as to indicate, to one who did not know all the facts, that a popular majority had been registered by Presbyterians against union. The numerical strength of the non-concurring group, as every Unionist admits, is disconcertingly large—probably much larger than was anticipated—but in view of successive votes in the General Assembly, the votes in Presbyteries, and the votes of churches formerly taken, it is preposterous to suggest that the entrance of the Presbyterian Church in Canada into the United Church has not been by the action of a majority and a large majority.

Relative Strength of Union and Disruption

WHILE numerically the situation seems to be just as *The Congregationalist* has represented it—about 70 per cent. of the membership, 80 per cent. of the ministers, 85 per cent. of the congregations and 95 per cent. of the missionaries, of the former Presbyterian Church entering the United Church—the real strength of the unionist and of the non-concurring groups is difficult to determine with accuracy. Conflicting claims are persistently made by both sides, and only the next few years of actual experience in the churches will reveal the truth concerning practical situations that cannot b represented in figures. Many churches that former had much denominational strength will be so weakene that they will find it difficult to carry on. Churches this type that have gone unionist will probably fi adjustment easier than disrupted anti-union churche as the former may unite locally with pre-union Meth dists and Congregationalists. In some instances, als the voting inadequately reveals the actual situation. A illustration is cited where in a church with a large de in a growing community almost the entire group office bearers and the people chiefly responsible f spiritual leadership voted one way, while the actu majority vote, representing many whose names we on the roll but whose close relationship with the chur had ceased, went the other way. The most seriou phases of the disruption, it might also be said, are n found in the fact that a large group opposes unio but in this breaking up of local churches that but yeste day had substantial membership and historic presti of organization. It remains to be seen what streng and value may emerge through new alignment.

A Distinguished Baptist Visitor

AMERICA is to be favored this summer with a vi from Rev. S. W. Hughes, distinguished Bapti preacher, and successor of Dr. John Clifford in the pul of Westbourne Park, London, England. Mr. Hughes a rived early in July and will fill a number of speaki engagements. He is one of the most outstanding leade in English Nonconformity today, a brilliant debater, well as a preacher, and a champion on the platform freedom in education and progress in temperance refor He visits America under the auspices of the World A ance for International Friendship Through the Church

William H. Anderson's New Role

WHATEVER doubt there may have been regardi the personal guilt or innocence of William H. And son, former Superintendent of the Anti-Saloon Leag of New York, there is no question whatever in o minds regarding the present tactics of Mr. Anderson a the rôle that he is playing since his release from t penitentiary.

While *The Congregationalist* has carefully refrain from passing judgment upon Mr. Anderson personal we have persistently condemned the methods whi brought him into trouble and which prevented his p senting such a clear and unequivocal record as mig have provided an adequate defense before the court t condemned and sentenced him. There are many w believe absolutely in Mr. Anderson's personal integri but no impartial man who read the evidence could satisfied with the defense, or could say, despite the for of evil arrayed against him, that Mr. Anderson had a fair trial. One came to that conclusion reluctant and fully recognizing that men have been condemn for illegal acts where they were innocent of illegal tention and assumed that they were acting from ri motives.

The Prohibition cause, whatever the temporary seeming gain, can never ultimately profit from the

owing of methods inherently wrong, or from the doing f evil that good may come. In this connection we annot fight fire with fire. The strength of the Proibition cause has lain largely in the fact that its strongst supporters have been high-minded men who would ever resort to the tactics of their opponents. It is admitted that Mr. Anderson was in many ways an effectual ghter, but his methods and his own downfall brought reaction that nullified much of the good that he had one.

No one wants to hit a man when he is down, but the ffort in some quarters to rehabilitate Mr. Anderson by he vilification of the present Superintendent and anagement of the Anti-Saloon League of New York is isdirected, and, we believe, unjustified. Particularly s this true in view of the dangerous policy that Mr. nderson is himself pursuing. A part of his rehabilitaion seems to be his alliance with the Ku Klux element, nd his effort to identify Prohibition with Protestantism s against Roman Catholicism. He seeks, apparently, o make a religious issue out of that which is essentially legal and social matter, in relation to which many atholics stand as citizens exactly with Protestants.

This new rôle is indicated in two articles which Mr. nderson has contributed to the *Fellowship Forum,* for une 20 and June 27, respectively, this publication issung from Washington, manifestly as an organ of the u Klux movement. Mr. Anderson says in this article:

Resistance to Prohibition is not accounted for by hirst, although the dwindling army of alcohol addicts till runs into the millions. It is not fully explained y greed, although there are enough fools, gluttons and respectable" anarchists to make it apparently profitable or thousands of bootleggers to commit perjury, larceny, urglary, robbery, and murder.

There is something deeper. A new element has been njected. Unscrupulous finance and corrupt politics have lways been lined up with the liquor traffic. They have oined in the effort to break down the Eighteenth mendment by a sinister, alien, anti-Protestantism as he third member of a trinitarian tyranny of tarnish. Whether the official, accredited dry "leadership" does ot see or is afraid to tell this fact, I have no means f knowing. Political ambition does not fully explain he anti-Prohibition animus and activity of anti-Protstantism. It goes deeper than that. Religious fanatiism among ignorant aliens and those who exploit them as been invoked by the wets. A so-called "religious ar" has been secretly started and is being secretly and leverly waged in America. It is masked under the retense of a "tolerance" which is a sham and a screen or the ultimate in intolerance. The overthrow of Proibition is but a step toward the real final objective, hich is the destruction of Protestantism.

That there is much truth in what Mr. Anderson ays cannot be doubted, but he has not stated the whole ruth, and in his articles, as a whole, he does use he half-truth to build up a dangerous and divisive ropaganda. There *are* people in this country who would esort to almost any tactics to destroy Protestantism f they could, just as there are others who would resort o almost any tactics to destroy Roman Catholicism if hey could. We do not underestimate the positive nenace that comes from certain Jesuitical forces in his land, nor do we underestimate the inherent conflict etween hierarchical pretensions and the spirit that emphasizes religious liberty. But the fact is that hundreds of thousands of Roman Catholic citizens share with Protestants belief in free political institutions. A book on civics by a Roman Catholic writer has recently appeared, so wholesome and sound in its moral outlook and interpretation of American ideals that we would be willing to endorse every word of it in these columns. The tactics of Mr. Anderson will not make for the suppression of bigotry and intolerance either Roman or Protestant.

Moreover, some of the most outspoken advocates of Prohibition are in the Roman Catholic Church, just as some of the most violent anti-Prohibitionists are in Protestant churches. We have formerly called attention to the high quality and service of a Prohibition organ published by Roman Catholics in Chicago.

But apart from this Prohibition is primarily a social issue. Its purpose is not to prevent people drinking liquor, but to remove a social curse. The prevention of moderate drinking is incidental. If the social curse could have been removed without interfering with the "moderate drinker," few Prohibitionists would have wished to make such interference. Prohibition is a matter of law, and it will stand ultimately vindicated or condemned as a legal means of dealing with a social menace.

To regard Prohibition in any other light is to weaken its foundation. If it be a religious issue, a "Protestant" measure, the Constitution has been used to gain religious advantage in a way that the Constitution itself condemns. It is *not* a religious issue in any such sense. Our strength is in appealing to the reason and good judgment of all in the community, regardless of their church affiliation or racial origin, and in the winning of all citizens to the support of the Constitution. If others choose to make the assault upon the Constitution a part of their religion, let Protestants, who favor Prohibition, beware of pursuing from their side any such mistaken policy. The question of Prohibition is a governmental issue, and our chief concern as Protestant citizens is to see that the Government does its duty.

Tragedy in Boston

WHILE Boston has regarded with sympathy the tornado-torn and earthquake-stricken West tragedy has come to our very doors—and tragedy all the more horrible because it lies within the realm of human neglect and frailty and the limits of preventable accident.

Early on the morning of Independence Day while some hundred revelers were engaged in a "night before" celebration in the Pickwick Club, a notoriously disreputable center of Boston "night life," the floor gave way, apparently under the strain of some new, fantastic dance, the "Charleston," in which the participants leap wildly. At the hour of writing forty-three bodies have been recovered from the ruins.

There are things that are worse than death, which in its circumstances may be honorable and noble, and the pall that death hangs over this tragedy is intensified by its sordid and ignoble backgrounds. We do not refer merely to the character of the place and of the revels so tragically interrupted. Nor do we refer to the possible in-

adequacy of building inspection and provision for safety, which may well have been due to error of judgment, easily perceived after the fact, but of which no one was conscious beforehand. It is claimed that the building had been examined by city authorities a few days before the accident, but the facts in this regard may appear during the jury's investigation.

What we do refer to is the ineffective, or corrupt (we do not know which adjective applies) conditions that permit a club of this sort, notoriously a resort of gangsters and criminals, to operate directly or indirectly under a state charter, and to hold such a dance as was in progress behind *locked* doors. In justification of these characterizations it may be said that a police officer, a father of six children, lost his life in the crash of the building into which he had gone trailing a suspected criminal. A man who perished in the ruins is reported by the press to have had $1,700 worth of stolen gems, according to information said to have been given by fellow-gangsters, and but a few weeks ago a man charged with a dastardly piece of banditry was arrested at this resort. It is also stated that there was a "trick" lock on the door so effectually intended to prevent intrusion that even habitués of the place could with difficulty open it from within. If the law, which requires theaters to provide and indicate carefully many accessible exits, and which, in many cities at least, requires all doors of public buildings to open outwards, permits dances to be held in an old structure behind locked doors the law ought to be changed. It would appear, however, that this matter was within the province of the city authorities. There is a great deal of talk about the laxity and maladministration of civic affairs in Boston, and this tragedy will not be in vain if it leads to a cleaning up. It is to be hoped that the investigation will be so thoroughgoing that the civic administration will be either vindicated, if worthy of vindication, or so completely discredited that popular sentiment and voting power will demand a wholesome renovation. Whether or not there is added responsibility on the part of the state may appear also during the investigation.

The tendency to speak of this incident as a "judgment of God" may well be tempered by remembrance of the teaching of Jesus and his reference to those on whom the tower of Siloam fell (Luke 13: 4). It may be further tempered by the remembrance that but a week or so previously a tenement collapsed in East Boston in the ruins of which innocent little children, as well as others lost their lives. It is a time for humiliation and heart searching and for the public—even the "good" citizen who leave matters of government to political bounders and ward-heelers—to assess their share in these unfortunate things and their responsibility for the general sordidness of a great part of modern city life.

How Can We Move Toward Christian Unity?

"PRIVATE judgment," wrote Cardinal Newman, in his essay on *Private Judgment,* "if it is not a duty, is a sin." We are fully persuaded that there have been, and are today, circumstances under which private judgment *is* a solemn duty, and where the failure to assert and exercise it as a Christian right and privilege would mean the weakening of the cause of truth and the unwarranted surrender of things that are inherently related to large and catholic ends. Unity is never going to be built up in a world of free men by the extension and dominance of external authority, no matter of what sort it be, whether expressed in the decrees of popes and councils or in formulæ representing "majority rule." There is only one ultimate sanction in religion, and that is the sanction of *Truth*—of truth, moreover, as it exists inherently in the nature of God, man, and the universe, and not as it professes to exist in "authoritative" statements that may or may not be in accordance with real facts and sound principles.

It is a profound mistake for Congregationalists as a body to approach the problems of church unity without the full recognition of this. But having recognized the place and duty of private judgment it is necessary, especially at the present hour, to recognize also the other aspect of the truth that Newman asserts. If Newman failed adequately to recognize the duty of private judgment it is no excuse for our failure to neglect the ideal of Christian catholicity and the duty of working in every just and righteous way for its attainment. True catholicity will never come through a weak, compromising, compliant, peace-at-any-price policy, but neither will it come until there is a clearer recognition of the obligation to seek beyond all else the reconstruction of the entire Christian Church into what it inherently ought to be—a fellowship of love.

Present Opportunities

The right spirit in the matter of unity is ultimately more important than any matter of formal proposal or approach, but Congregationalists are confronted with opportunities that imply immediate privilege and duty. The first duty would seem to be that of asserting for the church at large and in interdenominational comity the principle which among ourselves has been already effective in uniting local churches of varying types into unified fellowship. When the denominations are ready for it there is no reason why they should not get together in much the same way in which local churches have come into fellowship. The trouble is that unity is still too greatly confused with conformity and uniformity. When Christians and churches cease to want to make one another over according to their own pattern, unity of life and action may become as effective in variety of type as it is now proving in the fellowship of thousands of Congregational churches throughout the world.

Nor would this imply for the denominations an acceptance of Congregational polity. We understand that at present official consideration is being given to certain proposals for union which hinge upon the question of whether a group of churches having a bishop could become intrinsically united with the National Congregational Council as an association of churches continuing their episcopal form. Why not? If these churches elect to have that form of government, yet choose to co-operate

in practical ways with a fellowship of churches of different type, why should they not be welcomed under conditions that protect their freedom as well as ours? The thing has already been tried out under somewhat different form, for some years ago the United Brethren churches of Ontario united with the Congregational Union of Canada as *The United Brethren Association of Congregational Churches,* preserving a much more definite connectional bond than exists among Congregational churches but entering fully into the obligations of fellowship. The experiment, it may be said, worked well. In all these matters form must be subordinated to fellowship. The professed freedom of our polity is futile unless our polity can be exercised in behalf of larger freedom.

Strengthening Common Bonds

Another line along which it ought to be possible to achieve greater progress toward unity is in our drawing closer to churches that in organization or spirit approximate to our own. Unitarian churches share our early history and our polity. Sooner or later we shall have to face the question whether it is possible or feasible to heal the historic division, and to establish in local communities and in the wider fellowship such united action as now exists, in certain quarters and on a limited scale. Our impression is that many Unitarians still wish to emphasize their aloofness, and their distinctive beliefs rather than the things that we have in common. But other Unitarians are of different mind. One of the most prominent of Unitarian laymen, for instance, not long ago consulted the Editor of *The Congregationalist* regarding the most effective way of providing for a permanent work of evangelism in his own community, and another active Unitarian layman in a visit to our office deplored the lack of co-operation, and the failure of local churches to get together—a failure for which he placed much of the blame upon the churches of his own denomination.

Among the Universalists, who also share our polity, are many who would welcome union with Congregationalists. and we can state with some confidence that outstanding leaders in that body believe that such union would be from their standpoint immediately practicable. The conservative-minded possibly preserve a measure of the historic prejudice that in orthodox bodies has existed against Universalists, but it would be folly to assert that the Universalists today in religious views, temper, and outlook, differ in any radical way from large numbers who are now within the Congregational fellowship.

Not necessarily at the other extreme, but at a different angle we touch communions of Christians with whom we have a common bond in free spirit and evangelical purpose. There is, for instance, the *Christian Church*, very strong in many parts of the country. There are "reformed" churches, union churches, and free, evangelical groups of variety of name and organization. Is it possible to win a larger union in fellowship and service with these, without sacrificing upon their part or upon ours any essential element of Christian faith and love? We think that it is possible if Christian faith can be adequately interpreted and expressed in terms of Christian love.

There is also the great Baptist body with which we have in common the Congregational polity. If the special insistence upon immersion and close communion, which has constituted a barrier of separation became less marked, or practised in relation to a large principle of liberty where others were concerned—as in fact is happening in the Baptist church to which Dr. Fosdick goes as pastor—great progress might be made in drawing Congregational and Baptist churches into closer fellowship—closer even than there has been in England where a minister in a Congregational pulpit has been at the same time Chairman of the Baptist Union.

The Largeness of Union in Christ

It would be a real achievement if the Congregational fellowship could reach out in both directions blending in united action and organization the liberal and evangelical elements that are unquestionably blended in Christ. He who came to save men declared also that he had come to make men free. To many of us it is a tragedy to see liberalism and evangelicalism in any way divorced, for both inherently find their origin and highest meaning in love.

If we can effect these larger unities with those with whom at present, in some directions at least, we have so much in common, will it be possible to progress toward organic union with Methodists, Presbyterians, and Episcopalians, who represent a more highly connectional form of government and emphasis upon authority? The difficulties that arise here are greater, and the *United Church of Canada* will be no adequate criterion. While the numerically small Congregational group has made a vital contribution to the *United Church* that organization is connectional and creedal to such an extent that union on a similar basis here would involve for Congregational churches, not a step forward, but a step backward such as it is inconceivable that they would take. But if the spirit of unity becomes sufficiently intense and enlightened it will break through denominational barriers and find a way of reconstruction.

The American spirit has always found a way of achieving the things that it determined had to be done, and the Christian spirit in the church should prove no less effective. The chief need at present is to see the goal clearly. The goal is not mere unity of organization. We can assert most positively that Congregationalists generally are not interested in merely building up a large denomination or a national church. We have no intention of undoing the work that our spiritual ancestors accomplished by faith, heroism, and sacrifice. The Pilgrim spirit establishes no barrier to our advance, or we should let the dead bury their dead. But precisely because that spirit establishes no barrier and no limit upon our freedom we shall advance *in* and not *from* that spirit. As we have guarded against building, so we shall guard ourselves against entering, denominational enclosures. We are not concerned about building fences. Our task is that of building highways accessible to all. It is the passion of most Congregationalists to exercise so broad and catholic an attitude that if they have not fellowship with all who profess the name of Christ the fault shall not be theirs. Can there be any better, or more constructive, attitude toward union?

An Evolutionist's Ideas of God, Man, and Christ

With Their Implications Regarding Social Problems

By Ernest B. Babcock

(EDITORS' NOTE—*Professor Babcock, of the Department of Genetics in the University of California, is a member of the North Berkeley Congregational Church. The address here published was delivered last year at a meeting of that church, and has come to "The Congregationalist" through the good offices of Prof. John Wright Buckham. While publication has been unavoidably delayed Professor Babcock's statement is as interesting as when it was first delivered. Manifestly it deals with matters that may be approached from various angles, and regarding which, in matters of detail at least, much difference of opinion exists among men of equal open-mindedness and sincerity. Neither Professor Buckham, nor "The Congregationalist," for instance, agrees with Professor Babcock's expression and emphasis at every point, but we recognize, as all open-minded readers will, the immense value of a candid statement of his religious views by an enlightened man of science who has frankly accepted the obligations of membership in a Christian Church. Such personal creeds are both stimulating and challenging.)*

I TRUST no apology is needed for the topic on which I am to address this meeting. A Congregational church is above all a church of reverent but independent thinking on all subjects connected with human welfare. This is an age of rapid change in social conditions, and progress in thinking must keep pace, especially on the part of church people, if the church is to hold a place of leadership in working out the social problems of the future. I know whereof I speak because I am working among men of science, some of whom are more actively interested in these social problems than most church people that I know, and they are bending their energies along scientific lines toward the solution of such problems as the social, political, and industrial relations of the nations bordering on the Pacific Ocean.

The solution of this problem is of vital interest to us all. The aid of science in solving this problem is essential; brotherly love alone is not adequate. Along with brotherly love we must have adequate knowledge of the conditions actually existing in these countries; and their potentialities in the support of human life under fairly equal conditions of comfort and opportunity for self-advancement must be estimated as accurately as possible. Then a conclusion may be reached as to what is right and fair for each and all. But these scientists of whom I speak seem to be actuated by the very spirit of Christ; their aim is the uplifting of all humanity regardless of race or creed. The church must recognize this and join forces with these scientists if we are really loyal to our religious professions. I have spoken of this in order to illustrate what I think should be our attitude toward the teachings of science about the history of the universe in general and the history of living things in particular.

AN EVOLUTIONIST'S ACCEPTANCE OF CHRIST

On account of the widespread publicity recently given to those who are opposed to the teaching of evolution I thought you might be interested to know whether one who accepts evolution as a fact can also accept Christ as a fact, how he thinks of Christ, and what effect his ideas of God and man and Christ have on his attitude towards present-day social problems.

It may be well at the outset to explain briefly what I mean by evolution. As used by students of animals and plants evolution means the gradual development of higher and more complex organisms from lower or simpler sorts of living things. Our time will not suffice even to outline the evidence on which this great natural law is based. The evidence consists of the known facts of structure and function of body parts in living things, the laws of heredity and variation, and the mass of evidence which has been accumulated from the study of fossils, the remains in the earth's crust of the countless animals and plants that have lived upon it.

Now a human being considered biologically is an animal. Hence, if evolution is a law of nature, the whole human race has evolved from lower, pre-existing kinds of animals—not necessarily from monkeys—but doubtless from ape-like animals. Most students of biology accept this idea as a matter of course, and most ministers who have considered the evidence carefully also accept evolution as an established law of nature and so admit that the human race of today is the product of a long, slow process of gradual development, reaching back over millions of years, until a period is reached when there were no living beings on the earth worthy of being considered human in the sense we use that term. But then there existed man-like apes from which the human species descended. The so-called "missing links" are being brought to light one by one, and the evidence for the evolution of man from lower animals is growing stronger every day.

WHENCE CAME THE SOUL?

The question often arises, Just when during the course of evolution did man develop those spiritual qualities which characterize him as potentially a child of God? I believe our endowment with these qualities was a part of our evolution—a long, slow process of advancement. It is highly probable that there were different degrees of intellectual and spiritual advancement among different individuals and groups at any given time during the history of creation, just as there are differences in individual and race endowment among both animals and men today. Some persons feel it necessary to assume that there was a definite point in the process, an instant in time, when God "breathed the breath of life" into man and so made him what he is. This savors of the old notion of the catastrophic origin of the universe and is not consistent with the evolutionary conception of creation. Then, too, if we assume that part or all of the potential human beings in the world, at some given moment in the history of creation, were suddenly endowed with spiritual consciousness by the Creator, how about their children and all later descendants? We know that nowadays a child develops his spiritual consciousness very gradually. The history of religion shows that the spiritual consciousness of the race, like that of an individual, was a matter of gradual development. To me the evolutionary conception is not only more reasonable, it is more inspiring, as it deepens our reverence for the Creator to meditate upon the slow but sure working out of the divine plan. After all, however, the important thing for us is not how it was done, but the fact that we are spiritual beings, with all the privileges and responsibilities consequent upon that great fact.

There is no conflict between the teaching of biology about evolution and the teaching of Jesus so far as I am aware. It is not recorded that Jesus ever taught that the stories of the creation as told in Genesis were literally true. The only conflict between the facts of science and the teaching of religion exists in the minds of those who insist that we must accept every word in the Bible as literally true.

SCIENCE AND THE BIBLE

Now I think that any scientist would be willing to admit that the Bible is the one greatest source in literature of divine inspiration and guidance. But he must also assert that the Bible is a human record and therefore limited and imperfect, yet it is a record which reveals the growing revelation of God to man. Considering the Bible in this light, it is not necessary to assume that every word of it is the exact truth, quite the contrary indeed in the light of our present knowledge of the universe. The stories of the creation, especially the older ones, were imaginary accounts of events quite outside the actual knowledge of the story teller. But these are minor matters; in my opinion they are utterly insignificant when compared with the evolution of man's conception of God as found in the Old Testament. You can trace this development from the idea of God as a tribal deity in Genesis up to Isaiah's great conception of a Savior for the whole world. And then we come to Jesus' conception of God, the Father, as related in the Gospels.

Science is simply organized knowledge. Scientists are trained to seek the truth and only the truth, even at the cost of personal opinion or prejudice. This ideal will in time prevail throughout all human thinking and then there will be no conflict between science and religion. Although a scientist and an evolutionist, I find that I can accept the New Testament account of the life and teaching of Jesus and the apostles as in large measure a true account. I believe that

vidence, both internal and historical, is so onvincing that it compels us to accept these ew Testament writings in the main even we wished to do otherwise.

Based upon what I have been able to learn bout the universe in which we live, upon ie New Testament record, and upon the vents of history since the year A.D. 1, I ave tried to formulate a statement of my leas about God and man and Christ.

HE VALUE OF FORMULATING ONE'S BELIEFS

The statement does not wholly satisfy me, robably it will not satisfy you either. But o me it seems very much worth while to xpress our own ideas about the funda- entals of religion from time to time as we o along. I believe this is one way to grow nd progress in the Christian life, provided e do not insist on making others subscribe o our own particular way of thinking, and *hat*, I wish to assure you, is farthest from y thought. With the understanding, then, hat these are my present ideas, which need nprovement and are subject to change in ie light of new truth, I very humbly sub- it them as my declaration of faith.

I believe in God

as the one supreme Being, the omnipotent ne,

as the Creator of the universe in the sense f the Mind, Intelligence, or Reason behind all and working through it all,

as the spiritual Father of all men,

as all-good, neither evil nor the creator of vil,

as loving, just, and merciful, able and will- ng to forgive the truly penitent,

as a spiritual personality, always with us we will but realize his presence—"Closer he than breathing, and nearer than hands nd feet."

I believe in man

as "created in the image of God" in the ense that he is able to imagine, to reason, o reflect, to will, to choose, to create,

as "created in the image of God" in the ense that his real self is spirit, soul, which ves on after death,

as "created in the image of God" in the ense that to a large degree he can if he will ake his body subservient to the dictates of is real self in conquering fear, weakness, nd with God's help, even disease, and I elieve in man

as normally a child of God,

as free to choose between good and evil,

as capable of returning to a state of son- hip even though he has wandered into "a ar country" and wasted his life in sin.

I acknowledge Jesus Christ

as the best man the world has known even hough he was subject to human limitations nd temptations,

as master of the human life through being onstantly in harmony with God's will,

as the perfect revelation of the character f God through his life on earth,

as the Son of God in the sense that he is piritually one with God, although a distinct ersonality and less than God,

as the Savior of men in the sense that his erfect life and crowning sacrifice prove the ternal worth of human personality, awaken ie desire for an ascending life, and through the very faith they inspire, furnish the necessary moral dynamic, and I think of Christ as present in the world today, helping those who are loyally, whole-heartedly serving in his cause.

I believe that Christ's Cause is the *realization* by every human being that the Kingdom of Heaven is *within him* if he will get into the right relation with God, and that this does not depend upon being a member of any particular church, or of any church, necessarily, or believing in any particular creed or dogma, but merely upon his own personal relation with God.

These are my present convictions. It is my desire to grow in the knowledge and grace of our Lord. Upon these principles, however, it is possible to take only one certain stand in regard to all the burning problems confronting the people of the world today. One must stand for the consideration of the welfare of all mankind, not merely of one nation or group.

THE SOCIAL OUTLOOK

The social problems which seem to me most urgent are the prevention of war; the need of birth control; and the harmonizing of those elements of society generally referred to as capital and labor.

There are many people who still assert that war is necessary or at least unpreventable. This is not the attitude that makes progress possible. Believing in man as I do and in the possibilities for further advancement through evolution, I foresee the time when wars must cease. But this will come to pass not *merely* through general adoption of the Golden Rule. Human relations are too complex in this age. Along with a willingness to treat others as one would be treated, there must go the scientific study of social and political conditions both national and international. There must be more people who will take the attitude of Dr. Barrows in his recent expedition to Africa; we must know the actual conditions throughout the world, and the scientific principles of biology and economics must be observed in attempting to improve these conditions. This, of course, is the function of a league of nations, which can employ the necessary experts and arrange for needed reforms. Let us hope and pray that our country may soon unite its strength with that of other world powers in the greatest project ever attempted by the human race, the project of world peace.

My allusion to the need of birth control may come as a surprise to some of you. I believe the time has come when Protestant Churches must speak in no uncertain voice on this subject. The published results of scientific studies made during and since the World War reveal the urgent necessity of birth control among all peoples. Of course this does not mean that all families are too large. In some cases, especially where the physical and mental qualities of the parents are high, it might be better to have larger families. And never should the general need of birth control be used as an excuse for not having children by young married people who are well endowed both physically and mentally. But even in our own country the general average, in mental ability especially, is *low*, and yet the great mass of working people are handicapped with families too large to bring up properly, and the national average of mental ability *continues to decline*. It seems certain that it will go on declining until the rate of increase is lowered in the nation as a whole.

But there is another aspect of this problem which must interest all who have any regard for the welfare of their children and their children's children. World population is increasing faster than ever before. It is considered a conservative estimate that the population of the entire world will double in the next sixty years. Yet it is impossible to foresee sufficient increase in the total food supply properly to nourish this enormous world population. During the past, wars have been started by just such conditions and they have wiped out large masses of people and so established a new equilibrium. But now we are striving to prevent wars. As part of our world program, therefore, it is absolutely necessary that sane and proper instruction in birth control shall be provided for all the people. It may still be a divine law to "multiply and replenish the earth," but a still *more basic law* is also operating, *viz.*, the law of self-preservation and race preservation, and this law requires that the total population of the world be kept more nearly the size it is *now* rather than be allowed to increase without regard for the welfare of future generations. This, too, is a problem for governments and a league of nations, but it so directly affects each individual that public opinion must be aroused to back this movement for the welfare of humanity. No agency can help more in this way than the church. It is not likely that the Catholic Church will be sympathetic with the movement. Hence it becomes all the more urgent that Protestant Church people become intelligently active in this cause.

THE OUTLOOK FOR INDUSTRY

Finally, what is the outlook for industry, capital, and labor? About twenty years ago I heard Jack London address the students of the University of California on socialism. He stated that a great revolution was imminent in the social conditions of the world. Our country, like others, was being mismanaged. The "rights" of the few were respected, not those of the common man. The revolution in the United States was peaceful because of our laws, but in countries like Russia it would assume the grossest forms of violence. In America our only means of fighting is the ballot box. Socialism is the only clean live thing to go into today. Said London, *We are here to destroy present-day society.* If you stand for present social conditions, line up! Fight us! Beat us back! We will meet you in a fair field and no quarter to be shown, or something to that effect.

Had London lived in Russia perhaps we can imagine what rôle he would have played in the tragedy of the past decade. At any rate Russia has seen the working out of the inevitable results of the spirit shown by London in that speech of 20 years ago; the spirit of destruction; the will to destroy the present order in the blind hope of finding something better.

The hearts of all true Christians have

ached for the down-trodden and oppressed not only in this country and in Russia but throughout the whole world. Thousands of books have been written and millions of sermons preached about the greed and oppression of wealth, the horrors of child labor, and the rights of the working people. But are we any nearer a real solution of the difficulty? I believe we are drawing nearer. It may not seem so when we hear of the wealthy Germans who escape from their responsibility to the Fatherland and lavishly spend their war profits in Italy, while Americans are still sending subscriptions to buy food for starving German children. But we must not be misled or discouraged by the many exhibitions of selfishness with which we are surrounded. It is this very spirit of selfishness that has prompted the conflict between capital and labor. We may as well face the fact.

A Biologist's Solution

But happily there is a solution for the difficulty which seems likely to work because it recognizes the claims of both sides and does violence to neither. This is brought out clearly in a recent paper by Dr. Maynard Metcalf, a biologist of some wealth who has his own private laboratory in Oberlin, Ohio. This paper, entitled "Biology and Industry," was read before the Cleveland Council of Sociology in 1921. I would quote a few paragraphs:

A couple of winters ago, at a dinner of the economic society of Boston, I heard Matthew Wohl, of the American Federation of Labor, speak with force and real eloquence. Among other things he said, in substance: "Labor does not need your pity or your help. Labor can fight its own battles. All we ask of you is to keep your hands off. We can reach our own agreements with capital, satisfactory agreements. Just keep your hands off and we'll put the matter through to a settlement and that, too, without continual warfare between capital and labor. We can get together. We'll reach a settlement if you'll not interfere." And so on. Wohl apparently didn't have any realization that he hadn't touched the real point. He had described a way to abolish industrial warfare, but he hadn't mentioned at all the interests of the most interested party, the general public. He merely showed how capital and labor could get together and mulct the public. There are three parties in industry, those who furnish the money, those who furnish the labor, and those who use the manufactured product, and the dominant interest everywhere and always is that of the consumer. Until this fact is clearly recognized and is made the basis of all our organization and conduct of industry, we haven't really started to solve our industrial problem.

What does this new plan involve? According to Metcalf:

It involves (1) paying fixed returns for capital, (2) paying wages to labor, (3) having the ultimate control of the management in the hands of the public. This in contrast to the present system of turning industry over to capital to manage with *carte blanche* to get from the job all they can force the public to stand for. It means doing business, at least essential business, on the basis of guaranteed bonds instead of stocks with fluctuating dividends. This is a far-reaching change, one in which many experimental mistakes will be made, mistakes entailing heavy losses. No mind is keen enough to think through the problems which will arise. In this, as in all other fields, the experimental method is the only method that will find the solution. Most of us will see the mistakes and will cry out against the whole idea of experiment and change, desiring to return to the good old ways. But we won't return. The experiments will go on with their seven mistakes and their three successes, and gradually by devious ways we will approach nearer to the goal of a reasonable organization and conduct of society and its chief business, industry.

There were a year ago (fall of 1920) in this country over 300 large business corporations in which labor shared with capital the control of the business. The idea is growing. Mackenzie-King, the leader of the Liberal party in Canada, goes a step further. He advocates the control of essential industry by boards of directors, upon which three parties shall have equal representation—capital, labor, and the community. John D. Rockefeller, Jr., in this country is converted to this same program. The Plumb plan for reorganization of the railroads goes further, taking the final step by placing the ultimate control in the hands of the public. . . .

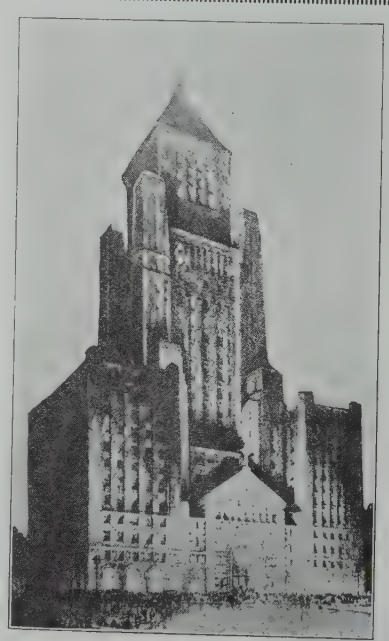
As such public control comes, there will come with it the full sharing by labor in the election of the management of the industries, and such organization of the labor in the shops and the mines as will give them an opportunity and a stimulus to put their real selves, their best selves into the job. How many times greater will then be the efficiency of labor? How much larger will be the product per man-hour?

But this greater product of materials from the mines and of goods from the factories is not the major point. The most real advance will be in the self-respect of the men, in our sense of public service in our job. . . . The desire for self-promotion will then dictate a course in line with that of public service, and the very organization and conduct of industry will itself tend to produce and reinforce the spirit of service.

Is this Utopian? Are we talking of the millennium? Call it what you will. It is coming and it is coming more quickly than we might think. Things move swiftly in these days. Ten years sees as much progress today as a century saw in Renaissance time or several centuries in the dark ages.

And what is our part to play? It is up us to do some clear thinking, some unprejudiced thinking, to see what things tend toward the goal, what things hinder . . . co-operate wherever we can. Even with the spirit rather widely embodied, we may fa In spite of all we can do the explosion ma come. But there are indications that c operation in service may succeed in headi off those who would, from sheer disconten *destroy* with little or no thought for th fearfully difficult task of rebuilding.

In conclusion I wish once more to em phasize our absolute dependence upon scienc for the very preservation of the human rac not to mention future welfare and happ ness—science combined with Christianity, course, or science as the servant of Chris if you please. Let us not despise the teach ings of science then, rather let us try to dis cover their harmony with religion.



The Proposed Broadway Temple

This Methodist skyscraper church in New York City, under the pastorate of Dr. Christian Reisner, will cost $4,000,000, a quarter of a million of which is given by John D. Rockefeller, Jr. The larger part of the building will be rented for commercial purposes.

Parables of Safed the Sage

The Parable of the Camels

We sojourned in Egypt, I and Keturah and we rode on Donkeys, and also we rod on Camels. Now of all beasts that ever wer made, the Camel is the most Ungainly an Preposterous, and also the most picturesque And he taketh himself Very Seriously.

And we beheld a string of Five Camels that belonged in one Caravan, and they were tethered every one to the Camel in front o him. But the foremost of the Camels had an Halter that was tied to the saddle of a Donkey.

And I spake unto the man of Arabia who had the Camels, and inquired of him how he managed it.

And he said, Each Camel followeth the one in front, and asketh no questions. And I come after, and prod up the last Camel.

And I said, Doth not the first Camel consider that there is no other Camel in front of him, but only an Ass?

And he answered, Nay, for the first Camel is blind, and knoweth only that there is a pull at his halter. And every other Camel followeth as he is led, and I prod up the hindermost one.

And I inquired, How about the Donkey?

And he said, The Donkey is too stupid to do anything but keep straight on, and he hath been often over the Road.

And I said unto Keturah, Behold a picture of Human Life. For on this fashion have the Processions of the Ages largely been formed. For there be few men who ask otherwise than how the next in front is going, and they blindly follow, each in the track of those that have gone before.

And Keturah said, But how about the leader?

And I said, That is the profoundest secret of history; for often he who seemed to be the leader was really behind the whole procession, and at the head was nothing more sensible than a Donkey.

And she said, It must be fun for the Donkey.

And I said, He is so happy to carry no load, but to hold up one end of the halter of the first Camel, that he doth laugh a

(*Continued on next page*)

Christian Workers in South America

III. The Continental Conference on Education at Montevideo

By Frank K. Sanders

THE attractive city of Montevideo and the little but cultured nation of Uruguay ake an interesting study for the North nerican visitor. Conditions differ considably from those met with in Brazil, and t Uruguay represents the same relative ertness and progress noticed there. Uruay is about the size of all New England. is almost an island, since the great Rio la Plata and the Uruguay, both navigable vers, mark its southern and western boundies, while the broad Atlantic beats against s eastern shore. Its population, small in e aggregate, being about 1,500,000, is, curisly enough, denser to the square mile than at of other South American republics. Conniently compact, enjoying an even, temperate climate, the people of Uruguay, very pure blood, are progressive and promising. They e trying out several noteworthy experients in national organization. The one rought most quickly to the attention of our siting group has been the division of politil authority between two individuals rather an between a president and a congress. ruguay, like all republics, has a president ith the general executive powers of any ational head. But it also elects, by opular vote, a small Council to which entrusted matters of internal administration. The one receiving the highest opular vote for the Council becomes its resident. His status is practically equal to hat of the president of the republic, hence ch jealously watches the other. Our group ad to make, one day, a formal call on the e, the next day, on the other. Politics are ctive in Uruguay. North America has little contribute along such lines to Uruguayans. Uruguay, though relatively small, is recogized as a center of cultural influences. It ends one-seventh of its national revenue n education. Its university at Montevideo as faculties of law, social science, medicine, athematics, commerce, and agriculture. he rector, Sr. Dr. Elias Regules, is a cholar of distinguished presence and unsual culture. He said farewell to our eduational group after a pleasant interview in poetic strain which sounded musical and mpressing, but embarrassed our interpreter.

The normal cultural influence of a center ke Montevideo is limited by the extraordiary spirit of isolation which each South merican nation exhibits. Sr. Ernesto Nelon, an able publicist of Argentina, remarked ecently that his latest book was published n Spain because he wrote it in order to each the influential leaders of all South merica. Had it received an Argentine imrint, it would have found no normal ale, he remarked, in Chile, Brazil, or even Jraguay.

The North American group reached Montedeo on March 24, was graciously handled y the government, and speedily lodged at large summer hotel, facing the open sea, he Hotel Pocitos, of which the Congress vas to have full possession. Since April in Montevideo is September at home, the days and nights were delightful. Aside from an inveterate habit of furnishing pillows made out of cast-iron, and a few other minor backslidings, the hotel was very attractive.

After a day given to settling down, a Continental Conference on Education, arranged by the indefatigable educational secretary for Latin America of the Committee on Cooperation, Dr. W. E. Browning, whose headquarters are at Montevideo, opened on Thursday, March 26, continuing throughout Saturday. This conference was introductory to the Congress on Christian Work, although independent of it. It was distinguished by its wide-ranging membership. Six sorts of delegates took an active part in the program: those representing the staffs of a variety of mission schools, the administrative heads of several important missionary institutions, several Board secretaries to whom the success and influence of these schools is a matter of deep interest, representatives of the missions which control their activities, a small group of professional educators from the United States and another small group of South American educators, wholly unconnected with missionary work.

The presence of the group last mentioned was decidedly novel. In order that they might share in the discussions without embarrassment, it was agreed to emphasize the educational problems from a professional rather than from an evangelistic point of view. These visitors were decidedly friendly to missionary educators and to their work. Yet they were loyal South Americans, not slow to brand economic imperialism or Anglo-Saxon leadership of the Americans as ideas which Latin South America ridicules. A brilliant young local leader, Sr. Julio Navarro Monzó, when discussing practicable plans for Christian unity, made an impassioned denunciation of denominationalism as a perfectly useless element of the Christian message. These men helped to keep the conference in the realm of broad idealism. Dr. Enrique Molina, rector of the University of Concepcion, Chile, sent to the conference by his government, a spare, alert, dignified gentleman, gave a fine address on "Nationalism and Good-will Among Men" in which he declared that a healthy nationalism, for which a man ought to be willing to die, must be in a broad sense unselfish. He referred happily to the atmosphere of the best North American universities which had made him feel so much at home. "The Task of Educators in Advancing World Friendship" was the theme of Dr. Maximiliano Salas Marchant of Chile, the head of the government School of Education. Treaties, he declared, are of little significance unless the contracting peoples can mutually comprehend their purpose. Education can encourage human solidarity and the social spirit, so that men will learn to live for others. A good Congregationalist might have shut his eyes and imagined himself at a National Council session.

It was interesting to realize the fine caliber of the missionary leaders in education. Only two can be mentioned. Dr. W. A. Waddell is President of Mackenzie College, São Paulo, Brazil. He is an old fashioned rule-of-thumb educator, but a remarkably able one, wielding through his friendly, shrewd personality an influence not readily estimated. In all debates it was his cool common sense that came to the rescue of enthusiasm. Dr. John C. Mackay of Lima, Peru, represented a growing type today. An Oxford graduate, with a fluent command of Spanish and broad sympathies, he is in very close touch with many of the intellectuals of South America. In an address on "Educational Ideals" Dr. Mackay recognized the fact that each great country has fundamental elements of culture which it should sedulously conserve through a national system of education, but argued that certain accepted educational principles should be grafted into any such system. One of these principles was that no life should be dedicated to a nation absolutely. That means opportunism. It must be dedicated to the nation and to God. Such education progresses most rapidly through contact with a developed personality and demands choice teachers.

To report such a conference adequately is impracticable. Enough to say that the possibility of holding it was a happy indication for the future. Missionary education seems forward looking today. It realizes its duty to each nation and sincerely is setting itself to co-operate with national forces as never before. Such men as Dr. Browning throughout Hispanic America and Professor Hunnicutt, the agricultural expert of Brazil, are highly respected by national leaders and receive their sincere co-operation.

The findings of the conference were in line with the spirit of it proceedings. They emphasized the purpose of making better and more useful citizens for each community and state, alive to its needs and able to sustain the institutions which assure national progress; and affirmed the conviction that a Christian foundation was the essential basis of every normal life. Such conclusions may seem commonplace in North America, but they, taken together, mark a new and broader era in education in our neighbor continent.

Parables of Safed the Sage

(*Continued from preceding page*)

great Haw-Haw at the folly of the whole world except himself.

And this was a little severe; but I have often mourned the lack of Wise Leadership among men, and the String of Camels led by an Ass is worth a moment's sober thought.

For so long as the world is content with the kind of leadership that doth guide the fashion in Clothes, and Politicks, and much beside, the Donkeys will not lack for occupation.

How to Remain Thirty Years in One Pastorate

Observations of a Veteran in the Service

By James M. Lewis, D.D.
Sandwich, Illinois

WHETHER a pastorate is long or short is purely a matter of comparisons. As compared with the pastorate of Rev. Edmund Dowse, who in 1905 closed his pastorate of sixty-seven years at Sherborn, Mass., as compared with First Church, Concord, N. H., which had but six pastors in 195 years, or as compared with the church at Danvers, Mass., which had but five pastors in 196 years, a pastorate of thirty years seems short; but when compared with the average length of pastorates it is of quite unusual length. There are so many factors that enter into making a pastorate of thirty years that when one does occur, it is largely accidental, or co-incidental.

Why Short Pastorates?

There are several reasons why pastorates, as a rule, are short rather than long. Many churches are restless. They want a change for the sake of having something different. The members differ in their tastes, their likes and dislikes. Some wish to specialize in a good preacher, others in a good pastor; some want a conservative preacher, others a liberal. Some want a minister who will please all the people all the time, and some ministers want a church, all of whose members will please him all the time. Some ministers can do their best work in short pastorates, while others can do their best work in long pastorates.

If a minister wants a church where he may stay for thirty years it will need to be selected with great care. Here are some suggestions. One of the most important is that the church have both common sense and religion. If it hasn't both it had better be common sense rather than religion. A Methodist Bishop at one time was giving some advice and instruction to an incoming class of young ministers. He said, "My brothers, you should get married, for every minister should be the husband of one wife. Get a wife that has both common sense and religion, but if you cannot find one that has both, get one that has common sense rather than religion; for if she has common sense she will get religion, and then she will have both, but if she has religion and not common sense she will likely lose her religion and then she will have neither, and then may God have mercy on your souls." Also be sure that the church is free from religious cranks and cantankerous saints, for these are fatal to long pastorates. Get a church, too, that will grant its minister a reasonable freedom of utterance. Soon after coming here I preached a very liberal sermon, in which I dared to make the statement that the gulf that separated Dives and Lazarus was likely not a material gulf like some grand canyon, but a moral one indicating a difference in their characters. It occasioned quite a little talk. One of the good deacons of the church told me about it, and said, "You will find that we do not put a minister in a strait-jacket."

It is a big advantage if the church has those who have initiative, will make suggestions, and accept responsibility. The minister cannot do it all, should not if he could, nor can he think of all that should be done. Some of the best things undertaken by this church have been at the suggestions of its members. Here we have a competent board of trustees who take entire oversight of the property, without even consulting the minister.

A Peaceful Disposition and Other Traits

But a church possessing all these necessary qualifications is not a guarantee of a long pastorate, for there must also be a minister who will fit into these conditions and not all are able to do so. The most important of all qualifications is that he be a man in the noblest sense of that word; a man of good Christian character. A lack of manhood is the one unpardonable sin in a minister. He should be a man interested above all else in people, in the religion of Christ, and the common good of mankind. He should be a man of common sense, and of an irenic rather than a polemic disposition.

Here are some specifications. He should be a man of truth, in the sense that Christ had in mind when he said, "Every one that is of the truth heareth my words." He must tell the truth, in the pulpit and out of it, and be sure of his facts, especially when speaking on subjects over which there is controversy. He must keep his credit good. A minister ought to be able to go to his banker at any time and borrow all the money he wishes, for he will ask for none that he is not sure that he will be able to pay back. He should live in such a way that he is not afraid of either God, man, or devil. He should live so near to God that fear is cast out by love, there there is no occasion to have fear of man, and to live so far away from the devil, if there is such a being, that they have nothing to do with each other. He should keep himself at the maximum of his physical, mental, and spiritual strength. He should have a high ideal for his sermons, and try to satisfy himself and God, for only in this way can he hope to satisfy his people. He should be a student of the Bible, of course, and of the best theological and religious literature. He should read much, but the quality and not the quantity is what counts.

He must be a growing minister; one who grows in grace and the knowledge of the truth; if he is not he is sure to become stale and has people dissatisfied. But there is a danger; he must grow but not too fast. He must grow fast enought that his people will want him to stay with them, but not so fast that some other more important church may want him. I have often been asked how it is that I have stayed with this church so long, and the answer that I give is that the people here have been willing for me to remain, and no other church that I might have preferred to this one has seemed to want me.

The minister should cultivate a reverence for personality; not in the abstract, but in the concrete and wherever found. The creation reaches its finality in personality; that is the only thing that permanently counts. He should be a special friend to all who need his friendship and help. A few years ago I was surprised to find an implication of the two great commandments of our Lord. The commandment is that we love God and our neighbor, and these are persons, so the command is to love persons above everything else. That unifies his life, and should explain all his conduct.

The minister should be a leader of his people; the churches want leaders but our Congregational churches will not tolerate dictators.

No Factions

We have not always agreed as to policy and method, but there has never been any friction between pastor and people, nor among the people themselves. Factions have never been known in this church, and a minister is not likely to remain long with a church where factions exist. I have not pleased any of the people all the time; nor have they all pleased me all the time. But differences have not interrupted either friendship or confidence on either side. It is useless for a minister to expect a church whose members please him all the time, or for a church to expect that a minister will please them all the time. However, both can be sincere, and be charitable in their judgments, and show a Christian spirit even in their disagreements.

Should Preach Truth Above Everything

Now a word as to substance of the preaching. It seems to me that a minister should not seek to be either orthodox or heterodox, either to be conservative or liberal, but that he should seek to be true, and to know the truth, and to preach the truth, after sincere and earnest effort to find it. The truth needs neither argument nor advocate, for it can be known by those who have a truthful mind, and only by those, and will be known when clearly seen.

It goes without saying that a minister should seek to cultivate the spirit of Christ in his own inner life, to get as clear an understanding of Christ's message as possible, to know its meaning for this life and the life to come, and to show its application to the present world situation. The responsibility and opportunity of the minister can hardly be overestimated. The people ought to be able to look to him and to depend on him for leadership and instruction. They will soon learn whether he is dependable or not, and he must prove himself to be such if his pastorate is to extend over many years.

He must know the truth before he can teach it to others. He must know the truth, not merely as it is recorded in the Word of God, but also as it is verified in his own life. Christ as the Savior of men must have been put to the test in the salvation of his own

The Christ of the Gospel must be to also the Christ of experience. He must ble to say, "I know Him in Whom I believed." The burden of his message ld be the essentials of salvation, those truths, great but few, without which tion is not possible. It is Christ that s, and not the recorded facts about st. He is the one subject that is perenly new and inexhaustible. If the mesrings true here, it may generally be n for granted that his congregation will him all the freedom he wishes in the pretation of the recorded facts about st. The acceptance of the five points of Fundamentalists may be necessary for to be traditionally orthodox, but they not the essentials of salvation. Those fs that are generally accepted by all believers in Christ are the essentials of ation, and those dogmas that are quested, denied, or doubted by any large por- of Christian believers are not essentials. may be a genuine follower of Jesus st and not believe in the inerrancy of Bible, nor in his Virgin Birth, nor in miracles, nor in his bodily resurrection, in his Second Coming. Over against e five points of the Fundamentalist odoxy, I put the five points of my odoxy, and these are the things that e been emphasized from the pulpit. They as follows: Repentance for sin, spiritual regeneration, the acceptance of Christ as a personal Savior and Lord, and the love of God and all mankind. Personally I may say that I do not believe in the inerrancy of the Bible, for I find errors in it, many of them; I do believe in the Virgin Birth; I believe in nearly all of the miracles; I believe in the bodily resurrection of Jesus; but I do not believe in the second coming of Christ as it is generally believed in, though on this subject I do not dogmatize, for I do not know anything about it; but I believe that I know as much as any one knows or can know, and that is nothing.

A Teacher as Well as a Preacher

If a minister would have a long pastorate he must be a teacher as well as a preacher, and to be a teacher he must know something of the principles of pedagogy. He must know that the human mind rarely passes from one belief to another, likely inconsistent or contradictory to the former belief, by any sudden leaps or bounds. The transition will be gradual. The mind cannot be forced from one belief to another, but it may be lead. Open antagonism is sure to weaken, and may destroy, the efficiency of the preacher. Scriptural support is necessary, but often it is not sufficient, for Scriptural passages are so variously interpreted. If in addition to this he can bring to his support the statement of some distinguished Christian scholar, whom the people know, and in whom they have confidence, he is likely to achieve his end, and without any disturbance in the minds of his hearers. We are very fortunate here in having just such a man in President King of Oberlin College. The college is very popular here; many of our young people have been going there for their education for more than a quarter of a century, and its distinguished president is known personally to many of our people. If to any one his endorsement is not final, it at least opens the way to a sympathetic consideration.

So far as I am able to tell it, this seems to be the reason why I have been here so many years. Somehow we have seemed to fit. I have not had the wanderlust, and the people have not craved for something new and different. The people have not expected perfection in me, and have not been surprised and disappointed when they did not find it. I have not had from the people here all that a pastor might wish, and I know that such is rarely found, but I have had all the freedom of expression and action that one could wish, and a more generous response to my requests than ministers usually receive. Now for thirty years we have lived and worked together in the interests of the Kingdom of our Lord, and it has been on terms of intimacy, confidence, and affection.

The Roman Catholic and Protestant Churches

III. The Catholic and Protestant Methods of Salvation

By Professor Daniel Evans, D.D.
Harvard Theological School

NCE the Catholic Church holds that it alone is in possession of the truth of and infallible in its teaching, and it e can administer the sacraments as the nels of the Divine Grace, it is not nge that it should also think it alone the divine secret and uses the right nod in the salvation of men, and that ide the church there is no salvation. ll these matters, it is quite certain, and eriences no hesitation when confronted the difficult problem of saving the soul. he greatest and most poignant question ch a man can put to himself, or ask ther person, or a religious institution "What must I do to be saved?" The holic Church has its ready answer to question. Since it has the truth of God is its infallible teacher, it answers this stion by declaring and demanding that person who desires salvation must ac- this truth at the hands of the church, licitly, unquestioningly, unhesitatingly. re must be assent and submission of the d to this infallible teaching. And since possesses the sacraments, they must be eived as administered by it, otherwise re is no impartation of grace.

'wo things impress one in this way of vation. The one is that it is very intelualistic. It conceives faith as an as- t and submission of the mind to the ching of the church. It takes for truth at is given. There need not be much, if , understanding of the truth. It is enough that it is accepted and assented to. It is faith on authority. And the other thing is that the grace that comes through the sacraments has an almost magical power in its working in the very substance of a man's soul. There need not be a vivid spiritual realization of the Divine Spirit working to will and do in the conscious mind, but the passive susceptibility to the working of the grace.

To secure certainty or assurance of salvation, one must do many things beside; do good works, practice penance; lay up, or participate in, a store of merit. This method failed signally in one outstanding historical instance, which revealed its essential defect. Luther felt and raised the question: "What must I do to be saved?" No man tried the Catholic method more sincerely, wholeheartedly, and thoroughly than he. He sought the cloister; he became a monk; he had recourse to the Catholic method and all its auxiliary means; but he could not get his answer. There was no release from the burden of sin; nor assurance of salvation; nor sense of divine forgiveness. The method failed with this man. A similar method had failed in other religions, and with St. Paul, and it has failed in millions of cases. He and they discovered a new method of salvation.

The new method is simple, effective, Christian. The attention of the soul is directed to the Christian gospel. It is the gospel of the revelation of God in Christ Jesus. He is the God of Love, with a passion to save, a willingness to forgive, a readiness to restore the wayward or lost soul. He moves out to man first before man moves toward him, or even desires to. He is the explanation of all that Christ is and does in his redemption of man. And he is the end of a man's salvation with whom he has fellowship, and in whom he finds his abiding satisfaction. The God revealed in Christ Jesus is the object of the Soul's attention; not the church, nor the creed, nor the sacrament, nor any man.

And this Gospel awakes and produces the faith which brings the soul into filial fellowship with God. The sinner does not have to create his own faith; he does not have to work it up; nor even put himself by strenuous effort in a submissive mood. The faith that saves is quickened in the soul by the very Gospel that brings God near to us in and through the Christ. The sun awakes, and quickens the plant and sets into activity its climbing *nisus* or urge. The plant does not have to arouse its own life, and begin its climbing in its own strength and by its own action. So this Gospel of Christ awakes, quickens, strengthens, and sets the soul to climbing.

Moreover, the distinctive character of this faith thus produced is personal trust, or confidence. It is not a matter of assent to infallible teaching or receiving the sac-

ramental grace, but the direct and complete trust in the God disclosed in Christ, and confidence in his love, power, forgiveness. It is the soul's confiding attitude towards him. It rests in him, and sets its mind upon him. It is absolutely certain of his forgiveness and finds the peace which neither the world, nor man, nor church can give, or take away from it.

Since faith is thus personal trust, it is an individual matter. It is the soul's own attitude. It is the man's own commitment. There is no possible proxy, or substitute. No one else's faith can save a man. It must be his very own. There can be no vital, profound personal faith on any one's authority. It must be the faith of one's own Soul awakened and produced by God as he comes to one, in and through Christ.

Such a saving faith as this has a vital character. It affects the whole life. It becomes a power that changes a man's whole attitude. He becomes free to live and serve; courageous in the presence of the wild forces of the world, and the wilder forces of hostile human beings; sincere in all his inner life; unselfish in his personal relations; effective in doing his part of the world's work; joyous in his appreciation and use of all good things, and mindful ever of the transcendent interests of life.

Movements in Scotland

By James Stalker, D.D.

This is the time of year when, after the meeting of the ecclesiastical courts are over, it is my custom to send you a letter, describing the situation in Scotland and the progress of the movements which are there occupying the public mind. But on the present occasion I have been out of Scotland, spending the winter in Italy, and I have just arrived in my new home, in Crieff, Perthshire. I may add that I met in the course of my travels abroad some readers of *The Congregationalist*, and that they and I spoke of the paper and its editor with interest and congratulation.

Rome is, in my opinion, at all times the most interesting place in the whole world, but this year the interest has been intensified through this being what is called the Holy or Jubilee Year. Every five-and-twenty years the Pope invites all the faithful throughout the utmost limits of his authority to come to the Eternal City, where, through himself and the other high officials of the church, privileges of an exceptional character, including especially plenary indulgence, which means practically deliverance from purgatory, will be bestowed on all who visit for ten days in succession the four leading churches in different quarters of the city. This involves, of course, enormous preparation beforehand, so that everything, down to the smallest detail, may be overhauled and brightened up, and it means enormous labor for the Pontiff himself and those by whom he is immediately surrounded, in welcoming, confessing, and blessing the pilgrims who come streaming from all the ends of the earth. About this Holy Year I could easily tell much more, but it is not unlikely that you are receiving more direct communication on the subject from some correspondent on the spot, so that I had better turn to my usual theme; for although I have been absent from my usual place I have been keeping a watchful eye on every move of the game, and I have been in communication with friends who have kept me informed about every step which they have been taking.

The Established Church has been fortunate this year in having a moderator of distinction, whose personality has dominated the proceedings in an unusual degree—Dr. John White of the Barony Church, Glasgow. He has been clerk of the Established Church Union Committee from the beginning, and in that office he has visibly expanded, intellectually and spiritually, from an ordinary minister of the State Church into an ecclesiastical statesman, capable of appreciating the point of view of the opposite side and working for the good of the whole country. Naturally his theme, at every appearance, was the future union. He delivered two great speeches—one on the proceedings in Parliament connected with the bill, just passed, for the disposal of the endowments, and the other, his closing address from the chair, on efficiency in the church of the future.

Another notable figure in the same assembly was the King's Commissioner, who received an uncommon amount of attention, because the public was curious to see how he would compare with the same official of the preceding year, who was sent by the Labor Government, but had been a working miner. This year's commissioner was a lord—the Earl of Elgin—but the earl of this year, in his Christian testimony, did not come short of the miner of last year. Both are elders of the Presbyterian Church.

In the other assembly—that of the United Free Church—the Moderator, Dr. Harvey, of Edinburgh, an old student of my own College of Aberdeen, was able, from long experience as convener of what is called the General Interests Committee, to give most interesting details about the unions of congregations effected in consequence of the union of the two non-established churches a quarter of a century ago, these supplying a happy indication of what may happen on a larger scale after the union at present endeavored has taken place. The most interesting topic, however, next to union, in the United Free Church Assembly, was the issue of a new hymnbook, in the preparation of which not only the Presbyterian churches of Scotland but those of Ireland, Wales, and England have collaborated. The formation of a hymnbook by a committee, and especially by a number of joint-committees, is usually a ticklish business; but so successfully, on this occasion, have the joint committees labored, and so adroit was the recommendation to the assembly of the product of their toil by Mr. Cowan, the convener, that the new book was adopted there and then.

Two appointments were made which may be interesting to readers even as far away as America—the one to the Chair of New Testament in the New College, Edinburgh, to which a young professor in Canada, Dr. Manson of Toronto, was appointed, and the other to the Secretaryship of Foreign sions, for which Dr. Donald Fraser, known throughout the whole Chris world as a leader in the Student Chris Movement, is to be brought from his w in Central Africa. This removes from mission field one of the most distinguis of modern missionaries, but the gain stimulating enthusiasm among the youn home, will, in the judgment of the assen more than compensate for the loss.

Our Readers' Forum

Seconds Dr. Mills' Nominatio

To the Editor of The Congregationalist:

I second Dr. Stocking's nomination of Charles S. Mills, D.D., for Moderator of National Council. By his record as pasto most important churches, as the efficient le in the reorganization of the Home Missio Society, as a wise and tactful servant at v ous times, as a member of the boards of rectors of our national societies and, above as the General Secretary of the Minist Boards, Dr. Mills has revealed unusual q ties of administration and leadership, w show his fitness for the moderatorship of coming session of the Council in the nati capital.

Dr. Mills, at personal sacrifice, has been is carrying forward one of the most const tive enterprises in our Congregational fel ship. Our church and ministers, and the w of our ministers, are indebted to him for leadership in building for all the futur foundation for the blessing and encouragen of the entire denomination. We hope his sociation will elect him a delegate to the C cil that he may be in legal line for this honor.

Worcester, Mass. Wm. A. Ric

Lewis T. Reed Nominated

To the Editor of The Congregationalist:

Now that nominations to the moderators of the National Council are in order, I ask privilege of bringing the name of Rev. Le T. Reed, Flatbush Church, Brooklyn, N. before the thought of the denomination that office. Facing as we do the import and divisive problem of the reorganization our societies, the coming Council require clear brain, a warm heart, and a strong h in the chairmanship. Those who know of steady growth of the Flatbush Church un Mr. Reed's leadership, of his effective work connection with the Pilgrim Fund, of his stinted service through the national socie and those of Greater New York, are convin that Mr. Reed possesses the poise and exp ence for the hour. Holland had in mind with qualities like Reed's when he wrote:

"... The time dema
Strong minds, great hearts, true faith, willing hands."

Rocky Mountain Rusticus

Child Labor

To the Editor of The Congregationalist:

Your usual good judgment is, I feel cert at fault in your comment on the so-called C Labor Amendment in the issue of June 25. have no word to say against the proper pro tion from factory slavery, whether caused the employers' greed or domestic necessity, I am proud to be a resident in a state wh has efficient laws to that end. On the p of that state, two years ago made the tar of attack by Mr. Lovejoy and his natio

(*Continued on page* 95)

The Church and Its Affiliated Institutions

A Partial Survey of the Field

By G. W. Nash, LL. D.

President of the Congregational Foundation for Education

STABLISHED by the National Council to make available to the colleges the re-rces of the denomination in fellowship and ney," is a statement concerning the Congre-ional Foundation for Education that has n repeated weekly in *The Congregational-* for, lo, these many months. Yet denomi-ional resources of "fellowship and money" e not swept in upon the colleges with suf-ent volume to alarm any of the presidents boards of trustees.

New movements are likely to gather strength wly, and especially so when these move-nts are revivals of former endeavors. There-e, the Foundation idea has been slow to ke" with Congregationalists. It was com-ined that a new society had "edged in" on portionment receipts at a time when efforts re being made to reduce the number of our sionary agencies. Some, yes many, churches church members exercised their Congre-ional right to revolt and withhold support. most instances there was no quarrel with institutions, but there was vigorous pro- against added machinery with which to the work of the denomination.

Meantime, the institutions were cut off from Education Society and had no succor save ough the Foundation. Had the Foundation n strangled as an unwelcome member of Congregational family, an important ele-nt in the educational life of the church uld have been slighted or altogether ignored. e church, also, would have drifted farther farther away from the schools of its nting. Although handicapped and embar-sed, the Foundation had no choice but to forward, "making bricks without straw," the hope that ultimately there would come understanding of the situation and a general position to help.

Progress has not been alarmingly swift, but gress there has been. Most certainly the rch and its institutions have been drawing ether in spiritual union.

Sacrificial service on the part of the Found-on trustees has helped many a hard-put titution to meet in a more satisfactory way difficult situations. Weeks and months of ient study have been given to the more dif-lt educational problems of the church, with ulting benefit to all concerned. Quietly, without blare of trumpet, the services have n so rendered as to improve the character our institutions, to open the way for their ger support, to assist them in effecting nomies in administration, and to inspire m with the necessity of being strongly and compromisingly Christian.

Record of Service

n a brief record only a few pictures of the undation's activities can be shown. But se should be sufficient to impel Congrega-nalists to revive their study of geography respects their educational enterprise.

Beginning in New England, we find the mis-nary work of the Foundation centered in o schools, namely, Bangor Theological Sem-ry and the American International College. th institutions have been aided with funds t have gone through the Foundation treas-y, the former having received practically the tire apportionment to institutions from the tes of Maine and New Hampshire. Support American International has of necessity been very modest and has been given through direct grants. Both institutions are carrying forward important enterprises. Bangor, es-pecially, is doing and for many years has done an unusual piece of work and on a very econom-ical basis. Increased endowment funds are imperatively needed for salary increases and physical requirements. It would be simple jus-tice to rally to Bangor's support in a generous way, and thus repay the debt the denomination owes this noble institution for its more than a century of splendid service.

Among the strong and independent institu-tions of Congregational planting in the New England area is Amherst, and today we are particularly grateful that this school trained for exalted service The Honorable Calvin Coolidge,—man of character, business sense, and high idealism—present President of the United States. Middlebury, a unique and up-standing institution of Pilgrim birth, also lo-cated in the New England field, has given to the nation Dr. Axton, chief among our army chaplains.

Missionary Training

In the Buckeye state is Oberlin College which has furnished one-sixth of all the Amer-ican Board missionaries in the foreign field today. Here also is Marietta that has given us General Charles G. Dawes, vigorous Vice-President, and Dr. Scott, chief chaplain of the American Navy. But the main work of the Foundation in Ohio has centered in Schauffler Missionary Training School, located in the heart of our great industrial area and dedicated to the work of training up women workers for the foreign groups. Many con-ferences with Schauffler's officials have been held with a view of encouraging the institu-tion in the proper development of its work. Cordial endorsement has been given to the movement now being carried on by the State Unions in co-operation with the Woman's Home Missionary Federation to provide the school with a much needed dormitory building. Schauffler has received through the Founda-tion apportionment, these past three or four years, upwards of $12,000.

Under the skilled leadership of President Paul F. Voelker, Olivet College has had a re-markable "come-back." The school was closed for a year, and all but abandoned. Mistakes of the past are now being corrected, endow-ment funds are being enlarged, and a college morale is being developed that promises per-manency for the future. One who is doubtful of the wisdom of maintaining the Christian colleges where tax supported schools have grown great, needs but to visit Michigan and Olivet to be convinced that the "Pilgrim Adventure" is not yet ended and that the work of training up Christian leaders in a distinc-tively Christian environment is still our task. Foundation officials, as representatives of the church, have been happy to aid in a small way the heroic struggle at Olivet.

Chicago Seminary

In the City of Chicago we have three theo-logical institutions—the Chicago Theological Seminary, the Union Theological College, and the Congregational Training School for Wo-men. Some of our people have had the temer-ity to suggest an amalgamation of the three under one board of trustees so as to avoid altogether any overlapping or duplication. While the spirit of "consolidation" is abroad among Congregationalists, the Chicago prob-lem may well have serious and earnest con-sideration at the hands of the denomination's educational agencies. But these institutions, as we have them today, are designed for dis-tinctly different types of service. The semi-nary has gone ahead in a really remarkable way these past two years. If doubt ever ex-isted concerning the wisdom of affiliated re-lations with the University of Chicago, that doubt has been completely dispelled. The ad-vantages of the arrangement altogether out-weigh its disadvantages. The new dormitories recently erected on the seminary campus and the new facilities about to be added by the university provide a center of training for our ministry that is attractive to the point of being termed ideal. College and training school are making substantial gains and are giving to the church correspondingly better and more far reaching service. The Founda-tion has aided these two schools in a small way with grants of money as funds were available.

Kansas Colleges

In Kansas we have two Congregational col-leges, and at the state conference two years ago one of the ministers spoke his enthusiastic endorsement of the two, combining schools and presidents in alliterative terms as "Washburn and Womer," and "Fairmount and Finlayson." The college with small purse and big worry is Fairmount, which has been running to ca-pacity for some time but it is serving a non-Congregational constituency. Because Fair-mount lacks adequate endowment, it has had unfavorable relations with accrediting agencies of the country. In the hope of making Fair-mount College the heart of a municipal uni-versity, a campaign was waged in Wichita this spring, but this proved unsuccessful. By a narrow margin the municipal university idea was rejected. Fairmount is, therefore, forced to go forward as usual in 1925-26, look-ing to one of four future possibilities, namely: (1) Increasing the endowment to approxi-mately a million dollars, (2) consolidating with Washburn College, (3) liquidating assets and establishing a foundation at the gates of the State University, or, (4) resubmitting the municipal university question with the hope of a more favorable result. Prior to the re-cent vote in Wichita, the Congregational Foundation for Education approved the mu-nicipal university idea, expressing the desire that in this move the ideals of the Christian college be preserved. The financial aid ex-tended to Fairmount through the Foundation during these recent years has been utterly in-adequate to the needs of the situation.

Northland, Redfield, and Pacific

Missionary aid to Wisconsin institutions, of which we have five, has been centered in Northland, the school of the open spaces around Lake Superior. Here, again, Founda-tion support has been meager and has had to be supplemented by the gifts of generous friends whom Dr. Brownell has found scat-tered throughout the country. The press of current needs has forced Northland to post-pone for the present the completion of the campaign for endowment and building expan-

sion. Yet the school is just closing its most successful year.

Redfield College in the Dakotas is the only one of our institutions that is peculiarly the child of the German congregations. The German churches give loyal support to Redfield and are proud of the fact that the school is making improvement in educational standards and physical equipment. Friends of the institution are determined to make Redfield a high class junior college and theological school.

Pacific University has had serious difficulties to overcome during recent years, but has shown recuperative powers under the fine leadership of Superintendent Harrison, Dr. Clarke, and other trustees of the institution. Current deficits have been covered and foundations have been laid for more permanent support for the institution. Recently Rev. John F. Dobbs, D.D., of Malden, Mass., has been called to the presidency and enters upon his new term of office with every prospect of success. The Foundation has partially matured a pledge of support to Pacific covering a period of three years.

Other Service

Space prevents mention of the determined efforts of Fargo and Kingfisher alumni to revive their institutions; discussion of the hopeful situation with reference to securing cooperative Baptist and Congregational support of Billings Polytechnic Institute, "the school of the open door"; report on the favorable outcome of the study of Piedmont College which was conducted under Foundation auspices; plea for Thorsby Institute that would aid in replacing the school's central building, recently destroyed by fire; and study of a score of other situations intensely interesting and worthy the attention of Congregationalists. Nor can pride in the developments at Beloit, or Carleton, or Grinnell, or Knox, or Drury, or Colorado, or Pomona, or a number of our other affiliated schools be voiced. The picture is defective and incomplete. But enough has been shown to make clear that we have an important church task that we must in good conscience perform.

During the short period which has elapsed since July 7, 1922, the date when the Foundation was established by vote of the Los Angeles Council, officers of the organization have used such resources as were available for forwarding the important denominational work committed to them. As intimated already, chief aid to the institutions of Congregational affiliation has been through the avenue of personal service. Members of the board have given much time to problems that have weighed heavily on the struggling institutions but have had to leave practically untouched the fruitful field of service to the more permanent and prominent colleges and seminaries.

If society reorganization is effected, the Foundation *idea* must live on in some form. The schools, strong and weak alike, deserve large support from church and church people. When once this is understood, the resources that four years ago were presumed to be at hand for support of our educational enterprise will come to the surface and bring to realization the dreams of the strong men who proposed that the Congregational Foundation for Education be established.

Chicago, Ill.,
June 1, 1925.

They were talking of a sunny visitor who had just departed and of her courage and cheerfulness amid so many trials, when the small boy added his comment, "Yes, I like her! She just goes over bumps as if her heart had rubber tires."—*Christian Register.*

Wilshire Boulevard Church, Los Angeles

By Chester Ferris

"That's the Wilshire Tower." There it stands, its shoulder forward boldly, at night illumined, surmounted by a cross which leads the eyes heavenward. For miles the throngs hurrying along that crowded inter-city boulevard must consider it. Day by day, night by night, none can escape its challenge.

Twenty-five years ago, no building so mean, so ugly, so contemptible as the churches in Los Angeles, said Dean MacCormack. In the downtown district, thirteen story business houses and palaces of pleasure continue to dominate, but in this broad area of fashionable homes, the cross of Christ crowns the Church of God supreme above all competing claims.

Audacity—their history spells it out. Our Los Angeles Extension Society was allured by the large unchurched field. Were they welcomed? Far from it; refused, combatted. Yet they came. Lots were purchased; Dr. Frank Dyer was secured to lead the daring enterpise, his salary, the expense of the project borne by the fellowship. No call to preach the gospel to the poor; a display of the riches of Jesus to the families of the well-to-do. In the theater of the Ambassador Hotel, where throngs come and go, a congregation was gathered, the church was organized. A few months ago, Dr. Charles Aked came from Kansas City to lift his voice in the Forum Theater and add his might to the pulpit leadership. In all the annals of church extension where can there be found so stupendous a material achievement? An enrollment of 550 names; wealth and ability enlisted, sufficient to erect an auditorium to seat 1,400, housed in a structure excelled for stability and beauty by none in this city of colossal ambitions; and all in four years! That is Congregational statesmanship, that is an effectual leadership which marks the heroes of the faith.

As from the first, the preaching has received the emphasis, so now the first unit is the house of worship and proclamation. Two later units are contemplated, the Frank Gunsaulus building and the parish house. Not that other departments have been forgotten, such as a Church School, the League of Youth, the Women's Society, the Brotherhood—all flourishing. And in the present structure, there is included a lobby, and large social hall and assembly room with ample kitchen; also pastor's study and church office, and a choir room. Of romantic interest also is a charming little marriage chapel at the right of the foyer, the donor being Mrs. M. M. Beeman. The material is concrete, with the exterior softened and warm in tone. The architecture predominantly Gothic, the other elements mingle. A chime of bells, the gift of Mrs. R. A. McCormick, will ring out the message of aspiration. The cost of the first unit is about $250,000, while the land held by the church is valued at a full $100,000. There is keen desire for the other units of the magnificent structure, that the social and educational ministry may soon be given this large neighborhood.

The auditorium abounds in serviceable excellences which are worthy of study. Its length, with a gallery over the foyer, demands a voice of range and distinctness. The outer sides of the two lines of pews are bordered with pillars, beyond which are aisles that afford quiet entrance for people passing forward. As one enters the door, the eye is held by the silver cross at the far end, pulpit chairs behind it, long choir seats on the sides of the spacious platform, with a pulpit at either side near the congregation. The walls are light hued, pews in mahogany, ceiling bright with mingled colorings, side windows in somewhat brown effe memorial windows signifying the Ascens lifted up in the front wall, and a rose win over the gallery. Over the transept at the ri is a pipe organ of sweet tones.

An unmistakable universalistic note is ev where. You see it in the names of the sa enrolled on the borders of the ceiling, which clude Darwin, Pasteur, Brooks, Gunsau Monica, with others ancient and modern. is found in the wise sayings engraved on walls: by Jefferson, Aked, Brooks, Cadm Dyer, Jordan. There is a Shakespeare win dedicated to Frederick Warde, actor; a tal to Peace. Emphatic is the devotion to Pilgrim spirit; a window to John Robins even a boulder on the lawn at the front symbolize Plymouth Rock; a score of repli of the Scrooby pews.

Services of occupation and dedication be May 24, and continued through June 21. first day began with an early morning h Communion service; and beside the two us meetings for worship, there was an orato service in the afternoon. On May 31, th was included for the afternoon a musical f tival, and "Saint Cecilia Mass," by the Pom College Choir. That evening there was an unv ing service: (a) The Frederick Warde Shak pearian Window; (b) Bronze Tablet to Day when War shall be no more and to Edward B. Rhodes and Capt. Wilfred Lew (c) Bronze Tablet to the First Five Hund Members.

June 7 was known as Dedication Sund with Dr. Jason Noble Pierce of Washingt preaching morning and evening. In the aft noon there was a dedication of the Civic P pit, the gift of the Optimist Club, Los Angel with an address by Dr. David Starr Jord

The day of dedication was June 9, a we day chosen that there might be participati by the widest fellowship. There was a la attendance of ministers and delegations fr over the state. At 3 P.M. a Service of Frie ship. "Adventures in Understanding" were pressed by Dr. W. A. Brown of the Method Ministerial Union; by Dean MacCorma Episcopal; by Dr. David Starr Jordan, by D tors Aked and Dyer, while the venerable Jam M. Campbell offered the closing prayer. The was a delightful dinner. In the evening, vis ing ministers moved in processional to places the platform; Dr. Pierce gave the sermon; a formal delication was made by the two pasto Dr. Kenngott, Superintendent of the Conferen visiting clergy, and the congregation.

A dedication of childhood and youth was served on June 14; with a dedication of t organ in the evening. The next Sunday w made a service of consecration: the consecr tion of members; reception of members a Communion service; a missionary offering Thanksgiving; and in the evening a sermon Dr. Aked.

Meanwhile parallel to the use of the chur building continues the public services, Sunday in the Ambassador Theater. At this centr point, about a mile from the church are a gre assemblage for the evangel, and which m continue to build up the organization. A pro lem worthy great powers of leadership is t transfer of the congregations in the tw theaters to the church edifice. A great buildin too, with yet a modest membership to man A vast neighborhood needing the ministrie only as yet slightly convinced of that need.

The Pastor Says: In the warfare for th conquest of truth the intellect must continuall consolidate its positions, preliminary to furth advance movements, by bringing the whole li up even with itself.—*John Andrew Holmes.*

Vital Questions for Congregationalists
To Come Before the National Council

More Emphasis on the Spiritual

have a growing conviction that the expres-
ial endeavors of Congregationalism have out-
the spiritual experience. In other words
good works have gone beyond the place
ere they are actuated by personal spiritual
erience. I believe that manipulation and
ead lift of institutional loyalty are the basis
nuch of our activity today,—using the term
nean the activity not only of the promoters
of those who respond, as well. In other
rds, it seems to me that we are trying to do
much of an objective nature for the amount
subjective spiritual experience which is cur-
t in our constituency.

Believing this, every question propounds it-
into a question of spiritual rather than
prudential import. What will bring men
personal experience with the Spirit of
d? Will this man as moderator or that prove
greater spiritual force? Will the representa-
n of women on the Council move the Council
the constituents to hunger and thirst after
nteousness? What words can Congregation-
ts speak which will cause a searching of
rt among the Congregationalists themselves,
the end that they may find Jesus? And so
se questions reframe themselves in my mind.

feel so surely that a revival of personal re-
ous experience is so essential that the speci-
adjustments of the machinery do not seem
terrific importance. But in so far as they
st be answered on their own merits I should
that whatever led towards simplification
uld in the end prove a clearer channel for
moving of the Spirit of God into the
rts of men.

May I refer to two questions specifically.
You ask, "What should Congregationalists
on public questions? For example, social
orm, interracial, international questions?" I
almost tempted to answer, "Nothing—in
sense of passing a resolution which pur-
ts to be something which it is not." Coun-
are inordinately fond of passing pronuncia-
ntos in the name of this constituency or
t, which pronunciamentos do not represent
opinions held by large sections of the con-
uency which is claimed to be spoken for.
ngregationalists are so divided upon these
estions that there can be no truly representa-
e utterances which espouse this or that at-
ude towards these vexed and dividing sub-
ts. The "Resolution" business is getting
y weak because it has been so loosely, not
say unmorally used.

"How can the energies of our laymen be
re largely utilized?" Again I find myself de-
edly in a negative attitude towards the im-
cations of this question. Instead of the word
tilized" I should substitute the word "manip-
ted." And if anything has tended towards
sterile heart of much present-day religion
is the manipulation of the laymen beyond the
lm of activity which rises from reaction to
rsonal experience of God in their hearts. And
ainst further manipulation, until there be
ch a revival amongst all of us that will make
ward movements the resultant of inner spir-
al dynamic, I should take my stand.

Denominationalism as a machine has, in my
nion, already gone beyond the limit of safety
relying upon prudential incentives for its
pport. The terrible need of the hour is to fill
t the form which we already have with the
irit. And this means personal religious ex-
rience of the subjective type,—feeling the
rstic Presence in our hearts.

You will not misunderstand, I am sure. I do not underestimate the part of religion which "good works" are. Nor do I underestimate the thrill which comes with a forward moving concern. Least of all do I impugn any of our devoted leaders—I respect them all.

But these are not substitutionary for the emotional element of mystical communion which we usually call personal religion. It is the lack of this personal religion which characterizes Protestant religion in America today. And it is the indispensability of this which to my mind stands across the way of all such considerations as those which you raise in your letter.

Rutland, Vt. EDWARD C. BOYNTON.

Continue *Congregationalist* as Separate Paper

The question of uniting the *Missionary Herald* and the *American Missionary* into one magazine, or uniting with *The Congregationalist* interests me greatly and after thoughtfully considering the matter would prefer to have the two missionary magazines united, continuing *The Congregationalist* a separate paper, as it is at presnt.

My mother loved *The Congregationalist* and was a constant subscriber and reader for many years, until she passed to the higher life in 1919, aged 95 years, 11 months, 20 days. And I look forward to the inspiration it never fails to bring, as it comes to my home week by week.

Most sincerely a friend to the best interests of all connected with the invaluable paper and its hosts of readers,

Holyoke, Mass. FLORENCE E. T. TOWNE.

The World Federation of Education Associations

Two thousand scholars from over 50 countries are about to assemble in Edinburgh to show how world peace and security can be reached in a far more effective way than by "preparedness." Were parliaments and local bodies or the world's capitalists to endow them with a tenth of the fabulous sums now devoted to war preparations, their work would soon reach the 5,000,000 teachers of the world and speedily change civilization. The misunderstandings, fear, and suspicions which breed wars would not be fomented by such history textbooks as German and French children are now studying, which give diametrically opposite stories of the origin of the World War. The vicious anti-Japanese propaganda of our yellow press and the war-scares everywhere would rapidly diminish. War, as scholars well know, is not an evil which is a biologic or economic necessity, but is a product of crooked thinking and false premises.

The World Federation of Education Associations had its origin in the World Conference held in 1923 in San Francisco attended by representatives from over 50 nations and called by the Committee on Foreign Relations appointed by the National Education Association in 1921. This had been preceded by various efforts toward international organization by European bodies and latest of all, by the action of the Netherlands Government at the suggestion of our government to call an official body for conference on education to meet at The Hague in September, 1914. Sixteen of the nations of Europe and Asia accepted the invitation, including all the great nations except Germany. On the day when the Conference should have opened, the German army had marched through Belgium and the world conflagration had begun to spread.

The federation will profit by the various preliminary steps that have led up to it and by the practical plan of work presented by the prize winner of the $25,000 prize offered by Mr. Raphael Herman of Washington for the best essay presenting an educational plan calculated to produce world peace. Dr. David Starr Jordan, it will be remembered, received this prize last January, and it was presented with great éclat at a notable public gathering. Dr. Jordan's plan was simple and consisted largely of outlining a large body of committees with suggestions as to how they were to carry out plans that could be adopted in every land with the necessary local emphases and modifications. It was an effort toward getting impartial truth presented where prejudice, tradition, and patriotic fervor have made for misunderstanding and rivalry. The Herman-Jordan plan will be presented to the biennial meeting of the Federation for incorporation into its plans.

Among the most interesting of the delegations will be that of thirty East Indian university men with Rabindranath Tagore, the eminent philosopher, teacher, and poet. Among the British notables will be the British Premier, Sir Michael Sadler of Oxford, the principals of the Glasgow and Edinburgh Universities, Lady Astor, H. G. Wells, and Patrick Geddes, biologist, architect, and perhaps the leading city planner of the world. He has brought geography and every science to bear on the human problem, beginning a generation ago by going to live with the whiskey-drinking, rough tenants of the slums near the Edinburgh castle, helping to transform them, rebuild or modify their dark, congested quarters, and doing such beneficent work that he was summoned to India to reorganize her cities.

Among the American delegates are President MacCracken of Vassar College and various other college presidents and superintendents of schools in great cities, Dr. Fannie Fern Andrews, Secretary of the American School Citizenship League, Miss Olive Jones, and other former presidents of the National Education Association. Dr. Arthur Dunn of Washington, D. C., will report progress on world civics. This will include the study of international contacts, of how far it is advisable to teach in elementary and higher education about World Courts, the League of Nations, etc.; how far literature and art may be of universal application, how geography should be taught to make different races interested in each other and how radio, victrola, and aeronautics may assist.

One of the most important sections of the biennial will be that on international relations and this will be discussed in relation to the teacher. The most important work of all will be the drafting of a permanent constitution and determining the policy of the Federation. The presiding officer will be Supt. Augustus O. Thomas of Maine. It is probable that American ideas will play a large part in fixing the chief outlines that this great influential body will follow. Its influence on Oriental as well as Occidental policies will be profound. Two of the ablest of its members are President Kuo of the Southeastern University, Nanking, and Dr. M. Sawayanagi of Tokio.

LUCIA AMES MEAD.

Anybody can be old and happy if he once learns the secret that happiness is not a matter of age but a state of mind. Enjoy things as they are.—*Chauncey M. Depew.*

OUR INVALID PARISH

Winfred Rhoades
Pastor

The Way Out

"Oh, forget it!" says one glib adviser. "Well, don't worry!" jauntily says another. But what can be disposed of so easily by his mentors, is a different matter for the sufferer. It is a burden on his soul, or a grievous unsolved problem through which he cannot see his way.

Forgetting, whether by any act of will or by plunging into excitements, is not the thing that is needed. Very frequently it only gives the unpleasant and perplexing things of life a chance to fester in the depths of the mind, as a forgotten sliver may fester in the flesh, and in time produce surprising and disastrous results. For to put a thought out of consciousness is not to put it out of mind.

If problems can be solved, then the occasion for worry has been removed. But if that cannot be done—if, on the contrary, a long uncertainty must be faced there is still a way out. You can get free from worry by lifting your mind and soul to a plane on which they will not be troubled by whatever life can bring. Worry is a state of mind.

In order to endure what we must, day by day, and to endure with triumphant spirit, we need to do more than believe in God. We need to practice the presence of God, to use again Brother Lawrence's memorable phrase. We need to bring ourselves to a realization of the fact that we live in God's surrounding and enfolding presence; we need to link up our lives, our fortunes, with the eternal life and fortune.

If you would cultivate this realization, set aside special times for giving your spirit deliberately and definitely to the seeking of personal relations with God's Spirit. Taking a time when you can be alone by yourself and free from interruptions, relax both body and mind. Assume, for this, a position of repose. A good way is to lie down on your back. Even though you have only five minutes, get rid, for those minutes, of the idea of hurry and give yourself over to the feeling of leisure. Relax all your tenseness. And then fill your mind with the thought that God is not far off: His Spirit is round about you.

It may help if you put the thought into words. Take some of the great sayings of the Bible, and say them over to yourself slowly and thoughtfully, changing an occasional word in order to make them entirely your own, and bringing the sublime thoughts together into brief sentences. I mean, make such sentences as these: The eternal God is my dwelling place, and underneath are the Everlasting Arms. . . . In him I live and move and have my being. . . . His grace is sufficient for me, for His power is made perfect in weakness; and I have given to Him my weakness, for whatever He will have, and whatever He will do. . . . My God is able to supply my every need. . . . I can do all things in Him that strengtheneth me. . . . I want to be filled with the peace of God that passeth all understanding, and with the joy of the Lord Jesus who was made perfect through suffering.

When you keep such thoughts in your conscious mind, and buried deep in your subconscious mind, not only in those chosen moments of quiet and repose but all through the day as you are at your varied tasks and in your differing situations, then, behold! fear and worry take their departure, and you find your life filled with a new peace and wondrous joy.

Closet and Altar

SOME MEANINGS OF ADVERSITY

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. 4: 17.

Whatever other functions pain may have, one is that it serves to fix attention. . . . We shall never grasp some of God's dealings with us unless we class them with that call of pain. Sometimes it were cruel to let us sleep; sometimes the only kindness is to wake us. And there are sorrows and failures and bitter disappointments which we can never hope to understand, until we realize they are God's stratagems to fix our attention on the things which matter.—*G. H. Morrison.*

If with sore affliction
Thou in love chastise
Pour thy benediction
On the sacrifice;
Then upon the altar
Freely offered up,
Though the flesh may falter
Faith shall drink the cup.

When in dust and ashes
To the grave I sink,
While heaven's glory flashes
O'er the shelving brink,
On thy truth relying
Through that mortal strife,
Lord, receive me, dying,
To eternal life. —*John Bowring.*

The simplest and most obvious use of sorrow is to remind us of God. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of breathing till obstruction makes it felt. We are not aware of the possession of a heart till some disease, some sudden joy or sorrow, rouses it into extraordinary action. And we are not conscious of the mighty cravings of our half-divine humanity; we are not aware of the God within us, till some chasm yawns which must be filled, or till the rending asunder of our affections forces us to become fearfully conscious of a need.—*Frederick W. Robertson.*

Some things can only be got at by fire. There are depths in our consciousness that nothing can sound but pain, anguish, bitterness, sorrow. And these are not all bad; sometimes pain works its way down to our better nature, touches into gracious activity our noblest impulses, and evokes from our dumb lips the noblest prayer. Sometimes we see farther through our tears than through our laughter.—*Joseph Parker.*

We give thee thanks, Almighty God, for the bread of the body that perisheth, and we beseech thee to give us that bread by which man's higher life is fed, that we, laying hold of the life that never dies, may thereby be fitted for the troubles and burdens of this life, and look forward with joy to the higher and better life. So may we live in constant childlike trust in thee, as to believe, though we behold it not, that the end of all things is divine, and to catch the music to which this world is set by thee. Lead thou us from the lower life to the better life, that little things may lose their power to vex us, and in the midst of the troubles of this life, we may have the peace of God that passeth all understanding. Of thy loving-kindness and tender mercy hear us, through Jesus Christ our Lord. Amen.

George Dawson.

CHRISTIAN ENDEAVOR

The Way of Christ in Race Relatio

Comment on the Prayer Meeting Topic for July 26-August 1

BY HARRY THOMAS STOCK

Topic: The Progress and Achievements the Negro in America. Ps. 40: 1-5; Pr 22: 29.

1. In 1910 the Negro constituted about o seventh of the working population of Ameri How much of the hardest and most essent work is done by our black brothers?

2. One of the most apparent signs of pr ress is that which shows itself in more c for health conditions on the part of Negroes themselves. Hospitals are increasi young women are being trained as nurses, a Negro "quack" doctors are being replaced well-educated physicians.

3. A sign not only of material prosperi but of better moral conditions is the incre ing number of homes owned by Negroes b North and South.

4. "In community life and citizenship, N groes have made four steps in progress. Th have learned to develop effective organizatio of their own. They have grown rapidly community consciousness and consciousness social responsibility."—*G. E. Haynes.*

5. The Negro has always expressed his ligious life in song and in church membersh White people have often made fun of the N gro songs which seem somewhat weird a exuberant. But they express a real joy a trust in God which many white Christians la

6. There is a great change in the type ministers the Negroes are developing. The are hundreds of well-trained Negro ministe who measure up well with their white co rades. Certain large Negro churches carry as complete a round of church activities their white neighbors.

7. What the Negro wants is indicated the following extracts from *The Trend of t Races*, by George E. Haynes:

a. They have a yearning for educati which has not been satisfied.

b. They want to work and to hold th jobs on the same terms as other peop For equal work done they want to ceive equal pay with white men.

c. They desire a chance to play. Th are a happy people. This means go homes, some of the luxuries of life, go public opportunities for recreation.

d. They want a chance to vote and participate in government. In Chica one of the new municipal judges is Negro.

e. They want justice in a law court. Th want the same chance for a fair tri that a white man could get.

8. A most interesting meeting may be h by assigning in advance to various members the society parts of the *Survey Graphic* f March, 1925. Be sure to have some one t the story contained in the article by Dr. W E. B. DuBois, "The Black Man Brings H Gifts."

9. What can we do to help the Negro a vance further? Do we want him to have t same chance that we have in school, in bu ness, in a profession, in politics?

10. Discuss frankly: A public school o tained permission to use the swimming pool an athletic association for honor pupils. T association later refused to let a Negro b (one of these honor pupils) use the po Thereupon the white boys said, "George is o of us; if he doesn't swim, nobody swims Which was right?

The Congregationalist's Bible Class

The Council at Jerusalem

Comment on the International Uniform Sunday School Lesson for July 26
Acts 15: 1-11

The quibbler and heresy hunter began their rk at a very early stage in the life of the ristian Church and their trail has followed ough all its course like the vultures that vel in the path of civilization. Wherever a at and good work has been accomplished stickler for doctrine and form almost in- iably appears holding everything up to the t of his narrow ideas. Have converts been otized in the approved manner? Have they ctly the right conception of the atonement? ve they been scrutinized and search-lighted ore being admitted to the church—in an ndred and one ways the petty theologians l formalists ignore the glorious work of e and grace and establish new barriers to ritual progress. If these words be considered strong, if anybody doubt their truth, let n examine the history of the Christian urch in the light of this particular lesson.

A mighty work had been going on at Antioch l in the regions beyond. The apostles had oclaimed the Gospel as the power of God to salvation, and men had believed and had nd in their own hearts the witness to the perience of the new life in Christ. Surely t should have filled any normal person with , but certain people came down from Judea, ose religion consisted largely in form and nvention, and they immediately criticized this eat experience according to their small prej- ces. "Except ye be circumcised after the stom of Moses," they said, "ye cannot be ed." The sadness of this business was not rely its ignorance and narrowness but its esumption. That is always the trouble with norance and narrowness, they presume too ch. Surely Jesus was right in teaching that nility is the gateway to truth and the right ion and attitude. What right had these daizers to say who could be saved and who uld not be saved? Above all, how could they esume to limit salvation? But before we ndemn this too hastily, let us remember the ormous company of people who have followed em in this practice all through history and o are doing the same thing today.

What was to be done about the situation? was decided that Paul and Barnabas should up to Jerusalem and should consult the ostles and elders about the matter. The con- ation that had appeared at Antioch was mani- t also in this council. There were Pharisees o were sticklers for the details of the law of oses and who apparently found it impossible conceive the glory of the religion of the irit and the nature of the freedom that is Christ. Peter, who seemed to be himself at nes something of a Judaizer, spoke out very ainly and unequivocally upon this occasion. ry clearly and in the language that Paul nself might have used he put salvation for th Jew and Gentile upon the basis of the ace of the Lord Jesus. Where else can sal- tion be based? How difficult, however, it is r people to see that salvation is of the free ace of God! How hard it is to free the urch, in practice at least, from the idea that eeds, rituals, and forms are of primary im- rtance! This, of course, may be of great im- rtance as expressions of the Christian life, but surely we ought to be careful not to put secondary things in the place of the one great foundation and source of salvation and Christian life. The teachings of this lesson would revolutionize the life of the church in many ways if people would dare frankly to receive them and apply them.

At present Dr. Fosdick and others who share his outlook and opinions are being denounced in various quarters because of their refusal to regard the form of baptism as essential to Christian fellowship and church membership. We have no wish to enter into a controversy that primarily concerns our Baptist brethren but many people will find it impossible to see in such a question anything inherently different from the issue that these men from Jerusalem raised when they sought to make circumcision essential for Christian discipleship.

Is it not time that Christians everywhere began to get as far as possible from such emphasis upon forms and symbols as tends to obscure the living realities of truth and experience? Surely the only value of forms and symbols is in making the essential truths and experiences more real.

Church Union Coming

By Frederick L. Fagley

When the National Council meets at Washington, D. C., on Oct. 20, it will have before it the proposal to accept into its membership the representatives of the Evangelical Protestant Churches of America. If the Council votes to accept these representatives the churches of the Evangelical Protestant Church of North America will become to all intents and purposes Congregational churches in good and regular standing. The Executive Committee of the National Council has unanimously voted to recommend that this union take place and there is no prospect but what the vote will be unanimous.

This union of churches will be unique in American church history, for in entering the union neither body gives up anything it now possesses either in doctrine, practice, or worship, for each will retain in the local congregations the same freedom of belief and worship that they each have enjoyed in the years gone by. But each body will have the wider fellowship of the entire united body and each will draw from this larger fellowship inspiration and help in all the various lines of church work.

Dr. Carl A. Voss, pastor of the Smithfield Evangelical Protestant Church, of Pittsburgh, Pa., and one of the prime movers in bringing about the union, says that "Our churches, as non-creedal churches have been intent on safeguarding the self-government of the congregations and the freedom of their people in matters of faith and conscience. It is a matter of great satisfaction that our churches can avail themselves of the privilege of choosing their affiliations voluntarily and intelligently rather than being forced in association they did not desire."

This union will be the more easy because of the nature of the Congregational church fellowship.

Congregationalism in its historic development is co-extensive with the sincerest endeavors during the past three centuries for a higher culture and a nobler civilization on American soil. So successful have been the efforts of the leaders of these churches that the National Council is now composed of almost 6,000 congregations with approximately 800,000 souls to whom the Gospel is being preached in 22 languages. Ten theological schools and 40 colleges and seminaries, including some of the largest and most successful, are educating the young people and imbuing them with a keener sense of responsibility toward the church, the nation, and humanity. On the other hand, organized boards seek to promote religious life among all classes by building new churches, strengthening weakened ones, assisting congregations to pay their ministers adequate salaries, pensioning those who have become infirm, and functioning among the young and old by issuing publications of recognized standing.

The spirit of Congregationalism, like that of the Evangelical Protestant Churches, is not one of domination, but rather co-operation. Emphasizing independence of each congregation and holding sacred its rights of self-government, Congregationalism grants freedom in the choice of ministers and liberty in the development of religious views, but at the same time offers unbounded opportunities for mutual counsel and united service. The word Congregational is explanatory of its method of organization. It has no bishop like the Episcopal Church, no controlling presbytery like the Presbyterian Church, no dictatorial law-making body like the churches with synodical organizations, but at all times recognizes the individual congregation as the supreme body in authority. Eager to maintain these traditions, the congregations when united in associations, conferences, or even the National Council, never pass resolutions except in the spirit of advisory recommendations. Having within its circles groups of varied traditions, we find conservatives and liberals working harmoniously for the general good. Tolerant, free, truth-seeking, but with evangelical fervor they labor together for the establishment of the Kingdom of God.

Dr. Charles E. Burton, the General Secretary of the National Council, in speaking of the proposed union, says:

There are about 10,000 communicants in the Evangelical Protestant Churches, which are located in two centers, for the most part, namely, Pittsburgh and vicinity, and Cincinnati and vicinity. It happens that in both of these regions Congregational churches have been few. These churches will add strength to the Congregational body. They will bring an enrichment of life in their thought and religious devotion. Moreover, there is cheer and inspiration connected with the simple fact that another group has chosen to be a part of our free association of Congregational Churches. Incidentally, this denomination has chosen a step which might well serve as an example. There are many small denominations which might seek organic unity with some larger body of similar polity. This can be done in a way which will surrender no part of the values of past history and life but which will add much through the wider association. Why should not many another small denomination retain its own name and at the same time attach to it the name of another, thus finding its larger self in giving itself to wider fellowship?

To Port

By G. Harrison Riley

Though seas run high, my barque be frail,
Uncharted seas serene I sail.
I cannot see the harbor where
The water smooth, the sky so fair
Is waiting overseas for me,
Yet well I know that it must be.

Headwinds and storms are as a test
To prove the sailor's very best;
So on I sail by Faith upheld,
By mighty force of Faith impelled,
Though seas run high, my barque be frail,
Uncharted seas secure I sail.

AMONG THE NEW BOOKS

Biography and Autobiography

WOODROW WILSON, by WILLIAM ALLEN WHITE (Houghton Mifflin. $5.00). Mr. White has written an entertaining book which has the serious purpose of presenting a frank and impartial appraisal of Woodrow Wilson, "the man, his times, and his task." Probably the book has been written and is being read too near to the lifetime of Mr. Wilson fully to satisfy most readers. Those who idealize him as an infallible superman will not enjoy the numerous passages which record his faults, his mistakes, and his failures. His enemies are not likely to applaud the pages, which are many, that present Woodrow Wilson as a man of so much ability, so many virtues, such high ideals, and such personal charm that, if one takes it all in as literal truth, one does so with a sense of awe. Men have hated and idealized that mixed and amazing personality too intensely and too blindly to appraise him fairly in this generation.

Mr. White admits that, influenced by those who praised Mr. Wilson most, he has presented him personally in a more favorable light than he could have done had he followed his own personal impressions of the man. But Mr. White has made a valuable contribution as a reporter of facts—by no means a complete record, but a broadly illuminating one.

It is significant that he finds so much to say both for and against Mr. Wilson, and that out of it all he raises a figure that stands as an interpreter of government, a crusader for progress, and a spokesman of humanity's longing for justice and international peace.

He does not say it, but Mr. White helps us to see that after a man has passed away we do well to note his faults only to understand his failures and to avoid them in ourselves; and that we do well to exalt his virtues and his contribution to the advancement of mankind, for the purpose of conserving the gains which the man has achieved in vision and in progress.

REMEMBRANCE OF THINGS PAST, by JOHN R. HOWARD (Crowell. $3.25). Here is a book that in addition to its inherent appeal will have peculiar interest for the Congregational constituency. The story of a veteran editor and publisher, who was intimately associated with Henry Ward Beecher, it contains much authentic light and revealing anecdote concerning the great preacher and the background of his ministry and career.

Born in Brooklyn, in the days before the Civil War—in 1837, to be exact—the author's memories cover a period of over four score years of amazing changes and developments and most interesting contacts. His father was one of the chief founders of Plymouth Church, and relations with the Beechers, both Henry and Harriet Beecher Stowe, were intimate apart from the publishing relationship of later years. The author was also closely associated with General Fremont, and has much interesting comment upon that soldier and Presidential candidate. He served as Fremont's aide and vigorously defends the military and administrative prestige of his chief.

We commend this volume for summer reading. Its 400 pages will afford their greatest delight if read leisurely and re-read at random. It is the sort of book that one can pick up and open at any page only to become immediately attracted, and it is as instructive for its naïve picture of a period that it is becoming increasingly hard to visualize as for its enchanting glimpses of notable personalities.

MY DUEL WITH THE VATICAN, by ALFRED LOISY. Authorized translation by RICHARD WILSON BOYNTON (Dutton. $3.00). Alfred Loisy's name is permanently added to the list of those who have attained distinction in the battle with ecclesiastical intolerance. The significance of this *Autobiography of a Catholic Modernist*, which first appeared in France in 1913, is, as the translator indicates, not merely in its relation to the Roman Catholic Church, but in relation to the struggle everywhere between religious freedom and intolerant authority. The bigoted and narrow fundamentalism that makes illegal the teaching of evolution in Tennessee, Protestant though it profess to be, is not inherently different from the Roman intolerance and persecution that drove an honest and high-minded scholar like Loisy beyond the pale. The question primarily is not that of Loisy's views, but of his character as man and scholar, and of his freedom. He loved and reverenced all that was good in the church that drove him out.

In his duel with the Vatican Loisy temporarily lost. In fact the Roman hierarchy seems in the ascendancy now in many lands and Roman Fundamentalism seems to have all the power of Protestant Fundamentalism reinforced by the power of unity of organization and ability to enforce its decrees. But the duel has not ended. Loisy's struggle will not be in vain, any more than the struggles of others whom Rome has striven to suppress. If Protestants could only be made to see the folly of fighting Roman assumptions of authority and Roman intolerance by Protestant intolerance, and could adequately champion the full freedom of scholarship and inquiry in religion we should be a great deal nearer the triumph of simple goodness and the sincere love of truth.

Critical discussion of Loisy's opinions is not possible here, but one must pay a tribute to the man himself. He appears as a man of simple candor and dignity, with the courage and honesty of the scholar, rather than the vindictiveness of the rebel, or the undue assurance of the extreme individualist. He has at once the modesty and the boldness of the man whose deepest quest is truth. His autobiography will be recognized as a book of permanent value.

Books of Self-Revelation

WHY I AM A SPIRITUAL VAGABOND, by THOMAS L. MASSON (Century Co. $2.00). The humorist is oftentimes found to be a man of intense religious spirit. *Life* has seemed at times one of the most truly religious papers in America, and particularly was this true during the many years that Thomas L. Masson was its editor. Latterly Mr. Masson has been an editor of the *Saturday Evening Post*. It is a significant and hopeful sign that a man whose place has been so important in journalism should be moved to write a book so wholly dominated by religious interest and experience as this of Mr. Masson's.

Basil King in discussing Mr. Masson's book in the New York *Post* has remarked that there is a slight lack of correspondence between the title and the contents. He points out that spiritually the author is anything but a vagabond, that in reality, far from being a wanderer or irregular, Mr. Masson has a very explic experience and definite ideas and that he know exactly where he is going, and cares very muc about it.

Mr. Masson probably describes himself as "vagabond," because he feels that the individu ality of his views and experiences marks hi as a sort of irregular. But this overemphasi on "vagabondage" seems to us a weakne rather than a strength. It manifests itself i a rather artificial bit of by-play in which th author is represented as writing on behalf the "Committee for America" the "Society Spiritual Vagabonds," and it gives an unfavo able impression at the outset that fortunatel is in contrast with the solid value of the boo When one finds an author announcing that hi book "is not for mollycoddles, cowards, inte lectuals, or egoists," he is apt to expect some thing flamboyant and self-conceited rather tha a record of quiet conviction and of the attain ment of peace. Conventional, dead-level, tru to-type experience is the sure sign of stagnatio in religion. Vital religious experience is a ways dynamic. We welcome such books a Mr. Masson's. Spiritual "vagabondage" of thi sort has a symbolic, as well as an inherent value.

UNMAILED LETTERS, by JOSEPH H. ODEL (Dutton. $2.50). When Dr. Odell attained con siderable popular fame by his much-quote article in the *Atlantic Monthly* during the wa entitled *Peter Sat by the Fire Warming Him self*, he was already known to a more intimat circle as an essayist of marked individualit and literary skill. These *Unmailed Letter* have a peculiarly personal aspect. At least the reveal the author's personality in many judg ments and relationships. Men, books, events settled convictions, and impressions of th moment, are all discussed in the leisurely an unconventional way that one would expect i good letters. It is a book to be read in muc the spirit and manner in which it has bee written, and its value will be appreciated b those who recognize that good judgment an the right attitude toward life are develope most surely by contact with those whose judg ment and attitude are sound.

A YEAR OF PROPHESYING, by H. G. WELL (Macmillan. $2.00). Fifty-five articles on cur rent events, questions of the day, and othe matters, representing a year of journalisti writing by Mr. Wells. Strange to say the nov elist-historian whose readiness and versatilit have seemed unlimited, has been somewha stumped by this journalistic stunt. "I ha never realized before," he says, "the tremendou hardship of periodicity." In the concludin article, which Mr. Wells suggests may be re garded as a preface, will be found some inter esting criticism of the present and of Mr. Wells own literary product. No preacher ever em phasized more the transitoriness of life and th hope of a better world. Incidentally Mr. Well abandons his year of journalism with the re flection that if there is anything worse tha periodic journalism "it must be preaching an having to go into a pulpit with half an hour' supply of uplift fresh and punctual every Sunday."

Any book mentioned in these columns may b obtained through the Pilgrim Press Book Stores Boston or Chicago.

Essays and Fiction

AYS IN THE ROMANTIC POETS, by SOLO-RANCIS GINGERICH (Macmillan. $2.25). ngerich is Associate Professor of English University of Michigan. In this volume says on Coleridge, Wordsworth, Shelley, yron, with an excellent introduction in the author discusses the nature of the oet and his function in expressing truth. o defines the terms necessarily used in ing the philosophical tendencies in the studied. Much the greater part of the is devoted to Coleridge and Wordsworth, ne entire work is characterized by the that comes only from mastery of the and power of sympathetic interpretation.

ND PAT, by ANSLEY BAKER BLADES ford Co.). Reflections upon state and from an anti-stand-pat point of view. chapters on *Politics, The Public Press, usiness, The Social Gospel*, etc., we like nat on *The Hierarchy*. It is an effective ent of the problem of the church, and will be wide agreement with the author's ent that "the greatest question for the tant Church to solve today is how to sh an effective organization and at the time eliminate the evils of the stand-pat chy."

GREAT GATSBY, by F. SCOTT FITZGERALD oners). While creating the character of y, Mr. Fitzgerald has done something than portray a character that will in-ly remain in the mind of his readers. He with a few deft strokes, also presented pleasure-loving people in a most un- revealing light. "They were careless —they smashed up things and creatures hen retreated back into their money or vast carelessness—and let other people up the mess they had made." About such and those others who attended, in droves, ay parties of a spender like Gatsby but whom none could be found to attend neral, this book is written. From them out the figure of Gatsby. He is a man nably wealthy from ill-gotten wealth, who ains at bizarre parties hordes of people, of whom do not even know him, who has about himself a tale of family and educa-vhen he is really the son of shiftless farm But whatever else he lacked he had nation. This creates for him a wonderful ace of which one of the daughters of the ss rich is the central figure. It seems nly real thing in the fantastic events lead to the final tragedy of the story. sual Mr. Fitzgerald has written exceed-well about people it hardly seems worth ng about at all.

ST YEAR'S NEST, by DOROTHY A. BECKETT ELL (Appleton. $2.00). That youth will to youth and that a barrier of years can be overcome are the conclusions reached is well-written novel in which the author sses the marriage of a woman with a man y years younger than herself. Youth as-itself when the man falls in love with ife's daughter and this creates an unlovely tion which is handled with frankness and unpleasant realism, but which has a what wholesome ending.

E SKYROCKET, by ADELA ROGERS ST. S (Cosmopolitan). This is a novel of wood and its heroine is a star in the world. A most extraordinary world it the inhabitants are half as stupid, as ex-gant, as showy, and as egotistical as the or portrays them.

E NINTH OF NOVEMBER, by BERNARD KEL-ANN (McBride Co. $2.50). This transla-of a book by an able German author leaves s readers a remarkable impression of Ber-lin during the last of the war. Its style is a disjointed, staccato flashing of a series of pictures, admirably adapted to show as the author wishes whole series of events and persons marching forward during those awful days. Horror and pity for the common people of Germany accompany the reading.

THE COBWEB, by MARGARETTA TUTTLE (Little, Brown. $2.00). The author of this book, herself the daughter of an editor, has given us the daughter of an editor as the heroine of her story and the editor himself as one of the principal figures in it. These and a young woman reporter are much more alive than the other folk in the tale which will be found interesting but not of unusual merit.

CHOICE, by CHARLES GUERNON (Lippincott. $2.00). The title of this book suggests the importance of decision. It is somewhat surprising to find that the characters in it seem rather to drift or be driven. However, Mr. Guernon knows how to tell a story. Helen, the heroine, leaves home to study music in Italy because she finds she is about to become a mother. She also lives for a time in the Latin Quarter of Paris and marries an English lord. Experiences in these environments are described in an interesting way.

THE MYSTERY OF REDMARSH FARM, by ARCHIBALD MARSHALL (Dodd, Mead. $2.00). The mystery of this story centers about the disappearance of a child. But for most readers who love mystery stories it will be found much too long and to move much too slowly. The author is a novelist of distinction whose work may be commended to those who still take time to read novels of substantial length.

THE SLEEPER OF THE MOONLIT RANGES, by EDISON MARSHALL (Cosmopolitan. $2.00). The lure of Alaska and adventuring are well exemplified in this book and make the reader almost forget the peculiar unconvincing plot about which the story is woven. Two men in love with one girl and the testing of their manhood by the frozen Northland, by contact with the Indians and by their experiences during the eruption of a volcanic peak in Alentian Range form the basis of the story.

Historical Studies

THE NINETEENTH OF APRIL, 1775, by HAROLD MURDOCK (Houghton Mifflin. $2.00). It is unfortunate that this volume was not reviewed prior to the recent celebration at Lexington and Concord of the 150th anniversary of the events which it discusses. It is, however, a book of permanent historic value consisting of three chapters: (1) Historic Doubts on the Battle at Lexington, (2) The British at Concord, and (3) Earl Percy's Retreat at Charlestown. The first two chapters were read before the Massachusetts Historical Society in 1916 and 1922 respectively, and the third before the Colonial Society in 1921. The volume is beautifully produced and finely illustrated.

THE CONQUEST OF THE SOUTHWEST, by ELTON RAYMOND SHAW (Shaw Pub. Co., Berwyn, Ill. $1.50). This book discusses the charges that the colonization of Texas and the revolution against Mexico were the results of a movement to increase slave territory. The question hinges largely on the actions and motives of President Andrew Jackson, and the author's conclusion is that Jackson, though utterly unscrupulous in pursuing his ends, was in fact moved by the desire for expansion and the fear of European influence in seeking the annexation of Texas and not by the purpose of extending slave territory. But is it not possible that Jackson's motives were mixed, and included the latter? The author gives a survey of views pro and con and adds to his work a useful bibliography.

Books for Boys and Girls

LITTLE AUNT EMMIE, by ALICE E. ALLEN (Lippincott. $1.75). Only the title of this book prevents it appealing as much to boys as to girls, for while "Little Aunt Emmie" will delight the hearts of girls her nephew "David" measures up to a boy's requirements in a hero. Their life and adventures in the Adirondack mountains and the Indian legends which become a part of the story itself make it a book alive with interest for imaginative children. An unusually good book for children of from eight to fourteen years.

TOUCHDOWNS, by LAWRENCE PERRY (Scribners. $1.75). A reprint of a series of football stories which seem to have attained a very wide reading.

STORMIE THE DOG STEALER, by ROBERT F. SCHULKERS (Appleton. $1.75). Another of the books in which "Seckatary Hawkins" and his boys' club figure. The disappearance of the dogs of the neighborhood makes a mystery the solving of which is attractive for boys.

BASES FULL, by RALPH HENRY BARBOUR (Appleton. $1.75). A capital boys' story of boarding school life and sports. Three boys, who call themselves the "Triumvirate," join forces and some interesting exploits result. Baseball excitement runs through the story and the disappearance of the father of one of the boys is a mystery.

THE WHITE GIANT AND THE BLACK GIANT, by ANNIE W. FRANCHOT (Dutton. $2.00). An attractive book for little children with quite enchanting illustrations by James Gamble.

TOM OF PEACE VALLEY, by JOHN F. CASE (Lippincott. $1.50). The author who is the Editor of the *Missouri Ruralist* has dedicated this book to "The Farm Boys of America" and surely no one else could make a contest in the growing of corn of quite such absorbing interest. No farm boy, or any other boy, could help but be intrigued by the adventures he has woven about it. The book doesn't get off to a flying start but after the first few pages the interest never lags.

ANN OF SEA CREST HIGH, by ISABEL HORNBROOK (David McKay Co.). A lively story of high school life in which Ann is a leading spirit. There are some thrilling adventures on sea and land. The Halifax explosion disaster comes into the story, and some of the incidents are in and around Gloucester, Mass. A wholesome, interesting story for older boys and girls.

Children in Mission Lands

LITTLE CHILDREN OF MISSION LANDS, by MARY ENTWISTLE (Doran. $1.75). The author of this charming collection of tales for young children has previously written many stories for the missionary education of children, some of which reappear in this volume, along with many new ones. The primary leader will here find stories with which to introduce her hearers to the children of all the world. The stories are grouped in three parts: Babies of East and West, Babies of North and South, and Island Babies. Miss Entwistle has woven a multitude of interesting facts about the lives of these far-away children into stories that will both delight and instruct her readers, or those who listen to the tales as told. This is one of the best books of its type we have seen for home reading or class work.

THE LOST TREASURE OF UMDILLA, by ANNIE M. BARNES (Revell. $1.50). Mollie and Billy are taken by their father, a missionary secretary, on a trip to Africa. What they see there decides Molly to become a missionary herself. The story has a dark background of primitive savagery and degradation which is made the basis for the missionary appeal.

WITH THE CHILDREN

When Patsy Came to Camp

By Daisy D. Stephenson

PART II

While Connie tearfully searched for her treasured wrist watch, Judy and Pinky quarreled as usual while on a botanical stroll up the creek. Judy turned her ankle and started a rock slide, doing a Humpty-Dumpty that resulted in a skinned nose and ditto feelings. Cherry Bounce groaned with the jumping toothache, looking so depressing with her bandaged jaw that the Angel was busy ministering and comforting.

The girls took the responsibility of supper, which was no merrymaking whatever. Judy slopped hot grease over her right hand and was adorned with a bandage similar to Cherry's. Jane, head cook, elected an easy repast of beans and cold salmon, though every one knew Pinky loathed salmon; but, as Judy coldly hinted, it would do Pinky no harm to diet overnight.

"I feel so queer," sighed Eve as they gathered listlessly about the improvised table under the trees. "Maybe it's a premonition, or maybe I'm sort of homesick. Ooh, the vile thing!" she shrieked, jiggled the table, and spilled hot tea on Judy's remaining good hand, as a queer spider dropped from the ozone into her beans.

"I'd thank you to control yourself a little when you're sitting next a cripple!" flamed Judy, nursing her new wound. "I wish I'd never come to camp! I wish—"

"Hello, everybody! Anything left for a hungry hobo?" The clear, gay voice worked like a charm on the sick and sad. Up sprang the campers *en masse*, and with squeaks of surprise and affectionate outbursts welcomed the newcomer with acclamation.

"Patsy Price! You're an answer to prayer!"

"Patsy de-ear, where did you drop from?"

"You didn't come on the morning train, darling?"

"What a perfectly stunning blue suit. Made it yourself, of course!"

All these exclamations and interrogations were powerless to eclipse Patsy, who hugged them severally and collectively, beaming on them with her happy smile, blue eyes seeing everything and everybody at its best as usual.

"What a heavenly place to camp! You lucky things, to have it two weeks ahead of me. No, I didn't ride the rails. I motored up, if you please! The loveliest thing happened, proving Friday the thirteenth is all silly superstition." Patsy had said this while greeting the Angel and then Cherry Bounce, who had forgotten her acrobatic tooth at sight of her old favorite.

"Beans!" Patsy glowed over her plate as though it had been filled with caviar or even ambrosia. "And I just know Jane made these popovers."

Jane tried not to look prideful. "You taught me, but mine don't pop like yours."

"They're perfect," and Patsy buttered another while the rest hung on her every motion. "But I was telling you how I happened to motor up instead of lassoing that sunrise train tomorrow. One of our nicest neighbors happened to mention that her nephew was coming to take her up Storm Canyon to a ranch, and in about five seconds I was as excited as a pinwheel. I knew the Double B ranch must be close neighbor to Amadahi Camp. And when young Mr. Jarboe came, he insisted that I flivver along with them—what's the matter?"

A sort of villain's "Ha!" had escaped the Infants, and all the rest reflected their feelings silently but plainly. Only Patsy could have gleaned details from the chorus of disgusted enlightenment; but far from being dejected over the facts as set forth baldly, she appeared still more radiant.

"Oh, that's all in the past!" she assured them. "Old Mr. Jarboe had good reason to feel sore at city campers. The way that crowd of girls imposed on them last summer! Left their camp looking like a dump, put on airs, and ended up by carelessly setting fire to a cabin by the lake,—oh, an accident, of course."

"But that sign—" began Jane who dared not hope yet.

"It doesn't mean us," shrugged Patsy lightly. "I told him my friends were birds of a different feather and he said he'd take my word for it. You see Andy, the son, has been taking an extra course at the college and is quite a pal of Mother's, so—"

"Who is the ghost girl?" demanded the Infants.

"You mean Harmony. That's the orphan cousin of Andy's. Old Mr. Jarboe adopted her and adores her. She has been very sick and is just beginning to want to ride her pony again. Then there's the housekeeper, a sister of Mr. Jarboe—"

"My conscience!" gasped Connie. "How did you get all their family history?"

Patsy's blue eyes widened. "Well, Mrs. Fields, our neighbor, often talks about them, and we arrived at the ranch at high noon, and they wouldn't let me go without dinner. So I felt quite acquainted when I left. I told Harmony we'd come over in a body and visit her—"

"Did you actually get by that Cerberus dog?" Theo almost whispered.

Patsy absently reached for the marmalade. "What—oh, that handsome big police dog! Senator! Once he got rid of a few bass barks, he was a real wagger. Of course, you need a good watch dog on a ranch." Trudie murmured something about "Senator being the speaker of the house."

Pinky was inquiring with a lift of golden eyebrows, "But you haven't been coming from the horn—Double B ranch all afternoon, Patsy! Did you get lost?" Patsy's sweet face was the hue of wild roses in a mountain glen. "On purpose," she confessed guiltily. "It's something I've been dying to do all summer, girls! Just stray off and make believe I was a gypsy! I've dreamed of cool mountain streams and trails through slim, cool aspens, and rocks trimmed in gray lichen these hot days till I was sort of obsessed, I suppose. Ferns washing their faces in brooks that went singing over mossy stones —sounds silly," she owned, though the Angel hugged her understandingly.

"Well, Andy said he'd bring my suitcase over after supper, so I started on my quest as free as a squirrel that's been in a cage. And I found a fairy trail in a twinkling. I knew I would! Of course it simply said 'Woodland Park' but that didn't fool me. The minute I heard a hermit thrush singing way off—I knew I was in the Never-Never Land."

Theo and Trudie had abandoned food and were holding hands and feverishly trying to keep still.

"Sure enough, the path tiptoed through aspens and Mariposa lilies and I came s on Peter Pan's tree house!" Patsy's eyes dancing stars. "I heard 'peck peck' abov I called softly, 'Hello, Peter Pan!'" She pa to sip the cool spring water and Theo a in a hushed tone, "What happened?"

"Peter wasn't in, but Wendy was, and a me to come up. She said Peter and the Lost Boys were off on a pirate hunt (car campers, probably), and she was typing a story of their adventures. She was so de looks a little like Mother. So I climbed u the adorable bird-house, and what do think? We had tea together and she act let me hold the last pages of the new book, when I told her how wild you all are over beautiful stories for girls—"

The Infants had to interrupt or e "Patsy! You don't mean Margaret With author of 'Fay of Forest Castle?'"

Patsy assured her fascinated audience it was not too good to be true.

"The Jarboes and the ranger worship and they built that little house to surprise when she came from abroad in June."

Judy clasped her wounded hands wit pain. "Patsy, you darling of the fairies! you suppose I could kiss the spot where she trod or look at her through Linda's field gla

"Lots better, Judy," laughed Patsy. "W I told her how we made a play of her Co bine Cabineers, and acted it in the sprin help establish that camp for the poor child she simply gave me the keys of the cou just as the Jarboes did. I told her we'd p tice up a little and give the play in her hon announced Patsy serenely. "There's a pe setting for it near her tree house. Think of senting it outdoors to the author, girls! Ch could I have another curly cruller? They're licious."

When Andy Jarboe and his moon-fl cousin rode over at dusk, they found a jo bevy gathered about a cherry campfire, an irresistible was the combination that the cir circumference widened to admit two more. tunately for the lone man, "that tall, g looking Scout with the manners" appe astonishingly to inquire whether anyone lost a wrist watch. As Connie claimed property amid a hubbub of congratulation, Eagle Scout spied the most recent arriva camp.

"Patsy! When did you blow in?"

Smilingly Patsy introduced "my small cou Dick, of Fort Collins" to her amazed rades. "Only going to stay a week?" ejacul Dick in dismay. "Well, we'll cram a lot int How would you all like to have supper wit tomorrow evening?" Dick was hospitality self, even extending the courtesy to the r visitors, and there was not one regret to the unanimity of an animated acceptance.

"Takes Patsy to smooth out the lines of ca decided Pinky as she and Jane groped a their tent for a flashlight at bedtime. P had been urged to share all sleeping quar so the Angel had offered her snug slee porch by way of compromise.

"She'll be equi-distant, so we'll all have h pointed out the Infants sleepily.

"Isn't it grand to have so many good t to look forward to?" Connie was daubing the cold cream. "A regular Forest of A

with a live author in the foreground, a
at Scout camp—"
nd horseback rides with the Jarboes," put
dy, who had never laid a hand on a horse
r life, but whose ambition—to "mount a
er"—was nearing realization.
urry up and go to sleep!" ordered Jane
the last tent that stood "Tit, tat, toe, three
row." She added, "Because the alarm
is set for six, and I'm going for a plunge
rboe's lake, sink or swim, solo or in a
."
e're with you, Jane!" came back Patsy's
oice from the State House porch.
less her heart!" Cherry Bounce was eas-
erself into her cot at the rear. "Took that
to poultice my jumpy tooth so a body
leep."
's so different with Patsy in camp," wrote
ngel in her home letter that night. "Her
face is an index to her nature—good will
. She wins them all from grandpap to
ose with her magnetic smile that reflects
for all the world. And after all, what is
a more wonderful Open Sesame to human
s?"

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rthern New England School of Religious Education

e 10th annual session of the Northern New
nd School of Religious Education will be
at the University of New Hampshire,
am, Aug. 10-17. As this year marks a
tone in the school's history, the strongest
am of the decade has been planned. The
culum offers over 30 courses: five in Bible
o Biblical Geography—nine in Methods,
in Missionary Education, two in Music,
in Psychology, Week Day Religious Education, Daily Vacation Bible School, Story Telling, Drama and Pageantry, Social and Recreational Leadership, Supervision and Training of Teachers, How to Teach Religion, Modern Church Organization, the city end of it being taken by Prof. Gaylord S. White of Union Theological Seminary, and the rural by Malcolm Boyd Dana, son of Rev. Malcolm Dana, Superintendent of Rural Work for the Congregational Home Missionary Society. These two courses, as well as one on "Helping the Church to Greater Missionary Activity," are of interest to pastors and church officers. Emphasis will be placed on the women's organizations, new plans for service and courses of study being offered.

A new feature of this year is the two-year preparatory course for the younger teen age. This group will have its own leader for recreation.

The special tenth anniversary observance takes place on Friday, Aug. 14. An alumni luncheon, reunions of all the classes, short addresses by class representatives, a resumé by the dean of the ten years of progress, and the principal address by Dr. M. S. Littlefield of New York City, for six years a member of the faculty, will be the features.

Other Congregationalists on the faculty besides those mentioned above are Dr. C. W. Dunham, Rev. C. B. Bare, Mr. A. H. Merritt, Rev. F. H. von der Sump, and Rev. W. D. Hoag. The New Hampshire Congregational Conference has strongly commended the school.

Of the student enrollment last year 209 were Congregationalists from New Hampshire and the other New England and Middle Western States. Of the board of 18 trustees, 12 including the dean are Congregationalists, and more than one-third of the faculty are of that fellowship.

The University of New Hampshire, with its beautiful surroundings, spacious campus, and well-equipped buildings makes this an ideal place for holding the school. The proximity to the famous scenic New Hampshire seacoast makes it possible to combine pleasure with study and the small expense, $13 covering room, board, and tuition, brings it within reach of all. Applications for enrollment and for fuller information should be addressed to the dean, Nellie Towne Hendrick, Nashua, N. H.

Bross Prize to Dr. Macintosh

The Bross Prize of $6,000 has been awarded by the trustees of Lake Forest College to Dr. Douglas Clyde Macintosh of Yale for his book on *The Reasonableness of Christianity*. The judges were Hugh T. Kerr, LL.D., pastor of the Shadyside Presbyterian Church of Pittsburgh, Pa., John Macintosh, D.D., professor of the Philosophy of Religion in McCormick Theological Seminary, Chicago, and Shailer Mathews, Ph.D., professor of Historical and Comparative Theology in the University of Chicago.

Matins

By Vlyn Johnson

Dear Christ, this dawn I ask of thee
To walk this coming day with me;
To be the honored, trusted guide
Who keeps so closely to my side
That I shall give most gentle heed
To every thought and word and deed.
Then every life that touches mine
Thine Unseen Presence will divine.
And so in turn will seek to share
This nameless glory in the air.
And each will leave a shining path,
A glowing, loving aftermath,
Because this day, with Christ, my Lord,
My soul walked forth in sweet accord.

Northern New England School of Religious Education

Tenth Anniversary Session, August 10-17, 1925

University of New Hampshire, Durham, N. H.

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NEWS OF THE CHURCHES

From West to East

CALIFORNIA

Rialto Travels Alone Again

Rialto is a prosperous little city among the orange groves. But there are several churches, and our own thought they might go more strongly in co-operation with some of the others. So they federated with the Baptist and Christian folks. However, the elements were too diverse to blend, the effort proved weak, and the Congregationalists are glad to settle down again in their own building. Also the minister, Rev. A. B. Roberts, who had been the last leader in the federated group, continues with them. Federation of churches in communities has not generally worked out well in this conference—at least not well for Congregationalism.

Dr. Fox Preaches to Married Couples

In his 15 years at FIRST, PASADENA, Dr. D. F. Fox has married many couples. A service was arranged for all these people one Sunday evening. A formal note was addressed to each couple, and the center of the church auditorium reserved for them. Response was made by hundreds. At the proper time, to the tune of "Lohengrin's March," a procession of girls in white and pink, proceeded down the aisle to the altar as to a wedding—but, it was for the purpose of taking the offering. In his sermon, Dr. Fox presented matters of warning and of encouragement, his theme being phrased, "Wedding Bells—a Doxology or a Dirge." Following the service there was a reception in the parlors for the purpose of mutual acquaintance.

In the preparation for the ingathering at Easter, the churches emphasized their union meetings, holding them in down-town gathering places culminating in great services in Passion Week. Dr. Fox wrote a daily column to the *Star News* on "The Greatest Man in History." Full emphasis having been given to Fathers and Sons, in May there was an elaborate Mothers' and Daughters' Week program. It included a "Confidence Evening," a great banquet served by men and boys, a "Mother and Daughter Go-to-Some-Place-Together" evening, and a morning service at which an address was given by Mrs. James Lash of Hollywood.

Dr. Charles F. Aked of Los Angeles was secured to give four notable Sunday evening addresses in May: "What Does the World Owe to the Genius and Greatness of: (1) England, (2) France, (3) Germany, (4) Ireland?"

Japanese Seek Preaching in English

In their splendid new plant, JAPANESE UNION, LOS ANGELES, has developed a strong work with an everyday ministry. Yet among the unchurched there were found great groups of young people. Through an English service on Sunday morning, large numbers of them have become interested and the attendance has trebled. Rev. Paul Waterhouse, Extension Secretary—particularly among the Orientals—is the much loved preacher at this hour.

Another interesting work of the Japanese is in a colony near Chula Vista, San Diego County, where there are 100 children. They have asked help to be given through their neighbor, the Chula Vista Church, in the forming of a church school and other forms of Christian service.

Competing Church Withdraws

When a quarter century ago, into the new field of Pico Heights, Los Angeles, where our Congregational Church had pioneered, a Methodist Church was about to enter, protest was made by the pastor, Rev. J. M. Schaeffle. But the Presiding Elder made answer: "We do not take counsel of anyone; we go where we please." Now the Methodist Church, feeb and in debt, unites with another church ar leaves the field. In this section, which h become "down town," our church is left wit out competition, to their great encouragemen

The building has recently been painted. C Easter Sunday, Mr. Schaeffle, who has been t minister for 35 years, led in the swift raising a fund of $700 to meet an extra expense.

OREGON

Klan-Blighted Community Restored to Sanity

From a remarkable piece of work in Condo Ore., Rev. J. H. Pendleton goes to PARKROS PORTLAND. The Condon field was recently su veyed by the national Institute of Social ar Religious Research. The survey secretary, D E. deS. Brunner, describes Mr. Pendleton work as heroic—"one of the most amazing fie reports which has ever come into this offic In Condon he found a community in whic the churches had been split wide open by Klan war and from which two pastors ha fled. We have run across a number of con munities in which the presence of the Klan ha been responsible for serious church quarrel We have never found a community in whic so speedy a return has been made toward sa ity under the tactful and persuasive leade ship of a sweet-tempered but determine Christian gentleman. Mr. Pendleton has don marvelous work with the young people an one of the Sunday schools which he started 1 miles out in the back country is one of th livest that our field workers have ever visited.

When Mr. Pendleton went to Condon in O tober, 1923, he found that the church had bee wrecked by the Klan activities of the forme pastor, who later was sent to jail for embezzl ment and kidnaping. Even the Sunday scho was closed. The Sunday school superintenden with some of the deacons and trustees, wer into the organization of a Klan church. I spite of this handicap, under Mr. Pendleton' leadership the church was rapidly revive Sixty-two new members were received, man improvements were made in the property, a extensive young people's program was orgar ized, and in the face of great financial depres sion the church budget was largely increased

J. F. D.

MISSOURI

Kansas City's Youngest Church Starts House of Worship

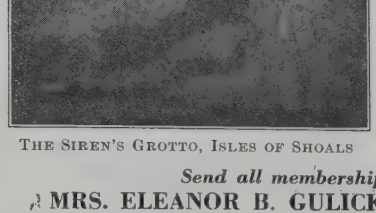
The corner stone for the house of worship o COUNTRY CLUB, KANSAS CITY, was laid Jun 14. Those taking part were Rev. Clarenc Reidenbach, Rev. C. B. Moody, Mr. E. I Adams, Chairman of the Board of Trustee Mr. M. D. Woodling, Chairman of the Build ing Committee, and Rev. T. Y. Williams an Roy W. Merrifield. This new edifice which i being erected at 65th and Wornall Road is th newest factor of Congregationalism in Missour The community surrounding the new building i a promising one. Rev. Robert Porter is pasto

IOWA

New Members Enter Charles City Churches

As the result of a co-operative membershi campaign held in the spring under the directio of Mr. Kernahan of the Methodist Church large number of people have been received int the churches of Charles City. The Congrega

Isles of Shoals Congregational Conference, Aug. 10-24



THE SIREN'S GROTTO, ISLES OF SHOALS

What could be more delightful than a few days of intimacy with Old Ocean, in the company of congenial friends, sharing inspiring and informing addresses by experts in thought and life, between times enjoying to the full the charm of historic and literary associations, and building up health by such recreations as tennis, boating, fishing, clockgolf, climbing the rocks, and daydreaming to the music of the surf.

This only suggests the varied enjoyments of the ever remembered days at Star Island Conference. The program of addresses will be a rich one. Professors Dinsmore and Dahl of Yale, Professor Wild of Mt. Holyoke, Mrs. Mead, President White, the veteran educator of Anatolia College, and Dr. William E. Barton, are among those who will guide our thinking.

The Hotel Oceanic, with its broad piazzas, homelike table, choice music, and great fireplace, assures good cheer. The number of applications and reservations for the Conference is unusually large. EDWARD DWIGHT EATON, President of the Conference.

Send all membership dues and inquiries to

MRS. ELEANOR B. GULICK, Box 32, WELLESLEY, MASS.

onal Church has received about 100, most of hese coming during one month. This campaign was carried forward systematically without the use of the usual emotional elements of revival.

MICHIGAN

enzonia Pastor Studying at Chicago Seminary

The BENZONIA parish is an open-country eld 50 square miles in extent. It has three unday Schools and four preaching points. The ome industry is mainly fruit growing. It is lso situated in a fine summer resort district, ine miles from the Congregational Summer Assembly. Dr. Ernest Bourner Allen of Pilgrim, ak Park, Ill., who has a summer home near enzonia, has offered to supply the pulpit two undays this summer and to secure other men rom the assembly to do the same, gratis, hrough July and August in order to release he Benzonia pastor, giving him the opportunity o take a quarter of work at Chicago Seminary. his plan is being carried out with the help f laymen who will supply the other points in he parish with the board of deacons in charge f the arrangements made by the pastor. Rev. D. Fales, the pastor, believes this a high ype of Christian fellowship on the part of Dr. llen and other ministers, and that it will urnish lay service that is worthy of both comendation and emulation.

WISCONSIN

ron River Outlook Encouraging

Work in IRON RIVER progresses satisactorily. The church school enrollment of 114 larger than at any time in the history of he church and the attendance remarkably good. he ladies' aid society, the woman's missionary ociety, and the Senior and Junior Christian ndeavor Societies are all active and heartily o-operating in the work of the church. Seven-een were received into the membership of the hurch at the Easter Communion. Rev. A. G. oung is pastor.

OHIO

lew Members for First, Painesville

Last winter PAINESVILLE indulged in a series f tabernacle meetings led by Dr. George Wood nderson. The most satisfactory results have een attained in the new life for members of he churches. The Sunday school of First hurch has increased one-third. This church as since Jan. 1 received 91 members by conession, 34 by letter. The choir loft and pulpit latform have been enlarged and new carpets ave been laid in the auditorium. Fine preparations are being made for the entertainment late October of the State Woman's Board of he Interior and the Ohio Woman's Home Misions Union. Rev. W. A. Warren is pastor of irst Church.

ctivities at Canton

Rev. W. H. Longsworth, pastor of FIRST, CANON; with one of his trustees, Mr. David L. 'chantz, sailed on the *Homeric*, June 27, from lew York for an extended tour of Europe and he Holy Land. They will start their return oyage from Southampton on Aug. 26. Mr. Luther V. Hay, one of the young men of First, will ave oversight while Mr. Longsworth is away. everal noted ministers and laymen will occupy the pulpit during the summer.

This young and vigorous church is making apid strides. Last year 372 were received into membership, 149 having been added this year. The church has a fine Bible school and it began s daily vacation Bible school on June 22. irst Church has four C. E. Societies, a Junior, wo Intermediates, and a Senior, with an enollment of young people of 172.

While in Europe and at the end of the tour Mr. Longsworth is planning to spend a week visiting the battle fields of France and Belgium. He spent 10 months during the World War with the American Army.

All the activities of the church will go forward as usual. First Church carries all her services throughout the year. The evening service for the past five years has been a great success, with probably twice as many in attendance in the evening as at the morning service. At times the great auditorium has been taxed to its capacity.

When Sunday Comes
By John Andrew Holmes

Some ministers "collect their thoughts" before preaching, others select them.

FLORIDA

Dedication and Farewell at Jupiter

Rev. H. H. Jones closed a six-year pastorate at JUPITER, June 14, on the occasion of the dedication of the house of worship. Mr. Jones entered this abandoned mission field, reorganized the little church, held services in the school house for several years, supporting himself by engaging in business in Jupiter. The Congregational organization was the only church in the village and Mr. Jones has been the only resident pastor in the village. As the work prospered the pastor led the church in the erection of a house of worship. The building was dedicated on June 14 with all bills paid. Mr. Jones was the largest contributor. The church has never received aid from the Home Missionary Society. The church surprised Mr. Jones and his family by calling at the parsonage and presenting valuable expressions of the esteem and love in which the pastor and his family are held by the entire church and community. The pulpit will be supplied during the summer months by Rev. C. B. Drake of Interlachen. A successor to Mr. Jones will be called to begin work in October.

DISTRICT OF COLUMBIA

Progress at Mount Pleasant, Washington

Handicapped by an inadequate plant in a most obscure situation, MOUNT PLEASANT, WASHINGTON, has made great progress during the past few years under the leadership of Rev. W. A. Morgan. When he became pastor the church was heavily in debt, the people were discouraged, and the outlook was far from bright. The church has been reunited. Many new members have been added, among them being a great group of the leading scientific and literary men of Washington. The debt has been removed, and a beautiful new parsonage facing Rock Creek Park has been purchased and the last payment will be made this year. The benevolences have been increased threefold. The church has just given an extra thousand dollars to the American Board, to be one of 25 churches in America representing 25 states to build the new chapel at American College, Madura, India.

At an enthusiastic meeting held June 11, several forward steps were taken. The church voted to recarpet the auditorium, and redecorate the auditorium as well as the entire interior of the church. The trustees were instructed to build three new classrooms for the church school and to enlarge the kitchen, provide a new robing room for the large vested chorus, add an extra room to the pastor's study, and secure a new electric sign for the front of the church. Eight new stops are being added to the organ.

A further advance was made when the church instructed the pastor and a committee to secure a director of religious education to begin work in the autumn. The plan is to find a young man who will take over the leadership of the work among the young people.

In spite of the fact that the church is obscure and surrounded by the finest church plants in Washington, several of them costing well on towards a million dollars, the work of the church has prospered and the future is promising. If Mount Pleasant could be equipped with an adequate Colonial edifice such as are to be found in many New England cities, it easily could become one of the great churches of the denomination.

CONNECTICUT

Pastors' Conference

Invitations have been sent to the ministers of various denominations in Connecticut, especially the northern part, and in western Massachusetts for a Pastors' Conference under the auspices of the Hartford Seminary Foundation

The Congregational Year-Book for 1924

is ready for distribution

A copy has been mailed to all pastors and to church clerks on request. If any pastor has not received his copy in a reasonable time, a request sent the Council office will bring a copy free, postpaid.

This Year-Book contains the statistics of our Congregational Churches for the year 1924.

A complete record of all churches, their officers, contributions, membership and records for the year.

A few extra copies are for sale. These will be sent postpaid; cloth bound, $1.50; paper bound, $1.00.

Send your request to

THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES
287 Fourth Avenue, New York, N. Y.

and the Pastoral Union to be held in the Chapel of Hartford Seminary, Sept. 14 and 15. The leader this year is Prof. Raymond C. Brooks of the Department of Religion in Pomona College, Claremont, Cal. He has taken for the theme of the conference the query, "Is Christianity Sufficient for Our Modern World?" Professor Brooks' success as a preacher and pastor in Berkeley, Cal., shows that he is informed and abreast of modern thought, and his admirable work in leading similar conferences warrants the expectation that this gathering will be unusually rich.

Resigns from Second, Manchester

Rev. R. A. Beardslee has resigned the pastorate of SECOND, MANCHESTER, finishing his work July 1, after three years' service. At a farewell reception, the people presented him with a purse of $600, and Mrs. Beardslee received a pearl necklace. After a vacation at Newbury, N. H., on Lake Sunapee, Mr. Beardslee will be available for supplies or for a settled pastorate.

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Centerbrook Two Hundred Years Old

CENTERBROOK celebrated its 200th anniversary Sunday, June 21. Dr. B. W. Bacon of Yale gave the historical address, and Rev. J. R. Danforth of New London preached the sermon. Representatives of Old Saybrook, Chester, Deep River, Ivoryton, and Essex took part in the commemoration.

Golden Jubilee of Ridgefield Women's Society

The Women's Foreign Missionary Society of RIDGEFIELD recently celebrated its 50th anniversary with an afternoon service and program. Invited guests were present from the neighboring churches of Danbury, Bethel, Georgetown, New Canaan, and Wilton; also from the local Episcopal and Methodist and the South Salem, N. Y., Presbyterian Churches. Miss Jennie E. Holmes, the beloved secretary, the only one who could remember the meeting of April 29, 1875, when the society was organized, read "Gleanings from the Last Half Century." Another charter member and long-time officer was Miss Sarah Northrop, sister of President Cyrus Northrop of the University of Minnesota. The original group found opposition but struggled on, though their chief boast for eight years was that they supported a child by a scholarship of $30 yearly and a native Bible reader, both in India. Progress since then is noted in the collecting of $250 in mite boxes as part of the day's program and in a message from the Young Ladies' Auxiliary. The address of the day by Dr. Cornelius H. Patton of the American Board was virile, stirring, and prophetic. The neighboring churches, as well as the home church, received missionary impetus from the well-planned and carried out program.

Love for the secretary, Miss Holmes, and appreciation of her 50 years' devotion was expressed in the presentation of a bouquet of roses. Gratitude for the six years' leadership as president of Mrs. E. J. Reed, mother of the pastor's wife, and her willingness to continue is marked, and acknowledgment of the work of the pastor's wife, Mrs. Hugh Shields, in organizing the Young Ladies' Auxiliary was freely voiced. The pastor's backing of the work and his building of a broad missionary program for the whole church is noteworthy.

E. O. M.

Hartford Summer Services

During the summer, as has been the custom for several years, ASYLUM HILL, HARTFORD will hold union services with Immanuel Congregational and Asylum Avenue Baptist Churches as follows:

At Immanuel: July 5, Dr. C. F. Carter, the minister; July 12, Rev. T. A. Greene, First New Britain; July 19, Rev. J. H. Grant, Fairfield; July 26, Rev. A. B. Coe, Waterbury.

At Asylum Ave. Baptist: Aug. 2, Rev. C. A. Decker, Bridgeport; Aug. 9, Rev. E. S. Farley, Suffield; Aug. 16, Rev. F. F. Foshay, Willimantic.

At Asylum Hill: Aug. 23, Dr. E. M. Noyes, Newton Centre, Mass.; Aug. 30, Dr. J. C. Goddard, Salisbury; Sept. 6, Dr. J. N. Pierce, Washington, D. C.

At CENTER, HARTFORD, the minister, Dr. R. H. Potter is preaching June 28, July 5, and July 26. On July 21 the pulpit will be supplied by Prof. L. B. Paton of Hartford Seminary; on July 12 by Dr. J. C. Goddard of Salisbury, and on July 19 by Rev. C. A. Lincoln of Reformed, Newark, N. J.

MASSACHUSETTS

With the Worcester Churches

CENTRAL, WORCESTER, Dr. Shepherd Knapp, pastor, has called Herman E. Worman, recently director of religious education at the First Presbyterian Church, Akron, O., to the same position at Central and he has accepted. Mr. Worman is a graduate of Teachers' College, Columbia University, and of Union Seminary. Miss Annie May Hanchett, whom Mr. Worman succeeds, has been given a vacation of six months after which she will take up her duties as assistant to Prof. Stooker of the School of Religious Education, Auburn, N. Y.

UNION, WORCESTER, Rev. B. F. Wyland, pastor, has engaged Miss Madeline B. Walker to be assistant to the pastor and assist in the leadership of educational and young people's work. Miss Walker is a graduate of Boston University, class of 1924, and this year received an A. M. degree from that institution. Her home is in Framingham where she was brought up in Grace Congregational Church. She has had experience in student summer work among the Mountain Whites of Tennessee under the Congregational Sunday School Extension Society, and in addition to other work has specialized in the conduct of daily vacation Bible schools. This summer she is in charge of such a school at Bridgewater, conducted by four denominations. She will begin her work at Union Sept. 1.

During the months of July and August UNION, PLYMOUTH, and FIRST UNIVERSALIST, WORCESTER, will join in union Sunday services. The first three Sundays Dr. V. E. Tomlinson for 25 years pastor of First Universalist, will preach in his own church. At Union Dr. C. H. Dickinson will preach July 26, Dr. E. D. Eaton Aug. 2, and Dr. Ernest Riggs Aug. 9. At Plymouth Rev. H. W. Kimball of Needham

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will preach Aug. 15, Dr. C. A. Lincoln of Newark, N. J., Aug. 23, and Dr. C. H. Rust of Pittsburgh Aug. 30.

FIRST (Old South) and FIRST BAPTIST, WORCESTER, will unite with preaching in Old South as follows: Aug. 9, Dr. J. S. Durkee, President of Howard University, Washington, D. C.; Aug. 16, Dr. W. A. Morgan of Mount Pleasant, Washington, D. C.; Aug. 23, Dr. W. W. Bustard of Euclid Ave. Baptist, Cleveland, O.; Aug. 30, Rev. E. M. Noyes of First, Newton Centre. F. D. T.

Mortgage Burning at First, Bradford

At FIRST, BRADFORD, there was a fire on the night of June 11, but no alarm was sounded and no alarm was felt. The fire was also an incendiary fire, but those who applied the matches received commendation for their work, and an approving congregation gazed on the proceedings with gratification. Thus a reporter for a local daily paper began his account of the burning of two mortgages.

One, carried since January, 1924, was placed upon the church in order that money might be procured for the purchase of land in the rear of the building. The money was furnished by two members of the church, so that the land could be immediately acquired for future development. Bonds were sold, many of them being taken by various classes and organizations connected with the church or closely allied with it. More than the amount needed was raised in this way. The land will eventually be developed, with tennis courts and garden. Dr. Clifford Richards, treasurer of the land committee, was called to the platform, and to him was given the honor of burning the mortgage.

The other mortgage, carried since March, 1922, covered the cost of installing a new Skinner organ in 1919. Since January efforts have been made to wipe out the balance of this indebtedness. The sum of $3,300 has been raised by means of entertainments and a few special gifts. The last payment on the mortgage, amounting to $150, was made June 8. The pastor, Rev. G. E. Cary, said that no one member of the church was any more worthy to burn the mortgage than Mrs. H. Parker Williams, whose courage had buoyed them up and whose enthusiasm had kept them going. Mrs. Williams was called to the platform to touch the match to the paper.

The service ended with an organ recital by Frederick Johnson, F. A. G. O., organist of the church and head of the music department of Bradford Academy.

From Roslindale to North Dakota

Exercises of unusual character attended the ordination of Harold G. Jones at ROSLINDALE, June 22. Five years ago the Suffolk South Association of Ministers instituted a class of sublicensure and Mr. Jones was the first to be approved as a Christian worker. Later he was made a licentiate and by council he has now become fully recognized as a Congregational clergyman. Meanwhile he pursued his studies, graduating at Yale Divinity as one of the four commencement speakers; he also carries a degree from the Boston University School of Religious Education and Social Service. Several institutions have had a share in his career which they are eager to claim: Dedham and Roslindale, where he grew up, and the Boston Y. M. C. A., Old and New Eliot and Mount Vernon Churches, in which he served as leader of boys' work or director of religious education. In addition he has had pastoral service in rural Connecticut and North Dakota. In the latter state his experience became so notable that Plymouth Church, Fargo, has called him to assume its pastorate. There a modern new plant, erected in 1924, with a student body from North Dakota and the Agricultural College as a part of the congregation, awaits his coming with high expectations. He will assume his new service early in July.

Few councils have been more unanimous in their favorable conclusions or more ready to express fullest satisfaction in the candidate. At the evening exercises Dean C. R. Brown of Yale preached upon "What Men Live By," voicing Yale's approval of Mr. Jones. Other parts were by Dr. W. R. Campbell, invocation; Rev. G. W. Owen, scripture lesson; Rev. W. S. Holland, pastor of Roslindale, ordaining prayer; Rev. Sidney Lovett, charge to the candidate; Rev. F. D. Parker, hand of fellowship; Rev. C. W. Dunham, moderator; Rev. W. P. Landers, scribe.

Memorial Baptismal Font at Somerville

A new baptismal font, the gift of the pastor and his wife, Rev. and Mrs. S. C. Lang, has been placed in FIRST, SOMERVILLE. It is given in memory of Stephen Arthur Lang, the first-born child of Mr. and Mrs. Lang, who died last December just before Christmas, only a fortnight before he would have been five years old. He was born in January, 1920, after Mr. Lang began his present pastorate on Dec. 1, 1919. The boy was an active, sturdy, cheerful, companionable little fellow, and his sudden death from acute acidosis shocked the entire parish.

The baptismal font is a silver bowl set in black walnut in a design that harmonizes with the beautiful Gothic interior of the church. It was used for the first time on Sunday, June 28, for the baptism of about 12 infants, and also for the baptism of adults who were admitted to church membership on that day. With the baptisms of June 28 First Church has had 68 baptisms so far in 1925.

New Pastor at Winter Hill, Somerville

Rev. Klein K. Haddaway, recently called to the pastorate of BROADWAY-WINTER HILL, SOMERVILLE, is a son of Rev. G. W. Haddaway, D.D., for many years pastor of Starr Methodist Protestant Church, Baltimore, Md. He is a graduate of West Maryland College, and for a year was its dean and preacher. After leaving college he took a course in law and was admitted to the bar. Almost immediately following his law course he entered Drew Theological Seminary, from which he graduated. He has been pastor of a church in Pittsburgh, Pa., five years. The past two years have been given to philosophical courses at Yale and Johns Hopkins.

Following one Sunday in the pulpit of the Broadway Winter Hill Church in March, a unanimous call was extended Mr. Haddaway, which he at once accepted, his pastorate to begin May 17. His marriage to a Miss Bryan of Philadelphia, daughter of a clergyman of that city, was celebrated in April last. Mrs. Haddaway was graduated at West Maryland College, has studied music, and has had experience as a high school teacher of history and English. Mr. and Mrs. Haddaway have established their home at 399 Broadway, Winter Hill.

West Springfield's New Parish House

A little over a year ago the members of FIRST, WEST SPRINGFIELD, began to make plans for a substantial addition to their plant. In October, 1924, sufficient funds had been pledged to assure the committee appointed by the parish that a $40,000 addition in the form of a parish house could be financed. Ground was broken for the building in that month, and in that same month the church called as its pastor Rev. H. L. Oldfield of New York City. Mr. Oldfield came to the church out of 15 years' experience in one of the most difficult fields in the great city. Through the past winter the work at West Springfield was car-

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ried on under great difficulty because of the construction which was under way.

By Easter time, however, the minister and people began to see the light, and on that day one of the largest Easter congregations in the history of the church was present. The following Sunday, April 19, the parish house was dedicated. The Scripture and prayer were taken by Dr. Henry L. Bailey and Rev. Arthur Rudman, who had supplied the church previous to the coming of Mr. Oldfield. Messages of encouragement were read from Revs. G. W. Love, W. A. Thomas, G. R. Hewitt, S. K. Perkins, W. H. Webb, D. D. Gorton, former ministers of the church. Mr. G. Stanley Lee and Dr. E. H. Knight brought personal messages. Rev. F. G. Morecombe, Ph.D., brought greetings from the Protestant churches of West Springfield. The minister of the church preached the sermon of dedication from the text, "Know thou the God of thy father and serve him with a perfect heart, and with a willing mind." The prayer of dedication was given by Dr. Knight.

Since this service of dedication the parish house has been widely used. Its principal use is to house the church school which has been reorganized during the year. Among the social activities held in the house have been a minstrel show given by the men's club, a May party, a fashion show, and a birthday supper under the auspices of the woman's guild. The young people of the church held open house for the young people of the other churches. The church has invited the other churches of the community to feel free to use the building and already a group from the Baptist Church has used it for an entertainment. It is the hope of the committee, of which Mr. Arthur W. Lamson was the chairman, which planned the building, and of the parish committee, which now has charge of it, that the parish house will become a real community center.

The building is equipped with a fine auditorium in which is a good stage. Provision is made for the men in a large men's club room. The woman's guild also has its separate rooms. The architect has harmonized the architecture externally and internally with the Gothic of the original church. He has also made use, in the manner in which he has attached the addition to the old building, of the chapel and the kitchen.

This summer the congregations of First Baptist and First Congregational are to hold union services. In the meantime the various departments of First Congregational are organizing their work for an active fall and winter in 1925 and 1926.

From Middleboro to Milton

FIRST, MILTON, has called Rev. William G. Fagan (Methodist), who has been acting pastor at North Middleboro since 1922, with previous pastoral experience in Canada. He is a native of Ontario. He received his bachelor's degree in religious education from Boston University in 1923; his master's degree in 1924, and from the graduate school of the university an M.A. diploma last June. He is specializing in psychology. The pastorate will probably begin Sept. 1.

Main St., Amesbury, Planning Fall Program

MAIN ST., AMESBURY, Rev. John Moore, minister, is making sundry internal and external repairs to its house of worship. New cushions are to be put in during the vacation season. A new walk is being laid and the approach to the church otherwise beautified. The entire parish has been organized in group units under captains and a centralized leadership to raise the funds for these repairs.

The work of the church and parish for the ensuing year, beginning in the fall, is being laid out. Vespers, special occasions, and the pulpit work for the whole year are being planned and printed. The program for the year promises to be the best ever attempted. It is expected that this church will unite with the other Protestant churches of the town in holding vacation services.

VERMONT

Fire Damages Bennington Church Building

The edifice of SECOND, BENNINGTON, caught fire at about nine o'clock in the morning, June 13, and the fire was extinguished in about two hours. It caught up in the space between the ceiling of the church parlor and the roof of the chapel, and because the fire was in a place hard to get at, a great deal of water had to be used, which caused some additional damage. But the large auditorium was not burned, nor very much injured, although it will need to be redecorated. The choir loft is in bad shape and the organ, possibly, beyond repair. The worst condition is in the south end of the chapel, which joins on to the church proper. The damage has been estimated at $10,000 fully covered by insurance.

The Church Aid Society has thoroughly renovated the parsonage, to be occupied Sept. 1 by the new pastor, Rev. Stanley Cummings, formerly pastor of St. Albans.

During the month of July, Second Church unites with the Baptists in the Sunday morning services; in August the Baptists unite with the Congregationalists. Rev. F. B. Richards, formerly pastor of North, St. Johnsbury, will be acting pastor for August.

Rev. G. S. Mills, who resigned from Second April last, has become pastor of Wellington Ave., Chicago, Ill.

Pilgrimage to Rockingham

The 19th annual Pilgrimage to the Old Rockingham Meeting House will take place on Sunday afternoon, Aug. 2, at four o'clock. Hon. John Spargo of Bennington, Vt., will give the address and Dr. Samuel Eliot of Boston will deliver the sermon. The executive committee are to be congratulated in having secured such able speakers for the Pilgrimage. Gov. Franklin S. Billings expects to be present to offer his felicitations. The old meeting house is certain to be packed this year as in years past.

MAINE

Dr. MacQueen Memorial

A beautiful Barre granite monument, a memorial to the late Dr. Peter MacQueen, was recently set in the Ocean View Cemetery in Boothbay Harbor. The monument is of rough hewn stone edges, with squared sides and top.

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The design was selected for its simplicity but in its simplicity is great beauty. The inscriptions are deep cut, the word MacQueen being across the face with the words "Wanderer—Lover of Man and Nature" beneath. On the reverse side is the name Peter MacQueen and the dates.

This memorial has been raised in the cemetery by friends of the late Dr. MacQueen in this vicinity, summer friends at Murray Hill and old friends all over the world. It is designed as a permanent memorial of one who was loved by all. Dr. MacQueen, long a summer resident at Murray Hill, became pastor of the Congregational Church at Boothbay Harbor in 1923 and died there in January, 1924.

Church and Ministerial Record

Calls

BISSELL, F. A., Sunnyvale, Cal., to Angels Camp. At work.

CLEAVES, C. H., Reno, Nev., to Boulevard, Oakland, Cal.

FAGAN, W. G., North Middleboro, Mass., to First Evangelical, Milton, Mass.

MANDERSON, F. R., Paradise, Cal., to Adin. At work.

WORMAN, H. E., director of religious education, First Presbyterian, Akron, O., to be director of religious education, Central, Worcester, Mass. Accepts.

Resignations

BEARDSLEE, R. A., Second, Manchester, Ct. Effective July 1.

ROWLEY, H. L., Richmond, San Francisco, Cal.

Ordinations

CARROLL, W. D., *o.*, Northfield, Weston, Ct., June 25. Sermon by Rev. J. M. Deyo; other parts by Rev. Messrs. F. R. Bunker, E. O. Mead, E. F. MacGregor, and M. F. Clark.

Accessions

	Conf.	*Total*
MASSACHUSETTS		
Marblehead, Old North	5	10
MICHIGAN		
Benzonia	15	17
NEW HAMPSHIRE		
Hampstead	3	4

Personals

BARE, REV. C. B., South, Concord, N. H., was recently presented with a Nash sedan by his parishioners.

DENNEY, REV. and MRS. O. H., New Port Richey, Fla., left June 30 for Cincinnati, O., Cleveland, Seneca Falls and Elmira, N. Y., visiting friends. Mr. Denney will preach in the First Presbyterian Church, Seneca Falls, July 19. Mr. and Mrs. Denney expect to spend the month of August at "Ge-Ha-Da," their summer home on Keuka Lake, near Penn Yan, N. Y., returning the second week in September to Florida by auto, in company with Dr. Clarence A. Vincent of Winter Park.

JOHNSON, REV. G. E., pastor of Swedish, North Easton, Mass., graduated from Gordon College this month. On a recent birthday the church presented him with a purse of gold.

MAYLOTT, REV. W. F., for the past ten years pastor of First, Derby, Ct., has been honored by the International Y. M. C. A. College of Springfield, Mass., which has conferred upon him the degree of Master of Humanics, the highest honor in the gift of the college. This is in recognition of Mr. Maylott's 30 years of successful religious leadership in difficult fields.

MCINTIRE, MISS BEATRICE L., Needham, Mass., a senior at the Boston University School of Religious Education, is to be pastor's assistant at Rollstone, Fitchburg, succeeding Miss Dorothy Sawyer, who has resigned.

PRINCE, REV. J. C., Topeka, Kan., secretary of the Southwestern District of the Congregational Education Society, has been transferred to San Francisco, Cal., as secretary of religious education and young people's work for Northern California. His office will be at 421 Phelan Building.

RADER, REV. WILLIAM, after concluding nine months' ministry as stated supply of North, Berkeley, Cal., has gone to England and Scotland for the summer and fall. This will make the third preaching trip that Mr. Rader has made to the British Isles. He has been invited to preach under the auspices of the Committee on Interchange of Preachers between America and England. One of his preaching engagements is scheduled for Christ Church, Westminster.

SAMPSON, C. C., Tilton, N. H., who is just completing a pastorate of 40 years there, was presented a purse of $100 by the local Chamber of Commerce at a dinner given in his honor.

SMITH, MRS. MOSES, well known to all Chicago Congregationalists as a great missionary and religious leader, received the degree of Master of Arts at this year's commencement at Mount Holyoke College. She graduated there in 1858. She is 90 years of age, but has such vigor of mind and body that she traveled to Mt. Holyoke alone from Chicago and remained over to visit numerous friends and relatives. Her late husband, Dr. Moses Smith, was pastor of Leavitt St. Church, Chicago, and was for many years an outstanding leader in this district.

Events to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

ISLES OF SHOALS CONGREGATIONAL SUMMER CONFERENCE, Star Island, off Portsmouth, N. H., Aug. 10-24.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., Aug. 10-17.

Northfield Summer Conferences

CONFERENCE FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES, July 14-22.

CONFERENCE OF RELIGIOUS EDUCATION, July 23-Aug. 1.

GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 1-17.

MASSACHUSETTS CHRISTIAN ENDEAVOR INSTITUTE, Aug. 17-24.

Gratitude links the past with the future, the debt incurred with the duty to be performed, the service received with the service rendered. The question, "What ought we to do for others?" cannot receive a proper answer until pains have been taken to weigh and value all that others have done for us. Benevolence is largely an affair of memory and of the gratitude that memory inspires.—*L. P. Jacks.*

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Our Readers' Forum

(*Continued from page* 78)

child welfare organization, I wish to call attention to the flattening of his charges here.

I am opposed to the so-called Child Labor Amendment for fundamental reasons which should appeal to every follower of the principles of true democracy, first of which is that it takes from the state a prerogative vested in it from the beginning, without cause, inasmuch as most of the states already have adequate child labor laws. The hidden purpose of the amendment is militarism through the centralization of power, the gradual masculation of state sovereignty, and the creation of an autocracy.

A strong reason for opposing the amendment is that it invades the rights of parenthood, in that it aims to direct child education. It is another attack on parochial and private schools, and every bigot who seeks the destruction of these agencies is with you.

I object to writing statutory law into the Constitution.

I object to the nationalization of children.

I object to further concentration of federal power.

You speak of selfish opposition. Is there none on your side? What of organized labor, some of whose leaders are pushing for the amendment, at the same time protesting, as they should, at unfair treatment from similar causes?

If the same time and energy and money were put in a battle against specific cases of "child slavery," or used in securing legislation in delinquent states, greater results would follow.

Economic science will bear me out in the statement that labor is not cheap because wages are small; but that results are best where the children in factory work have sanitary environment and means for educational advancement. The employer is blind who fails to see his own interest in a childhood steadily advancing to sturdiness and intelligence in adult life.

Constitution tinkering is not needed to abolish child slavery—where it exists.

Dearborn, Mich. MARCUS T. WOODRUFF.

(EDITORS' NOTE—*Though published with full editorial responsibility the editorial to which Mr. Woodruff refers was not written by a member of our staff. It came from the pen of one of the most careful and competent economists in the Congregational fellowship. Its special value at the present moment seemed to us to lie in the fact that it specifically avoided doing what Mr. Woodruff makes the chief basis of criticism. It seemed to us to deal directly with the question of child labor itself, and not at all, or only indirectly, with the advisability or non-advisability of a constitutional amendment as a proposed remedy.)*

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"I didn't bring one," replied the woman.

Time was short and the matter was urgent, but Jackie came to a decision with great promptitude. Thrusting his penny into the woman's hand, he whispered: "Here, take mine! It'll pay for you, and I'll get under the seat."—*Pittsburgh Sun.*

The vicar called on a parishioner, a widow who had ten children, all of whom except one daughter had married and left her. Now this daughter also was about to be married. The old lady would be left quite alone, and the clergyman endeavored to sympathize with her.

"Well, Mrs. Higgins," he said, "you must feel lonely now, after having had so large a family."

"Yes, sir," she said, "I do feel it lonesome. I've brought up a large family, and here I am living alone. An' I misses 'em, an' I wants 'em. But I misses 'em more than I wants 'em."—*Christian Register.*

The Congregationalist

Continuing
The Recorder and *The Advance*

July 16, 1925

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The Editorial Outlook

The *Nation's* Sixtieth Birthday

CONGRATULATIONS to the *Nation,* which has just celebrated its sixtieth anniversary in its issue of July 1! Its special number is dedicated to the memory of Edwin Lawrence Godkin, Wendell Phillips Garrison, Henry Villard, Horace White, Gustav Pollak, Hammond Lamont, Fanny Garrison Villard, Paul Elmer More, and Harold DeWolf Fuller—a notable company. People who think that journalism ought to be complacent and compliant do not like the *Nation.* The *Nation* itself refers to "many who still think it bent on overthrowing our glorious Republic, our glorious self-satisfaction, our glorious belief that everything in America is perfect beyond all cavil." But people, who realize that criticism assumes as large and important a place in the building of good government and great nations as it does in the building of good literature and great art, appreciate the value of a free-minded and outspoken organ of opinion even if they do not always agree with its standpoint or the opinions that it expresses. The *Nation* shares the defects of most of the radical criticism of today. In its attitude toward President Coolidge, for instance, it has been fully as unsympathetic and unfair as the conservative press has been toward Senator La Follette. But organs of criticism will not always be right in the things they attack any more than conservative organs in the things they defend. It is better to have frank, outspoken criticism, even if it is not always justified, than to have no criticism at all. The *Nation* always presents its point of view in a way to be reckoned with, and there is immense value in a searching investigation of the activities of our national life, political and social, and in criticism of the underlying motives and ideals, as well as of the effects, of political and social action. The fear of criticism is the deepest weakness in the life of America today. A free nation thrives upon the variety and openness of discussion, for only by that are sound principles and action determined. All great eras prove this; and only dead and lifeless epochs result from periods of stagnancy in criticism and of dead-level opinion. The *Nation* has performed its part in saving this country from such stagnation of opinion. Long may it continue to serve the same end!

A Notable Record

IN officiating at the ordination of his son, Edwin Holt Hughes, Jr., which took place recently at Hingham, Mass., Bishop Edwin H. Hughes, formerly Methodist Episcopal Bishop of New England, and now of the Chicago area, mentioned the fact that members of their family in three generations had given one hundred and sixty-four years of service to the Methodist Episcopal Church. If the Bishop and his son live to fill out the natural period of service this will be increased to a quarter of a millennium.

A Negro Hero's Memorial

A COLORED porter is going to have a Pullman car named after him, but it cost him his life to achieve this honor. When the Pullman *Sirocco* emerges from the repair shops, where it was taken after a wreck near Rockport Sag, N. J., on June 16, it will bear the name of *Oscar J. Daniels,* in tribute to the porter of that name who gave his life in the wreck to save the lives of his passengers. Daniels went through clouds of steam to close the door of his car when it left the rails and stopped near the

engine. He closed the door but was mortally injured. He was still alive when rescuers found him and carried him out of the car, but he insisted that the doctors should leave him to attend first to a little girl. When they returned they found him dead. Yet some people—even people who take to themselves the sacred name of Christ—will continue to talk about "Nordic supremacy" and an "inferior race"!

The Parson's Overhead

UNDER the above heading Walter A. Dyer, of Amherst, Mass., has sent to *The Congregationalist* a pointed survey of the salary and expense problem as it confronts the minister of low salary. While the items seem high in one or two instances—cost of telephone for example—they are very low in other instances. The minister, wherever he is situated, anywhere in localities where the thermometer goes down to zero, is fortunate if he gets by with $100 for fuel. Most ministers, also, would add several legitimate and necessary items to Mr. Dyer's list of strictly overhead expenses, and most ministers of proportionately higher salary would find their overhead expenses increased in proportion. Statements of actual overhead expenditures, such as Mr. Dyer has drawn, would be of value for comparison and for their practical comment on the situation which has led Mr. Dyer to make his survey, *viz.*, the reason why so comparatively few college men are preparing for the ministry. Mr. Dyer's statement is as follows:

Of the graduates of an Eastern college which was founded a hundred years ago for the express purpose of educating students for the ministry, only two or three finish each year with the avowed intention of becoming clergymen.

Why is it that so few young men of promise are today preparing themselves for the ministerial profession? Many answers have been given which shed light on the subject without solving the problem, but none has been more convincing than that of a Massachusetts pastor who stated his problem in simple terms of domestic economy. Leaving out all considerations of service or religious idealism on the one hand and the desire for material prosperity on the other, it is almost impossible for many clergymen to support their families on the net returns of their profession.

Because the salaries are too small? Partly that, of course, but chiefly because the overhead and current expenses are disproportionately large. This man's salary is $1,200 a year plus a rent-free parsonage. Not so good, and not so bad, perhaps. But here is where the rub comes:

Lighting	$75
Fuel	100
Books	100
Periodicals	50
Telephone	60
Wedding certificates	10
Baptismal certificates	3
Parish Christmas cards	10
Convention expenses	50
Postage on church letters	25
	$483

This minister maintains that the parsonage is his business office and that these are all legitimate business expenses, amounting to 40 per cent. of his income. He asks what man would accept a $1,200 position in a business office if he were expected to pay out of his salary all the expenses of heating, lighting, travel, postage, entertainment, telephone, printing, and stationery.

Well, what's the answer?

The "Good Old Days" Again

AS in almost every excursion into "the good old days" there is a great deal in the backgrounds of life sixty years and more ago, as they appear here and there in Paul Revere Frothingham's *Life of Edward Everett* (reviewed elsewhere in this issue) to shake the confidence of those who complain of the times, of youth, and especially of the colleges.

It is interesting to discover that Holworthy Hall at Harvard was built back in 1813 out of money raised by means of a public lottery. Later, in the forties when Everett became president he was appalled at the situation that confronted him in the moral laxity and undisciplined character of student life. During the first month of his presidency, and before his inaugural address, which Emerson described as "chilling and melancholy," Everett had come to the conclusion that the University was "in a condition bordering on complete disorganization; its discipline a mere shadow; of religious influence not even a pretense, and the whole state of morals frightful beyond anything I could have believed possible." The details of this situation are sufficiently set forth in the chapter dealing with Everett's presidency. Incendiarism, intoxication, rowdyism, thievery, sexual immorality, and shocking indecencies are in the record made by the president himself, and if Percy Marks had had the portrayal of that time, *The Plastic Age* would be sufficiently mild in comparison.

In view of the fact that drinking among students is one of the things commonly declared to be prevalent today, and that the carrying of pocket flasks is charged to Prohibition, it may be worth while to compare conditions today with those of this pre-prohibition era. Drinking then was "one of the most persistent abuses of college life." Thomas Wentworth Higginson had described some of his classmates as "boozy," and as disturbing chapel service at six o'clock in the morning. The situation was such that President Everett gave up the use of wine himself, ceased to serve it at College functions, and "procured the passage of a College law excluding wine from all entertainments provided by the Corporation."

That journalism, public services, and other agencies in Everett's day were marked by no higher-mindedness than prevails at present is evident in many pages. Thurlow Weed's utter, and apparently malicious, misrepresentation of Everett's equipage, in a letter from London describing the Ambassador's part in the pageant attending the prorogation of Parliament, is a sufficient reminder that a journalist of eminence could be yellow even eighty years ago.

Also if present-day statesmen—as Secretary Kellogg, for instance, in his recent dealing with Mexico,—are inconsiderate of the interests of peace and of the obligations of the highest diplomacy in their relations with other nations, one may turn to the entry in Everett's journal (page 433 in Dr. Frothingham's biography) in which Sumner reports Seward's unrestrained and unprintable—in these columns at least—references to France and Britain. The provocation was great, but Lincoln had a much better, and more effectual way of dealing with individuals and nations, and, fortunately, Lincoln, contrary to the belief of some of his associates,

was the strong man, and in a quiet, effective way the ruler, in his Cabinet.

All in all, history, even of recent generations, does not entirely destroy respect for the present, or hope for its achievement in character and service.

Will It Be Necessary?

DR. JAMES L. BARTON has gone to the Near East. It is no secret that one purpose of Dr. Barton's going is as Chairman of the Near East Relief to examine carefully into the whole work and discover in what way the budget can be reduced for the coming year. The amount of the proposed reduction is appalling in view of the nature of the work and the uncompleted tasks. One cannot contemplate the continued need and opportunity and the proposed—and seemingly inevitable—retrenchment, without exclaiming, Will it be really necessary?

We feel all the more like raising this interrogation having sat in recently with a group of writers and journalists to whom the facts concerning the Near East and the present conditions were laid bare with considerable detail. Has there been anywhere in history a more glorious undertaking? Or one more expressive of the noblest aspects of American ideals? We doubt it. Apart from the actual saving of life, the type of idealism, reinforced in sheer grit and courage, displayed by young Americans in the Near East has been unsurpassed in the annals of war or peace. It is not simply a creditable record; it is a page of history illuminated with pure gold.

To leave such glorious promise unfulfilled is in a measure a betrayal of those who have served, and who have carried the work through days of horror and despair. The task is by no means finished. The marvelous organization and efficiency that have been displayed in the rescue of thousands of orphans are being further exemplified in the bringing of these orphans to self-support. The establishing and upbuilding aspects of the Near East Relief's work are no less amazing than the actual feeding of the starving. Apparently not a dollar of Near East money is going to the encouraging of idleness or indifference. There is no futile or indiscriminate "charity," but everything is related to sound development in individual and social reconstruction.

Any such retrenchment as is contemplated will be directly at the expense of a great task. Near East workers fully realize this. They know that the garment ought not to be cut as proposed, but they are face to face with the fact that they must cut according to their cloth. They cannot continue to assume heavy debts and obligations without assurance of continued support.

Cannot full support be continued for awhile longer? Can America for her own sake afford to retrench in this work until her noble undertaking—the moral mandate she accepted—has been fulfilled? As we came from this gathering of journalists the other day the first thing that met our eye in the early edition of an evening paper was the headline, *Bank Deposits the Largest in Our History.* There was a sad incongruity between the suggestion of that headline and the film we had seen just a few minutes before of little children working like grown men and women, doing their part to help themselves. Can America with its full coffers weaken, or cut, the bond that binds us to these who still need our aid?

The Scopes Case

IT would appear that our contributing colleague, President Irving Maurer, has "started something" in his plain-spoken editorial in this issue based upon the Scopes case. If we know our constituency there will be wide approval of what Dr. Maurer has written, and probably at the same time equally wide dissent. Some who agree in the main with Dr. Maurer's statement of fact will not follow him entirely in his interpretation and will regard his sympathies and emphasis as misplaced at the present hour.

President Maurer is himself a progressive thinker and leader. He is not an apologist for obscurantism and reactionary conservatism. But he is zealous for the integrity, sound policy, and high-mindedness of his own cause. He deplores—and rightly in our judgment—the excesses of modernism, the tendency toward the assertion of sweeping and sensational negations, the lack of patient leadership in trying periods of transition, the willingness, if not eagerness, to shock, antagonize, and drive into opposition the more conservatively minded, and the general failure to pursue a course calculated to win confidence by persistent emphasis upon the ultimate verities and by the constant manifesting of constructive purpose.

We agree with that criticism, but it seems to us that Dr. Maurer has made it altogether too sweeping. His editorial hardly does justice to the careful and constructive way in which many progressive leaders in the modern church have sought to do their work, and it ignores the fact that in conspicuous instances—as in the case of Dr. Harry E. Fosdick for example—it is the most intensely evangelical of modernists that intolerant Fundamentalism has singled out for its most persistent attacks. Also, if the high, and to us approved, standard which Dr. Maurer sets up is to be used as a basis of judgment it must be applied all around. The sensational modernist who neglects the essential verities of the Gospel to deal with controversial issues in divisive ways is not to be more condemned than the sensational Fundamentalist who does the same thing—except, perhaps, and this may be Dr. Maurer's point, that the man who claims to be free and enlightened ought to know better. We shall not dissent widely from Dr. Maurer's arraignment of the sins of omission and commission of modernists and modernism.

But we do dissent from his over-emphasis upon these as causes of the situation in Tennessee, and we cannot share what seems to us the inadequacy of his sympathies in the Scopes case, and his unduly apologetic attitude toward those who are responsible for putting in the criminal dock a young teacher whose only offense was that he taught, we presume in no unwise or offensive manner, what pre-eminent scientists and many eminent Christian leaders, since the days of Henry Ward Beecher, have openly believed and taught.

We believe that the tendency of Dr. Maurer's editorial is toward seriously underestimating the desperate nature of the struggle symbolized by, and the issues involved in, this case. Nor can we agree that the right attitude is for men who love freedom of thought and teaching to

pursue their course calmly and let a Scopes, here and there, be the unaided martyr or scapegoat. We have no higher respect than has Dr. Maurer for the chief counsel for the defense. He is a cynical and flippant free thinker, who gives one the impression of dallying with truth in the day of humanity's need. The humblest Christian who approaches God in reverence, and humanity in love, seems to us to have attained a higher position than the agnostic who makes a positive creed of his agnosticism. But we do not deplore the association of a non-Christian lawyer with this case. If he is fighting for liberty he is to that extent on the right side, and in this case it is not *Christian* liberties that are at stake, but the liberties of men as citizens. The whole fabric of liberty gives way when recourse is made to law to uphold or suppress opinion especially in matters affecting religion, where reason and conscience should be the sole sanctions.

The recognition of the sincerity and zeal for the faith, as they understand it, of many conservative Christians should not be allowed for one moment to blind us to the ignorance, dishonesty, and tragic consequences that are inevitably associated with all effort to maintain truth and establish religion by methods of intolerance and legal suppression.

Let us face the facts squarely. A great deal of this intolerance, no matter how sincere or well-intentioned it may be, arises from an attitude that is essentially and inherently *dishonest.* It arises from that which in the world of business would be regarded as false pretenses. The sin of presumption is the sin that lies at the foundation of these attempts to settle matters of science and philosophy by law and majorities. The humble Christian, strong in his faith, and practicing his faith in love and sincerity, is to be distinguished from the bigot, professing a knowledge that he does not possess and presuming to settle issues which he has never taken the trouble to understand.

Let us not be misunderstood. We have the deepest respect for Christian character and humility, wherever they are found and with whatever opinions they are associated. We have a deep sympathy with those who are perplexed by the problems of the world and by the difficult issues of science, philosophy, and religion. We can understand also the alarm that many feel in an age of changing standards, when the very fabric of church and society often seem imperiled. But we have no respect for those who meet with bigotry and intolerance a situation that demands inquiry, patience, and a recognition of the rights of others. The fact is that a great many people whose innate honesty and sense of propriety, apart from fear for their safety, would restrain them from meddling with an intricate machine, do not hesitate to meddle in the most presumptuous way with the intricacies of the world of thought, of scientific inquiry, and religious philosophy.

Upon these presumptuous souls the lessons of the past are wholly lost. They are either oblivious, or careless, of the fact that they are the successors of those who threw Galileo into prison and haled Bruno to the stake. They have also never discovered the plain lesson of history that error, as well as truth, persists in spite of persecution and intolerance. Open inquiry and right ideas are the only forces that can conquer error. In these matters honesty and humility go hand in hand, and we join most heartily in President Maurer's prayer: *God grant for us all, modernists, fundamentalists, more of the humility of a genuine faith in God.*

From One Presidency to Another

IN this issue will be found the report of Dr. George W. Nash's inauguration as President of Yankton College, upon the duties of which office he will enter in September, when he retires from active leadership in the Congregational Foundation for Education. Dr. Nash's service with the Foundation has been fittingly recognized by the trustees in a resolution which will be found on another page.

Dr. Nash's work will lack the widespread appreciation that it ought to have in the denomination at large because in the nature of the case only comparatively few can have followed in an intimate way the details of the Foundation's activity. It is those who have had such intimate knowledge who bear the highest tribute to what Dr. Nash has accomplished. He was called to leadership in a somewhat experimental undertaking, under most discouraging and difficult conditions. The problems in the colleges themselves were baffling, in some instances almost to the point of despair, and it soon developed that in the churches at large there was a far deeper, and more widespread, apathy concerning the Christian colleges than had been anticipated by those who had placed high hopes upon the Foundation. It is doubtful whether Dr. Nash himself realized all the handicaps and difficulties when he entered upon the work. But he took hold with a will. He went directly at the heart of the problem in seeking to put the colleges themselves upon a sound foundation of methods and standards, and what he achieved in this direction will never be fully realized. In general it may be said that whatever is to be the future of the Foundation, or under whatever agency its work is done, Dr. Nash has helped to demonstrate the permanent need of the work that the Foundation has existed to do. He has helped to establish a basis of order and integrity where there was at least a measure of chaos, and the importance of this cannot be well overestimated. Confidence in the colleges, in the integrity and sound business principles of their administration, in their standards, atmosphere, and influence, are at the very basis of permanent progress towards adequate support.

It remains to be seen whether the mind and conscience of the whole church can be aroused to a new sense of responsibility, but it is a profound mistake to regard the mission of the Foundation as having failed. Dr. Nash has helped to achieve real results and to create a new vision. He has helped to demonstrate a vital need, which Congregationalists may yet find a way of meeting. The determination that in some form the work of the Foundation shall go on is the best evidence of the results of his leadership. The spirit in which Dr. Nash has done his work has commended him to all who have had relationships with him during his term of office. He goes to his new and responsible position with the good will of the whole Congregational fellowship, and with best wishes for outstanding success in the tasks of a college presidency.

Welcome Americans

THE country at large should have a deep interest in the Citizens' Day just observed at Brockton, Mass. That city has for many years held out a helping hand to the newcomers through its Y. M. C. A. Americanization classes. In the unusual pageant of Brockton's centennial, in 1921, the families of many nations appeared in native costume, making a brilliant finale. Citizens' Day, June 30, was set apart by municipal proclamation and a half-holiday declared. Sunday pulpit messages preceded in popular preparation. A notable parade of 15,000, including former representatives of 22 nations with colors of their fatherlands, moved to the Fair Grounds where great events were staged. There 167 "graduates" received "diplomas" in the form of naturalization papers. Addresses were made by Mayor Bullivant, Harold C. Keith, Congressman Frothingham, and James J. Davis, Secretary of Labor, stressing responsibilities and opportunities.

All this has essential value in securing co-operative thinking and action. We should like to see such a program organized by the new citizens themselves. For however significant this occasion is, there are in every sizeable city hundreds of youth annually coming to the franchise through reaching majority. Their arrival has not yet been specially heralded. We value the Brockton idea but we hope it means simply appreciation and sympathetic guidance, not a suggestion that there is nothing for newcomers to do "because America does it all."

Further, there is the thought expressed by Rev. E. H. Gibson in the First Church calender, which is worthy of inward digestion by the sponsors of the Day:

In a real teaching process the teacher learns more than the pupil. Those who presume to instruct newcomers in citizenship must live out the things they teach. Native sons and daughters dare not be lukewarm in this business of Americanization. They must point the way and take the lead.

It is the purpose of the local committee to provide such a program triennially. Already thousands of descriptive letters have been sent out, including 500 to American consuls abroad, detailing the plan with a view to its general adoption in America.

My Sympathy in the Dayton Case

A Contributed Editorial by President Irving Maurer

IT may be the reaction within me from the exploitation of the Dayton case in the daily press, but I have no hesitation in expressing, before this trial is heard, my sympathy with the church folk of Tennessee. My sympathy, of course, goes out to the young teacher who defies the law which would curb his spirit of truth. I cannot help feeling sorry for him, sorry that he was not left to work out his problem, even if it meant a bit of martyrdom. Martyrs, even today, have their work to do. But I cannot help looking upon him as a pawn in a game—he would have been more important if overzealous protagonists of one side or the other had left him to face his battle alone.

In expressing my sympathy with the church folk of Tennessee I do not wish to be thought of as at all in agreement with their theology, nor with their mistaken effort by legislation, to control public school education. Such attempts are wrong; they are futile. I have done all my preaching on the basis of recognizing evolutionary theories as steps toward the more wonderful revelation of the ways in which nature works which is dawning upon the world. I believe, even if we shall find some day how the life principle flashes into reality, that there is God in the world, that our spiritual natures are our realest selves, and that a spiritual approach to life is the most adequate.

The reason why my sympathy goes out to the church folk of Tennessee, the people who passed this "anti-monkey" law, the people who will probably convict Mr. Scopes of breaking this law, is because I think that in their concern for the Bible and for God, they are absolutely right. The methods they have pursued are wrong, but I honor them for holding that the Bible, that faith in God, that the human soul, are of paramount importance, and I think that we modernists, so called, should, before we laugh the Tennesseeans out of court, try much harder than we seem to be doing to establish in their minds the assurance that we, too, believe the Bible, faith in God and the human soul, as of paramount importance.

Some one wrote me the other day from New York asking me to subscribe to a fund to finance the defence of Mr. Scopes. I shall not subscribe one dollar. Instead, I shall be endeavoring, in season and out of season, to defend the supremacy of the religious life over all other human interests. There *is* a way of teaching an evolutionary theory which amounts to the veriest mechanism, and I think that the Christian people of Tennessee have a right to protect their children from such teaching. The burden of the argument rests upon modernism to show that a scientific account of life in a modern world is an affirmation of the values and the faiths which the religion of Jesus supplies. And how can such things be made plain to the people of Tennessee, if the defence of Mr. Scopes' effort to teach the truth is in the hands of a lawyer who says when asked if he believes in God, "I am not sure."

My sympathy goes out to the church folk of Tennessee because they will probably win in a mistaken effort to maintain a righteous idea, and that will be expensive for them. But the church folk of Tennessee, if they win or lose, will only be won over to a modern conception of life if it can be shown them, by the religious spirit in the lives of modern thinkers, that God lives, that we are his children, that God's most adequate revelation is through the life that was in Jesus, the life of love. God grant for us all, modernists, fundamentalists, more of the humility of a genuine faith in God.

From Our Western Editor

President *Emeritus* Edmund J. James of the University of Illinois died a short time ago. He came to the university when it was a second or a third rate school and he made it one of the great state universities of the country. He was probably as loyal to the type of education furnished by state universities as was any man in the country. He gave himself during all the years of his administration to building a school that would not only measure up to the highest in education, but to producing one that would go as far as possible in making character dominant in student life. It would have been easy to have accused Dr. James of being committed to tax-supported schools as over against privately endowed colleges.

In view of these facts his will, which was filed for probate the other day, is a very interesting document. The reports do not indicate the amount of the estate, but show that it is to be divided into four equal parts, the three children to receive one-fourth each of the estate and the remaining one-fourth to be divided equally among the following: McKendree College, Lebanon, Illinois; Illinois Women's College, Jacksonville; Illinois Wesleyan, Bloomington, and the Wesley Foundation at the University of Illinois. McKendree College is a small denominational school; Illinois Women's College is now fairly well endowed, but it has had a long struggle with poverty and the same is true of Illinois Wesleyan.

Dr. James was the son of a Methodist circuit rider, if I remember correctly, and was one of a large family. All of them are brilliant and all well educated, and so far as I can recall all of them started their education at a small college. Dr. James, even if he did have the millions appropriated annually by the Illinois Legislature for the state university, knew intimately the sacrifices and the poverty of the small privately endowed college. His will indicates that he believed that both the tax-supported and the privately endowed schools should continue to do their work in the field of education.

Two or three years ago, Illinois Methodists put on a successful campaign for financing their colleges. They and Methodists in other states did this at the very time that the denomination was asking immense sums of money for its centenary fund. Presbyterians in Illinois are just now in the midst of a campaign for $3,000,000 for their colleges and for their work at the University of Illinois. One of the leaders and substantial contributors to this fund is Senator McKinley, who lives in Champaign and who has been and still is an ardent supporter of the University of Illinois. He built, in memory of his father, a church for the Presbyterian students at the university and made a short time ago a liberal contribution to our work there. Of the $3,000,000 set for the goal, Presbyterians have already gotten $2,000,000 subscribed.

President Cowling of Carleton College, in the issue of *The Congregationalist* of June 18, gave what seems to me to be an absolutely true estimate of the attitude that Congregationalists now assume toward their colleges. For fear our readers have not paid sufficient attention to this statement, I will quote it:

Of one thing I am perfectly sure, namely, that higher education under Christian auspices will collapse in the near future if other denominations take no more interest in it than our Congregational Churches have in the last fifteen years. As a denomination, we apparently feel no responsibility for our colleges and the rank and file of our people are giving nothing for their support. Congregationalists here and there, as individuals are, of course, greatly interested in colleges as they are in many outside undertakings, but this fact can hardly be interpreted as representing an adequate program on the part of the denomination as such.

From my point of view, higher education represents the greatest opportunity before Congregationalism and, in view of the history of our denomination in this field, it represents also its greatest responsibility. But in spite of this inheritance, Congregationalists of this generation have completely failed to carry even their fair share of the support of this great interest. I am sorry to say that I find an almost complete indifference to the whole problem on the part of our Congregational leaders themselves.

The inauguration of President Nash at Yankton may serve to remind us of the influence of that college in the State of South Dakota, as an example of what denominational colleges are doing for Christian education. It is not too much to say that Yankton has set the educational standards for its state. This has been freely admitted by leaders of other educational institutions of the state. A large number of Yankton trained men and women have gone into the Christian ministry and other forms of Christian leadership around the world. The college has maintained a warm, helpful, evangelical atmosphere and a modern, free, theological outlook. It has succeeded in bringing the Christian men and women who have made up its faculty into almost a family relationship with the students, in dormitory and classroom. Its students have not only had high academic standards, by which to measure themselves, but they have been constantly measuring themselves by the lives of noble men and women, who were living in a sacrificial way. The college has been, along with many other denominational colleges, a center of sacrificial life, of plain living and high thinking, exemplified in its president and in the members of the faculty and the staff. The college has been one of the strongest supporters of the Congregational churches of the state and of the Congregational Church in Yankton and has done this without laying the least emphasis upon sectarian advantage.

Time and space would fail to recount, even in the briefest way, the influence of Oberlin, of Olivet, of Ripon, of Beloit, of Northland, of Carleton, of Grinnell, of Tabor, of Yankton, of Fargo, of Whitman, of Kingfisher, and of many others, affiliated with our own or with other denominations. The educational life of the Middle and Far West, as well as of New England, would have been infinitely poorer without the contribution that these schools have made. The tax-supported school can never produce the atmosphere, the impact of life upon life and the type of education that the privately endowed school furnishes. We need both types in American life; both should be kept strong and should measure up to high standards. We now have and shall continue to have a large number of people who will want their children educated in a state school, but on the other hand we shall always have a multitude who will choose the other kind for their youth.

Out of fifteen years' experience in traveling over the Middle and Far West I am thoroughly convinced that our Methodist and Presbyterian brethren are wise and farsighted in planning generously for the future of their colleges. What about Congregationalists? Are we to stay permanently in the state of indifference which President Cowling so well describes? Have we lost our passion for Christian education of the type furnished by the schools fostered by Congregationalists? Are we going to practice the doctrine of cutting off any demand made upon us that costs us trouble and compels us to raise money? Our people are growing richer and richer, but our benevolences are at a standstill and there seems to be a disposition in a good many of our churches to take the attitude, that if raising benevolences and endowing schools interfere with our ease, let's cut out the benevolences and the endowments. Before we become confirmed in this attitude, we ought seriously to consider the future of Christian education and its relationship to the welfare of the churches of Jesus Christ.

Chicago, Ill. R. W. G.

The Hill of Gold

By Emma Seabury

Across the ravine, with its crag and its rill,
Its lichens that cling, and its mosses cool,
Where the path winds down to the foot of the hill,
And the fern fronds wave by the placid pool;
And the squirrels frisk and the orioles trill,

Is an upland slope where the maple nears
The sturdy oak, and the beech, and the pine
Like a silhouette in the blue appears,
Reaching its arms in a clear cut line,
Tuning its harp to the song of the spheres.

The billows of goldenrod yellow and dun,
Undulate upward and on, and afar,
Billows of glistening gold in the sun,
Foamy and fringed with the glint of a star;
Movement and murmur, and one by one

Glamor and glory, and shimmer and shine,
Sweeping up to its tufted crown,
Rally and ripple and dimpling sign;
Then a glittering sea comes surging down
Its driftweed floss, as spun gold fine.

It glimmers and glances all day, and strong
It gleams bright out of the even then,
And it sings to my soul, the world-old song,
Of the love and beauty God gives to men,
If we gather it in as we pass along.

No toil for the visions my dawns unfold,
O souls, how can we be poor or mean?
The Apocalypse of His love is unrolled
Across my heart, as across the ravine;
Making me rich in my hill of gold.

The Situation in Tennessee

Backgrounds of the Scopes Case

By Rev. M. S. Freeman

Pastor of Pilgrim Congregational Church, Chattanooga, Tennessee

TO give in the space of a short article any adequate account of the situation here is impossible. At most only a few outstanding features can be briefly noted.

1. The law, which forbids the teaching in tax-supported schools of anything that conflicts with the story of the creation of man as it is given in Genesis 1 quite literally interpreted, is popular with multitudes, probably with a majority of the people of the state.

2. Their view can be stated in this way: The Christian religion stands or falls with the Bible. The Bible stands or falls with the theory of its inerrancy in every statement. The theory of evolution conflicts with the statements of the Bible. Therefore, to allow its teaching is to destroy the Christian religion. This view is implicit in a recent statement by Governor Peay, from which I quote a single sentence: "In my judgment the state had better dispense with its schools than with its Bible, and we are keeping both."

3. This view, based on identifying the Bible with the theory of its inerrancy, is being pushed with fanatical zeal, and, too often, with the art and the unscrupulousness of the demagogue. I quote from the announcement of a lecture on evolution which was given here July 5:

"Dr. Martin's subject will be 'Hell and the High School Evolution or Christ.'

"Large window-cards are now being placed with his photograph and that of his father, under which is printed '*Martin's Ancestors.*' On the other corners are photographs of two monkeys under which is printed, 'Is this your grandfather?' and 'Is this your grandmother?' "

Farther on the announcement goes on to say: "This campaign does not mean to get religion taught in the tax-supported schools, but it does mean that, if religion cannot be taught, then it should not be undermined, submarined, attacked, and destroyed there. The people are being taxed to pay teachers to drill this evolution teaching into the children almost from the primary to the university, which is a flagrant violation of the spirit of the Constitution of the United States, which guarantees religious liberty. To compel us to send our children to tax-supported schools and then pay teachers to drill into their minds that the Bible is a tissue of lies, and that the Savior was not God's real Son but the illegitimate son of a fallen woman, all under the plea of science, when it is not, means the crushing of religious liberty and the trampling under foot of the Constitution of the United States."

4. Such statements and Bryan's fling about "the hand that writes the pay-check" have carried conviction to the minds of thousands and have aroused in their hearts just such fanaticism as once found expression by means of gallows and stake. In spite of the many comic elements, the seeds of untold tragedy are here in abundance.

5. It is not merely the tax-supported schools that are attacked in this propaganda. For instance: Here is the University of Chattanooga, a college with high standards of scholarship, founded and largely maintained by the Methodist Episcopal Church. It has been denounced by one of the prominent pastors of the city as "Chattanooga's hell-hole of iniquity" and "a hotbed of infidelity." Another, pastor of one of our larger churches, has attacked in his pulpit and in the press, both the university and its president, who, in his baccalaureate sermon, ventured to suggest that there is such a thing as *Theistic Evolution*, a thing that has been ignored or denied in practically all the anti-evolution statements. This pastor announced the withdrawal of his own children from the classes of the university and advised his congregation and all Christians to follow his example.

In fact, a general warning against the colleges and universities of the whole country has been repeatedly sent forth from many sources.

But how about the other side of the question? Are there no ministers with broader views to lift their voices in behalf of tolerance?

Here my first-hand knowledge is largely limited to the conditions in and near my own city, but I believe they are fairly representative of the state as a whole.

It is true that many, even among the pastors of our larger churches, even some highly educated men, are strongly on the anti-evolution side.

But there are also many wholly out of sympathy with the Anti-Evolution Law and with that spirit of intolerance of which it is an expression.

Among these are varying attitudes in the matter of taking a public stand on the question.

Of course the Unitarian and Universalist Churches are outspoken in their denunciation of the law. The Rector of the leading Protestant Episcopal Church of Chattanooga, who has just been appointed Bishop Coadjutor of Florida, preached a strong sermon in behalf of tolerance, and gave it out for publication. For the Congregationalists, I have tried, in my pulpit and in published sermons and statements, to let it be known that Congregational Churches have room for both Fundamentalist and Modernist, if only each will keep his temper and give to the other that toleration he asks for himself.

Among the others there are many who privately have expressed the greatest sympathy with and approval of my attitude and statements.

But they themselves have to walk very warily in their public utterances.

It is not at all that they fear any consequences that might befall themselves, but they, very wisely as I think, shrink from forcing an issue in their own churches which would quickly and surely provoke division and strife, serve to intensify the feeling in behalf of the narrower views, and accomplish little or nothing in that general broadening of views which they may hope to gain by the slower processes of education, when the passions aroused by strife have been cooled by the passing of time.

As for our own mission and task in such a time as this:

It is something, and not a little something either, to have even a few churches here of a genuinely evangelical spirit, whose pastors are free to speak out for truth and freedom, for progress and tolerance, without hindrance and without fear. "And this will we do."

What can you, of the Congregational fellowship throughout the country, do for us?

Laugh at us as little as you can.

Pray for us as much as you can.

Our task is not an easy one, and much that is very precious to all of us is hanging in the balance.

Parables of Safed the Sage

The Parable of the Steamer and the Skiff

We were on a great Ocean Liner, I and Keturah, and we were entering a Port in a strange land. And the Ship steamed up toward the Dock and then the Engines stopped, but the tide was outward, and the Ship was slowly drifting away. And there was a Skiff beside the dock, and in it was one lone man. And he rowed his little Skiff out to the Ship.

And the Boatswain flung down to him a Small Cord. And the man in the Skiff took the end of the Cord, and rowed to the Dock, and handed the end of the Cord to certain men who stood thereon. And they pulled in the Cord, and at its farther end was a Rope.

And they pulled in the Rope, and at the farther end was a Cable. And they fastened the Loop of the Cable on an Iron Post of the Dock.

And the Donkey engine began to snort and clank, and the Capstan began to turn, and the Steamer warped its way to the Dock. And all the Passengers went ashore.

Now the little Skiff, with one man to row it, could never have pulled the Steamer up to the Dock, but it was well able to carry the end of the Cord. And the Cord drew the Rope, and the Rope drew the Cable.

There be times in the course of human events when Mighty Causes lie helpless in the Offing, or drift away from their moorings and become derelicts, not because they have no Engines or Cables or Capstans, but for lack of some Adventurous Soul in a Small Craft who will carry a Line ashore. And sometimes hath God honored men of Small Ability, but who used wisely and righteously the Ability they had, in carrying a Line to where it could pull a Cable and bring the Purposes of God to Port. And thereby have some Commonplace men served their generation well.

The Angel of Hell's Half Acre

By James M. Warnack
Of the Editorial Staff of the Los Angeles "Times"

"TAKE this money, go get a bath and a good dinner, and tell me your hard-luck story later—if you want to."

"But, Brother Tom—"

"No arguments, my boy. You're now in my home—and your home, too. However, I'm boss here—so do as I tell you."

That is the way the "down-and-outer" is handled by "Brother" Tom Liddecoat, superintendent of the Midnight Mission in Hell's Half Acre in "The City of the Angels."

"When society spends as much money, time, energy, and intelligence in the business of salvaging wrecked human beings as is now spent in reclaiming desert and swamp lands, we'll have a better, happier nation—and, incidentally, we shall have more money, time, intelligence, and labor for the reclamation and preservation of our country's great natural resources," says Mr. Liddecoat.

Angels with feminine faces and white wings have been painted so often that it is difficult for the average person even to imagine the existence of a "he" angel, minus the pinions, but "Brother" Tom is just that. Like the founder the Salvation Army, Tom's one ambition is to lift the fallen and, while his methods may be and have been criticized by many well-meaning persons and organizations, the results achieved thereby challenge the attention of all men and women engaged in social service, not to mention religion.

The New Way

Eight years ago Mr. and Mrs. Liddecoat were "scattering their forces," as it were, by serving on boards of various charitable organizations of Los Angeles, besides doing a great deal of "uplift" work as individuals. Recognizing the need for an institution for human "driftwood" in the down-town district, they organized the Midnight Mission. When Mrs. Liddecoat left this "bank and shoal of time" for her home in the land of Glory (please, Mr. Editor, don't say "when she died"), she bequeathed the Midnight Mission to her husband and received his promise to "carry on."

"I did not want the Midnight Mission any more than you want a white elephant," said Mr. Liddecoat when I visited him recently at the Mission, 136 South Los Angeles Street. "However, the men of Hell's Half Acre needed me—and God said 'Go.' I realized what it meant when I promised to devote my life to this work. I knew that it meant I would have to throw aside my dress suit, white gloves, and patent leather shoes, roll up my sleeves, and go to work. However, I do not regret my decision."

"Brother" Tom has spent the larger part of a considerable fortune in his work of taking human driftwood and converting it into temples of beauty and strength. During the last eight years he has given from ten to eighteen hours a day in the service of the men the church seems to have forgotten. Within the last eight years 40,000 men have knelt before the golden cross in the little Mission chapel and promised "Brother" Tom that they would return to the homes which they had deserted. Every day an average of 1,500 men walk in and out of the chapel and not a day passes that at least 300 ragged, unkempt men, of various ages, do not kneel, often for the first time in years, to whisper "Our Father who art in heaven."

There are times when those attending the services fall asleep in their chairs but in such cases they are never awakened, either by a sexton or by the critical voice of the preacher. They are allowed to get their sleep out—for sleep is often their greatest need, and none knows this better than Tom and his co-workers.

Between 400 and 700 men are given at least two meals every day at the Midnight Mission, and every night 400 weary bodies find lodging at the institution. True, the sleeping cots are not of the best but they provide rest and a place of refuge which "beats de city jail all to heck," according to one of the fortunate guests.

Deplores Jail System

By way of paranthesis, it has been remarked, by those supposed to know, that the jails of Los Angeles are not the favorite rendezvous of respectable criminals. As a matter of fact, even the decent citizens of Los Angeles recently became so ashamed of the city jail that they decided to build a new one—one that will hold undesirables and that will compel rats and lice to seek other headquarters.

However, with all due regard to the law, the courts, and necessary houses of detention, "Brother" Tom declares that the modern jail system is a mistake. He would like to see jails abolished and substituted for by "houses of persuasion."

"A house of persuasion is better than any prison," said Tom. "The strongest force on earth and in heaven is love, and if that force will not make men better, we'd better pray the Almighty to give us a new and better method. Do you know that it costs this county from $500 to $1,500 for every man tried by a jury? On the basis of economy alone we should find a better way to deal with our 'undesirables.' The hungry, friendless man will commit crime, regardless of his reputation. It is the business of the Midnight Mission to be on the lookout for such men and to steer them in the right direction."

On the south side of the Midnight Mission are several cheap eating houses, a tailor shop, a fortune teller's parlor, and a barber shop which advertises fifteen-cent shaves. To the north of the Mission is a wholesale drug house. Remembering the drug establishment I was reminded (I know not why) of the subject of Prohibition and I asked Tom how the Eighteenth Amendment had affected his "boys."

"Listen, son," he answered. "I lived here twenty-five years with the saloons going full blast. I attended hundreds of sunrise courts—and many times pledged my word that the 'drunks,' if released by the judge, would behave. I've handled thousands of intoxicated men. I've seen them fall from their seats, by the scores, at services in the chapel. God forbid that we should ever see such days again! It's bad enough as it is. It's bad enough that druggists are still allowed to sell the poisons that they do to persons not having prescriptions. I'm not going to name the brands of stuff they sell—I don't care to advertise them, and they're too well known already. However, deplorable as conditions are, they are better than they were in the old days."

Although dope is said to be harder to obtain than formerly, the number of addicts, for some reason, is apparently not diminishing, and Tom admits that many old drinkers, deprived of their daily fire water, have become drug fiends. Hardly a week passes that Tom does not engage in an actual physical conflict with a man crazed by dope. Today he exerts all the strength in his body to the effort of conquering a "dope"—and tomorrow the same man is kneeling at his feet, weeping from a combination of physical weakness and sincere gratitude for Tom's interference with his program. If Tom has not actually cured these men, he has at least proved to them that "somebody cares" and he has planted in the hearts of scores of such creatures the seed of future redemption. And Tom believes in redemption.

"The redemptive forces are the only forces which have made for universal progress since time immemorial—yes, even before the coming of Christ," said Tom. "Did you ever consider the fact that nothing is so bad that it cannot be redeemed—re-made and directed to glorious uses? Lincoln said this nation could not exist half slave and half free. Neither can humanity make true progress and attain salvation with half of society enslaved by poverty and sin and the other half apparently immune to evils. We must go forward as a race. Those who are strong must be the saviors, under God, of those that are weak. Look at that boy—do you think he was worth saving?"

"Brother" Tom pointed to a young man who approached us with a smiling face. "Come here, lad," he invited, and the young fellow walked up to the table at which we were sitting. "Did you mean that little prayer you prayed last night? Yes, I believed you did. Here, take this dollar, go out and scout around a little and see if you can find a job. Come back to see us if you fail—and come back, some time, anyway. Remember I'm your friend, boy—and that God is your friend."

"Soured on the World"

"He came here last night, ragged, dirty, and worn out from seeking employment," continued the superintendent, as the young man walked away. "We gave him a bath and a supper and put him to bed upstairs. This morning, after he'd had another bath and a good breakfast, I fitted him out in some decent clothes. He doesn't look like a hobo, does he? See that old man over at the end of the table? He is eighty years

old. He used to be a judge. He had a large family and, apparently, many friends —but he 'got in bad' some way or other and the world seemed to turn against him. He lost the little money he had, his wife died, and all his children deserted him. For months he lived alone in a little old dog house, a few miles out of town. He slept most of the day and came out only at night —didn't want to be seen or to see anybody. If ever a man was 'soured on the world' it was that man. It took me four months to win him. Day after day I went to see him, for many days receiving only curses from his lips. At the end of four months I said, 'John, come to our Mission. You shall be fed and clothed as long as you live and when you pass away you shall not be buried in the potter's field.'

"The old fellow broke down," went on Tom. "Tears rushed from his eyes—and I knew I had won him. It took us three days to get him really clean, but he has remained clean ever since. In fact, he's the Beau Brummel of Hell's Half Acre. Redemption? Nothing else counts."

"How do I stand the work? Well, say, son, the Lord is the source of all my strength. Oh, I've broken down two or three times—but always got back on my feet again. Besides, I'm willing to pay for what I'm doing—for I'm getting highly paid. Not that we're building up any special organization here. We're trying to persuade men to go back to the churches they have forgotten. Jews, Catholics, Protestants, and men of no religion—we welcome them all."

Meals at All Hours

"How often do you feed the men who apply to you for help?" I asked.

"Whenever we have food," he answered, simply. "However, our regular feeding times are noons, six P.M., midnight, and early in the morning," he added, smiling.

There is almost a tear in Tom's smile—and almost a smile in his tears. He is the sort of Santa Claus type that makes one feel glad that the world is as good as it is—and, at the same time, almost ashamed of oneself that one doesn't try harder (as Tom does) to make it better and happier.

"And you give food, shelter, and clothing to anyone who applies, without investigating their claims to charity?"

"My Lord didn't investigate a man's past when He was asked for help—and why should I?" was Tom's rejoinder. "I know how they criticize me for this sort of giving but, bless you, lad, I'm not worried about that. This is God's work. If he wants me to stop, all he has to do is whisper to me that I'm on the wrong track. So far, he seems to be on my side."

A Glad Reunion

"Lord, bless this food to the strength of our bodies and minds. Create new hearts within us. Remember our loved ones, wherever they are, and grant that the homeless ones here may be restored to those who love them."

"Brother" Tom had finished this brief prayer at the Midnight Mission and 400 hungry, ragged men had seated themselves to enjoy the midnight feast prepared for them.

The door opened and a young man, handsomely dressed, neatly shaved, with manicured nails and carefully brushed hair, and wearing a diamond pin in his tie, walked to the platform and accosted Tom.

"Pardon my interruption," said the youth, "but this is just one more chance out of a million. At the beginning of the war my brother and I entered the service of Uncle Sam. He was a sailor, I a soldier. We both went to France. My brother never returned home. My mother, in New York, is dying from grief. I have searched for the boy all over the country. Will you please call the name of Bud Bennett?"

"Is there a man here named Bud Bennett?" shouted Mr. Liddecoat.

From the far end of the long table a ragged, unkempt young man jumped from his seat and rushed toward the platform. His brother opened his arms to receive him and the two embraced, speaking no word for nearly a minute, during which time the hubbub ceased and the residents of Hell's Half Acre gasped with wonder.

"Home, brother, home!" sobbed the man wearing the diamond pin. "But first, the telegraph office."

"Home!" echoed the man in rags as he fairly dragged his brother from the room.

"Brother" Tom sat with his head bowed, in silence.

"Beats hell, don't it?" vociferated an ebony-faced diner to the "bo" next to him at the table. "Say, boy, but ain't this beef stoo the cat's whiskers?"

"Does the general public help you much?" I inquired of Tom.

"Occasionally," he answered. "Some of the restaurants give us food now and then, 'slummers' bring us clothes every once in awhile, and sometimes a big-hearted man makes us a gift of larger dimensions."

"How about the churches?"

"Well, they're all right," he said. "They let me make speeches from the pulpits and sometimes the choirs of the big churches come down and sing for us—and go back," he added, but without a touch of bitterness in his tone.

"In your recent trip over the country for the purpose of establishing similar missions in various cities did you meet with sympathy on the part of the churches and social workers generally?"

"Not as much as I had hoped," he replied. "You see, prosperous people are not always greatly interested in unfortunate men and women. I'm not blaming them. It isn't human, perhaps, that they should be—but sometimes I think that if there were a little more genuine Christianity in the world—"

He did not finish the sentence—and did not need to do so.

Where Credit Is Due

Although a prominent Mason and a student of literature as well as of life, "Brother" Tom has little patience with so-called rationalism nor with those cults whose adherents like to call things by high-sounding names.

"Why not give God the credit and be done with it?" said Tom.

A lover of men, and loved by the men, Tom has little difficulty in obtaining help at the Mission. No salary is paid to any worker, and the men who do the cooking and serving at the tables volunteer their time and effort as freely as do the men and women who conduct daily religious services in the chapel.

Thomas Liddecoat was recently appointed by the Los Angeles County Board of Supervisors as a member of the Juvenile Probation Committee. When I went to see him a few days ago he had just returned from a visit to the Home for Girls.

"Evidently there are young women who need redemption, too?" I remarked.

"Yes," he answered, "but when our boys are taught the dignity and glory of manhood we shall need fewer homes for fallen women."

A Birthday Prayer

By Alice Hartich

God, on my birthday, for the year just passed
I give thee thanks; thanks for the happy days
Spent in my home in busy household ways;
For hours spent with beauty unsurpassed
When wee buds opened, or when leaves fell fast;
Thanks for the friends who share each happy phase;
For all who help me with their love and praise;
And for the unknown world, so richly vast.

And may the year that I begin today
Be rich in service. May I meet each task
With joy; find pleasure in a simple way.
Above all other blessings, this I ask:
In ev'ry thought and action that I share,
May I be worthy of the name I bear!

Christian Workers in South America

IV. The Congress on Christian Work in South America at Montevideo

By Frank K. Sanders

THIS notable gathering gains greatly in importance when viewed from the vantage of a tour throughout South America. Its timeliness, its range, the fine quality of the personnel, the new leadership emerging, the soundness of the conclusions reached,—all acquire added force after one has seen Argentina, Chile, and the countries of the west coast, as well as Brazil and Uruguay, and can think in terms of the whole continent.

The congress began on Sunday afternoon, March 29, and concluded on Wednesday, April 8. It was representative in membership. All told there were 314 delegates and visitors. These represented seventeen different nations, ten of which were South American. There were none from Mexico, Panama, Central America, or the Caribbean Islands, because these are to hold a congress of their own, next year, on a plan similar to that of Montevideo. Thirty-five organizations of fourteen different denominations, among which the Methodists and Presbyterians were naturally best represented, sent delegates who reflected every shade of feeling and viewpoint.

The principal part of the program of the congress was the discussion and presentation of twelve reports on The Unoccupied Fields of the South American Continent, The Indians of South America, Education, Evangelism, Social Movements of Today, Health and Medical Ministry, The Church in the Community, Religious Education, Christian Literature, The Relations Between Foreign and National Workers, Special Religious Problems, and Co-operation and Unity. The data for these reports had been in the process of collection and critical estimate by groups of actual workers on the field—nationals and missionaries—for two years. They were put into readable form in New York, but distinctly represented the active field rather than editorial workers.

These reports were given frank discussion, one at each morning or afternoon session. Since they had been printed in advance—most of them in Spanish and Portuguese as well as in English—they needed no elaborate introductions. Such introductory remarks merely aimed at emphasizing the principles underlying each report and the matters in it which demanded free discussion. There was never any lack of discussion. In fact, rigid rules of debate had to be maintained. But the discussions did not, as a rule, elicit fresh data; they rather registered a growing tide of fellowship, self-determination, and essential unity in the interests of a great program. It is inconceivable that the congress shall not have put evangelical missions and evangelical interests in South America far ahead of what they have been.

While this judgment is shared by all who took part in the sessions of the congress, there was not lacking some excitement. Among the invited guests were several distinguished South American educators, who came primarily to attend the Educational Conference, held just prior to the congress and reported in the last article. A Chilean poetess, Sra. Gabriela Mistral, who could not attend the congress, but was in sympathy with it, although she is a Romanist, wrote a friendly letter to be read to the congress which was received with expressions of pleasure by the gathering. She also took the same occasion to write a stinging rebuke to Sr. Dr. Alfredo Palacios of Montevideo, a publicist, who had been asked, months before the meeting, whether he would accept a formal invitation to attend the conference and the congress, and had replied through the public press, denouncing the motives of those who attended as being commercial and exploitive. A copy of this second letter she sent to Dr. Inman, the secretary of the congress, who was a personal friend and purely for that reason. It was, of course, a private document. Incidentally, it agreed with Palacios in denouncing 80 per cent. of the Americans in South America as coming to spoil the country. A Buenos Aires *Herald* reporter who had overheard Dr. Inman quote with amusement that opening statement, jumped at the conclusion that the applause given by the assembly to Srta. Misral's letter was in response to this sentiment and cabled his paper to that effect. Although the whole matter was made wholly clear as soon as Buenos Aires papers could reach Montevideo, yet a very large number of British and American residents were for a time led into opposition to the congress.

At the same time there was some feeling within the congress over what some nationals and some missionaries regarded as going too far in the recognition of those who did not profess to be evangelical in relationship or conviction. But the sanity and freedom of the business committee of the congress, which under Dr. Robert E. Speer's chairmanship thrashed out every difficulty as it arose, led not only to a mutual respect and forbearance between the various groups never before attained in quite the same way, but to a real commingling of viewpoints and to a reaching of relative unanimity.

The president of the congress was Dr. Erasmo Braga of Brazil, the able leader of co-operative movements in that great nation. Dr. Braga made an impartial, dignified, competent guide of the work of the congress. He took full responsibility and was singularly felicitous in his incidental and official remarks. He was quite as satisfying to the foreign visitors and to the missionaries as to the nationals.

All sessions were held at the Hotel Pocitos in Montevideo, a summer hotel of ample capacity. The summer season was just over when the congress arrived. The fact that the whole congress was together, day after day, meant much for its ultimate success. After the first day, Mrs. Speer and Mrs. Cushman of New York, out of their abundant Y. W. C. A. experience, organized a scheme of seating at dinner time which had a remarkable effect in getting groups broken up and everyone acquainted. The sessions were held in a great room abutting on the broad veranda facing the open sea, which served the guests as a "Boardwalk." The murmur of the waves furnished an undisturbing undertone to the speaking.

South Americans of leadership are not greatly under the influence of the Roman Church. Many of them regarded the congress as one more "religious congress" at which ecclesiastical dignitaries would discuss purely doctrinal themes. When some of them realized that the congress was rather concerned over the practical application of Christian principles to the problems of modern life and was wholly loyal in spirit to South America, they completely reversed their attitude of indifference or tolerance. As a matter of fact, the congress talked about doctrine only once and that very briefly. It was far more concerned with social, national, and international relationships in the light of the teachings of Jesus. Dr. Exner with his message on health and sex education, Dr. Barclay with his fine presentation of the principles of religious education, the discussions of literature, of evangelism, of education represented some of the best thinking of the delegates.

Two interesting and instructive evenings were known as "nights of the open heart." At one of them the "intellectuals" who were guests of the congress opened their hearts regarding the needs of South America. What they said was keen, rather surprising to the Protestant mind, yet quite acceptable. It showed that it is the hierarchy which mainly blocks the way to the freest exchange of opinion and of aid between Evangelicals and Romanists. These men and women are independent of ecclesiastical control, and will surely begin to find a way soon toward reasonable co-operation with active and intelligent evangelical forces.

Later it seemed quite desirable to open an evening of this sort to the national evangelical leaders, lest they should have even a slight reason for feeling muzzled. The actual outcome was harmless, of course, although some steam was blown off.

There are nationals, perhaps a good many, who are beginning to crave the appearance of leadership. Some of them have not counted all the costs of responsibility. As a rule, however, they are sane, earnest, and sincere men of noble purpose and clear conviction. When entrusted with the power to direct, their real leaders are no more likely to abuse such power than we are. The new nationalism must be reckoned with in a spirit of Christian brotherliness, not only in Asia but all around the world. Its first result, so far as evangelical Christianity is concerned, will be to throttle militant denominationalism. It is true, as Dr. Boynton recently remarked, "Before Christianity can execute its giant swing, the denominational

spirit must be set aside and our great fundamental unity be realized." With this conclusion the congress was in great sympathy.

The Congress at Montevideo certainly drew missionary secretaries, missionaries, evangelical leaders, and "intellectuals" closer together, It not only exhibited the capacity attained by the leaders of the independent Brazilian churches, and proved the value and the wisdom of a policy of self-determination, but proved also and quite clearly, that some missionaries and their efficient institutions are needed for some time to come, to help the nationals get strong. But its clearest note was on behalf of unity and co-operation. It is evident to any observer that the individualistic policy in South America of one great evangelical body and of several lesser groups is a bad policy, and that it is supported by fanatics at home far more than by earnest missionaries in active service. It would be fair to say that few missionaries are lacking in the spirit of brotherhood. The very representative group at Montevideo came out of the congress quite united in the determination to carry on as the South American section of the Christian world.

The Roman Catholic and Protestant Churches

IV. The Catholic and Protestant Conceptions of the Church

By Professor Daniel Evans, D.D.
Harvard Theological School

THERE is no group of religious persons who speak so often, and naturally of the church as the Catholics. They certainly are churchmen. This idea has the central place in their thought, and the word falls naturally from their lips. While some Protestants think and speak in much the same way, most of us do not, but if and when we do, we do not think the same thought. Never was it more true that two persons, or groups, may speak the same word, but have in mind very different meanings. It is instructive to observe that when the Catholics go back to the New Testament and seek what it has to say about the church, they carry back with them the idea which they now cherish and read it into all the passages which directly or indirectly refer to the church and its officers. They do not *exegete*, but *eisegete* the passages; they do not read out the historical meaning, but read in their own meaning.

This unhistorical method of interpretation of the New Testament was the characteristic method of many Protestants yesterday and of a few today. The Congregationalist and Presbyterian and others sought and thought they found just their church polity and worship in the New Testament, and they made special and exclusive claims for them. Now, however, few if any of these denominationalists make such claims. They recognize that they cannot find support in the New Testament for the organization of their churches in every particular, though they believe that the simplicity of their polity and worship is more like the New Testament churches than others. Some Episcopalians and Anglican High Church adherents still think that the New Testament justifies all the claims they make for their churches. And the Catholics, in particular, are staunch in their claims that the fundamental features of their church are derived from the teaching and conduct of Christ himself. He chooses the apostles, gives the primacy amongst them to Peter, imparts the Holy Spirit to them, gives them the task of communicating unerringly the truth of God, and administering effectively the divine Grace. Christ founds the church, and the church is the one holy, Universal Church, which has come down through the ages, and which will endure forever. The greatest thing Christ did for the world was to give it this church.

Now when we go into the Gospels and read them in their own light, and not in the glare that our desires or our prepossessions throw upon them, the first thing we discover is the paucity of references with respect to the church in all Christ's teaching, and these are found only in the first gospel, and critical study of them makes it quite uncertain that he uttered these words, and suggests that they are due to the disciples after they themselves had founded the churches naturally and spontaneously from religious needs and under historical conditions.

Jesus was thinking of something else and greater; of the Kingdom of God. This was his central idea, and his great passion, and it was for this he gave his life. He gathered about him a few men; he wanted to imbue them with his spirit, have them think his regnant idea, and be devoted to his cause. He knew full well that men who thought in this way and were thoroughly devoted to such a cause would want to have fellowship with one another; they would work together, live together, and worship together. But they must all be brethren and no one was to be master over the others. He left such matters as organization, officers, administration, all matters of constitution and polity, to the historical conditions and demands. As he never wrote a book, so he never organized a church.

The Christian fellowship, therefore, is primarily a matter of a social group, with like purposes, ideals, truths, and spirit. It is the faithful disciples in their brotherly relations, with faith in Christ as the bond of their union, with assurance of redemption in their hearts in relation to God, with love for all their fellow-believers, and with a passion to serve and win others to a like faith in Christ. The church is not fundamentally nor primarily an organization, with its officers, high or low, but the people of God in their religious and ethical relations. The organization is made by the fellowship; the fellowship is not made such by the organization. The Christian Church as a fellowship of believers makes the ministers, pastors, and bishops; they do not make the church. "We the people," make the American Republic with all its officers, and we the people of God make the church with all its officers. There is nothing of the sacerdotal nor of the monarchical in Jesus' religion, nor in his fellowship. As the late Dr. Fairbairn well said:

Measured by the standard of a sacerdotal religion, Jesus was not a pious person; he spoke no word, did no act, that implied a priesthood for his people. He enforced no sacerdotal order, promulgated no sacerdotal law; but simply required that the people should be perfect as their Father in heaven. He never gave the name of priest either to himself or to any disciple. . . . The religion of Christ "stood amongst the ancient faiths as a strange and extraordinary thing —a priestless religion, without the symbols, sacrifices, ceremonies, officially hitherto held, save by prophetic Hebraism, to be the religious all in all."

A century or more passed before the sacerdotal church took the place of the spiritual society of Christians. And its organization it derived from the Roman political organization, from the municipality up to the Empire. As Sabatier says:

The parish modeling itself on the municipality, the diocese on the province, the metropolitan regions on the great prefectures, and at the top of the pyramid, the bishop of Rome and the papacy.

Religious Education

THE CURRICULUM OF RELIGIOUS EDUCATION, by WILLIAM CLAYTON BOWER (Scribners. $2.25). This is not only an interesting but a highly significant and important book. The great task to which leaders in religious education have now set themselves is the reconstruction of the curriculum. Of the need there is little question. Religious education, like general education, is passing beyond the stages in which the autocratic authority of church or teacher or subject matter and the teaching of lessons about religion can be taken as the focal points for the organization of the course of study. We are discerning the need for a dynamic curriculum of living experience with the pupil at its center.

Professor Bower is the Chairman of the International Council Commission on Curriculum and is engaged in directing the research necessary for the sound development of such a course of training. A curriculum of this sort can only grow out of experience and experimentation. Its success depends upon the sympathetic understanding of the aims and principles involved, and intelligent co-operation on the part of church-school leaders. This volume will contribute greatly toward such understanding and will point the way toward effective co-operation.

The author gives answers to such fundamental questions as these. What is education? What is its relation to life and experience? How may experience be enriched and directed so that it may lead toward definite spiritual results?

The final chapter is a fitting climax as it points the way to a dynamic training that seeks, not a static and finished result, but a life that grows from more to more.

The bibliography at the close is very complete and will furnish a rich mine of material for the student who wishes to pursue a thorough course of reading on this subject.

Inaugurates New President

Dr. Nash Becomes Head of Yankton College

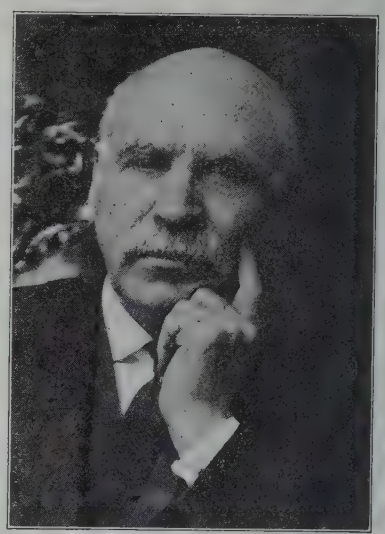
DR. GEORGE W. NASH, for three years President of the Congregational Foundation for Education, was inaugurated President of Yankton College, South Dakota, June 10. The gathering from the academic and religious

DR. GEORGE W. NASH
Becomes President of Yankton College

world for the ceremonies was unusually large and representative. The exercises were held in the Congregational Church, Dr. Warren presiding. The prayer was offered by President Camfield of Ward Academy, and there were addresses of felicitation by Dr. Warren for the trustees, Dean W. J. McMurtry for the faculty, Dr. Alvin Hansen of the class of 1910 for the alumni, by Robert Feyerharm for the students, by Supt. D. J. Perrin of the State Conference representing the churches of the state, and by Dr. E. B. Allen, of Oak Park, Ill., on behalf of the churches of the nation. Dr. Dan F. Bradley of Cleveland, formerly pastor at Yankton and for a time president of the college, gave a brilliant and timely address on the topic, "The Collapse of Pessimism."

The retiring president, Dr. H. K. Warren, was born at Cresco, Ia., in 1858, and graduated at Olivet College in 1882. He was principal of the public schools at Mount Pleasant, Mich., for a year and superintendent of schools at Hannibal, Mo., for six years. He was president of Gates College, Neligh, Neb., for some years and was head of Salt Lake College one year. He began his work at Yankton with the opening of the school year 1895-96.

His thirty years' experience in some particulars takes us back to that of the Apostle Paul. Dr. Warren has performed labors abundant. He has met difficulties and hardships of many sorts and throughout the thirty years he has had upon him the pressing responsibility of directing and financing a pioneer college. It would be interesting to know how many miles he has traveled and how many people he has interviewed during this long service. He could undoubtedly tell many an interesting story of the rebuffs and slights and victories in his seeking funds for his work. It is evident that in thinking of his service one must take into account, not only the length of the years, but their depth also. He has faced hardship, toil, bereavement, and almost overwhelming disasters and yet has never lost his faith and his courage. He began his life work with high ideals and these have grown in the demands that they have made upon him and he is a much greater man in every particular than he was when he began his service. It often happens that those who have had a like experience with Dr. Warren become disillusioned and lose faith. It has not been so with him. During these thirty years of difficult



HENRY KIMBALL WARREN
President of Yankton College, 1895-1925

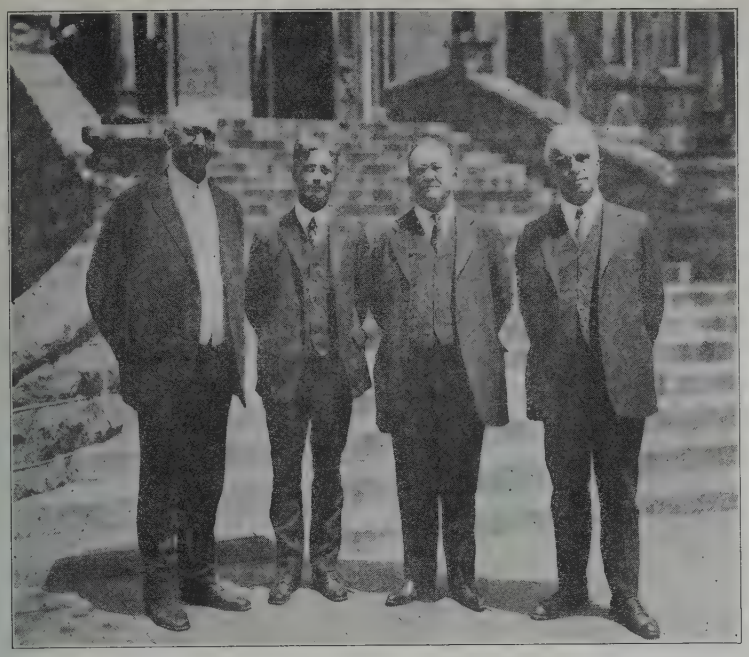
leadership Mrs. Warren has been his steady companion and his invaluable helper.

Dr. Nash, the new president, was born in Janesville, Wis., in 1868. His parents removed when he was just a boy to Canton, S. D., and the son was graduated from Yankton in 1891. For a year after his graduation he helped his father in the publication of the home paper, at the same time teaching mathematics in the Normal School at Canton. In 1893 he went back to Yankton as instructor and later became professor of Mathematics and Principal of the Academy and Normal Departments. He later studied a year at the University of Leipzig. In 1902 he was elected Superintendent of Public Instruction for North Dakota and resigned in 1905 to accept the presidency of the Normal School at Aberdeen. He was called to the presidency of the Normal School at Bellingham, Wash., in 1914, and served there until he became President of the Congregational Foundation in 1922.

In spite of the fact that the college has had one or two disastrous fires and has had to build itself into the life of a pioneer agricultural state, where money was scarce, Yankton has made a great contribution to education in the Northwest. It is hard to imagine what our churches would have done without the college, and the educational life of the state would have been immeasurably poorer without its contribution. The new president, in speaking of the path ahead, indicated that the service policy of the college will be maintained in its relationship to the alumni, to the churches, and to the other schools of the state. He promised that every effort would be made at once to do away with the menace of debt, which now threatens the college, and to provide the school with adequate facilities for its work, and that the Christian attitude, which has always characterized the college, should be maintained in every particular.

The commencement address was given by Dr. Ernest Bourner Allen of Oak Park, Ill.;

FAMOUS "THEGN QUARTETTE" OF EARLY 90'S OF YANKTON COLLEGE
Of which Dr. G. W. Nash was a member. Left to right: Rev. H. W. Jamison, Rev. J. P. Williamson, Dr. Nash (recently inaugurated President of Yankton), and Rev. Edward Burgi.



THE "THEGN QUARTETTE" IN 1925

twenty-one graduates received the degree of bachelor of arts and a considerable number were graduated from the Normal and Music Departments. The college begins a new administration with the consciousness of a great record and with a strong aggressive leader at the helm. When Dr. Nash came to the presidency of the Foundation he was quite unknown to the Congregational fellowship. In these three years he has commended himself to us as an educator and as a generous, brotherly, Christian gentleman. He will be able to realize on the investments of character and influence that Dr. Warren and the noble band of Christian men and women about him have made. He deserves and should have the help of our constituency in general in perpetuating the glorious heritage which has made Yankton possible.

Honorary Degrees

Bestowed at Recent Commencements

(Editors' Note—We shall be glad to receive from our readers any names which should be added to this partial list.)

D.D.

BELL, REV. ENOCH FRYE, Boston, Mass.—Middlebury.
BOWERS, REV. ROY EDWIN, Lakewood, O.—Oberlin
BRUCE, REV. ROBERT JOHN, Syracuse, N. Y.—Syracuse.
BRYN-JONES, REV. DAVID, Minneapolis, Minn.—Carleton.
CADMAN, REV. S. PARKES, Brooklyn, N. Y.—Yale.
CLARK, REV. ALDEN HYDE, Boston, Mass.—Amherst.
COFFIN, DR. HENRY SLOANE, New York City, N. Y.—Princeton.
ELIOT, SAMUEL ATKINS, Cambridge, Mass.—Harvard.
ERDMAN, PROF. CHARLES ROSENBURY, Princeton, N. J.—Princeton.
FISKE, REV. GEORGE WALTER, Oberlin, O.—Amherst.
FOLSOM, ARTHUR J., Fort Wayne, Ind.—Marietta.
FOX, REV. DANIEL FREDERICK, Pasadena, Cal.—Pomona.
FREEMAN, REV. MARSTON STANLEY, Chattanooga, Tenn.—Piedmont.
GILKEY, REV. CHARLES WHITNEY, Chicago, Ill.—Williams.
HODGDON, REV. FRANK WILBERT, Berkeley, Cal.—Dartmouth.
HOPWOOD, REV. JOHN L., Honolulu, Hawaii—Marietta.
HUNT, REV. WALTER REID, South Duxbury, Mass.—Bowdoin.
HUTCHINS, PRES. WILLIAM J., Berea, Ky.—Marietta.
IGLEHART, REV. CHARLES WHEELER, New York City, N. Y.—Syracuse.
JENNEY, REV. RAY FREEMAN, Galesburg, Ill.—Knox.
MACRER, PRES. IRVING, Beloit, Wis.—Oberlin.
MILLS, REV. GEORGE SHERMAN, Chicago, Ill.—Dartmouth.
MOORE, REV. JOHN M., Dallas, Tex.—Yale.
PAUL, REV. WILLIAM EDWARD, Minneapolis, Minn.—Grinnell.
PEARSON, REV. MILO EBER, Auburn, Me.—Bates.
POWERS, REV. WILLIAM HARRISON, Ithaca, N. Y.—Syracuse.
PYE, REV. WATTS O., Fenchow, Shansi, China—Carleton.
ROOTS, REV. LOGAN HERBERT, Hankow, China—Harvard.
TITUS, REV. HOMER FULLER, Troy, N. Y.—Syracuse.
WICKS, REV. ROBERT RUSSELL, Holyoke, Mass.—Williams.

LL.D.

ALLEN, JUDGE FLORENCE ELLINWOOD, Columbus, O.—Smith.
BARNES, CLIFFORD WEBSTER, Chicago, Ill.—Illinois.
BATES, KATHARINE LEE, Wellesley, Mass.—Wellesley.
BROWN, JUDGE FRED B., San Jose, Cal.—Knox.
BULLARD, ROBERT LEE, Governor's Island, N. Y. Columbia.
BUTLER, WILLIAM MORGAN, Washington, D. C.—Amherst.
BUTTRICK, WALLACE, New York City, N. Y.—Bowdoin.
CANNON, ANNIE JUMP, Cambridge, Mass.—Wellesley.
CATT, CARRIE CHAPMAN, New York City, N. Y.—Smith.
CHASE, PRES. HARRY WOODBURN, Chapel Hill, N. C.—Dartmouth.
CORWIN, EDWARD SAMUEL, Princeton, N. J.—University of Michigan.
COWLES, WILLIAM LYMAN, Amherst College, Amherst, Mass.—Amherst.
CUSHNY, ARTHUR ROBERTSON, Edinburg, Scotland—University of Michigan.
CURTIS, SEN. CHARLES, Topeka, Kan.—Washburn.
DORSEY, MRS. SUSAN MILLER, Los Angeles, Cal.—Pomona.
DUNMORE, WALTER THOMAS, Cleveland, O.—Oberlin.
FARRAND, LIVINGSTON, Ithaca, N. Y.—Dartmouth.
FINLEY, JOHN H., New York City, N. Y.—University of Michigan.
FRASIER, PRES. GEORGE WILLARD, Greeley, Col.—Colorado.
HADLEY, HERBERT SPENCER, St. Louis, Mo.—Harvard.
HAMMOND, JOHN CHESTER, Northampton, Mass.—Amherst.
HAMMOND, JOHN HAYS, New York City, N. Y.—Yale.
HANNA, CHARLES A., New York City—Marietta.
HANUS, PAUL HENRY, Cambridge, Mass.—University of Michigan.
HARDING, CHARLES FORD, Chicago, Ill.—University of Wisconsin.
HAZARD, CAROLINE, Peace Dale, R. I.—Wellesley.
HILL, DAVID JAYNE, Washington, D. C.—Bowdoin.
HOPKINS, ERNEST MARTIN, Hanover, N. H.—Yale.
HOSMER, JAMES KENDALL, Minneapolis, Minn.—Harvard.
HUSBAND, WILLIAM WALTER, Washington, D. C.—Middlebury.
IRVINE, MRS. JULIA JOSEPHINE, Paris, France—Wellesley.
KROPF, OSCAR ARMIN, Chicago, Ill.—Washburn.
KROPF, RICHARD EDWARD, Chicago, Ill.—Washburn.
MEAD, ELWOOD, Washington, D. C.—University of Michigan.
MONTGOMERY, MRS. HELEN BARRETT, New York City, N. Y.—Wellesley.
MORROW, DWIGHT WHITNEY, New York City, N. Y.—Princeton.
PARK, MARION EDWARDS, Bryn Mawr, Pa.—Smith.
PENDLETON, ELLEN FITZ, Wellesley, Mass.—Smith.
PINCHOT, HON. GIFFORD, Harrisburg, Pa.—Yale.
REED, HON. DAVID AIKEN, Washington, D. C.—Princeton.
SARGENT, JOHN GARIBALDI, Washington, D. C.—Middlebury.
SHEFFIELD, JAMES ROCKWELL, New York City, N. Y.—Yale.
SHIPLEY, PROF. FREDERICK WILLIAM, St. Louis, Mo.—Colorado.
STARR, MERRITT, Chicago, Ill.—Oberlin.
STONE, HARLAN FISKE, Washington, D. C.—Columbia—Williams.
STONE, MELVILLE ELIJAH, New York City, N. Y.—Knox.
STORROW, JAMES JACKSON, Boston, Mass.—Harvard.
THOMAS, AUGUSTUS ORLOFF, Augusta, Me.—Bates.
THOMAS, REV. NATHANIEL SEYMOUR, Laramie, Wyo.—Colorado.
WACKER, CHARLES H., Chicago, Ill.—University of Chicago.
WALES, GEORGE RUSSELL, Washington, D. C.—Middlebury.
YOUNG, OWEN D., New York City, N. Y.—Yale—Columbia.

Litt.D.

BAKER, RAY STANNARD, Amherst, Mass.—Amherst.
DARLING, J. NORWOOD, Des Moines, Ia.—Beloit.
ELLIOTT, GEORGE ROY, Brunswick, Me.—Bowdoin.
ESTEVE, EDMOND, Cambridge, Mass.—Bowdoin.
FRAME, MRS. ALICE BROWNE, Peking, China—Mt. Holyoke.
GRAY, DAVID, Portland, Me.—Bowdoin.
LEAVITT, CHARLOTTE MENDELL, Topeka, Kan.—Washburn.
MANLY, JOHN MATTHEWS, Chicago, Ill.—Yale.
MINOT, JOHN CLAIR, Boston, Mass.—Bowdoin.
MORIZE, ANDRE, Cambridge, Mass.—Middlebury.
PERRY, BLISS, Cambridge, Mass.—Harvard.
REPPLIER, AGNES, Philadelphia, Pa.—Yale.
ROBINSON, EDWIN ARLINGTON, Peterboro, N. H.—Bowdoin.
ROSTOVTZEFF, MICHAEL IVANOVITCH, Madison, Wis.—University of Wisconsin.
SHOREY, PAUL, Chicago, Ill.—Harvard.
THURSTON MRS. MATILDA CALDER, Nanking, China—Mt. Holyoke.
MCMASTER, PROF. JOHN BACH, Philadelphia, Pa.—Princeton.

(Continued on next page)

SCRIBNER, CHARLES, New York City, N. Y.—Princeton.

L.H.D.

HAMLIN, ALFRED DWIGHT FOSTER, New York City, N. Y.—Amherst.

NEILSON, WILLIAM ALLAN, Northampton, Mass.—Williams.

SEBRING, EMMA GOODEVE, New York City, N. Y.—Smith.

PRESTON, MRS. JOSEPHINE CORLISS, Olympia, Wash.—Carleton.

S.T.D.

COFFIN, REV. HENRY SLOANE, New York City, N. Y.—Columbia.

D.B.A.

PACK, CHARLES LATHROP, Lakewood, N. J.—Syracuse.

D.Mus.

FOOTE, ARTHUR, Brookline, Mass.—Dartmouth.

STOCK, FREDERICK H., Chicago, Ill.—University of Chicago.

WOLLE, JOHN FREDERICK, Bethlehem, Pa.—Princeton.

D.Sc.

ABEL, JOHN JACOB, Baltimore, Md.—Harvard.

BACON, DR. CHARLES SUMNER, Chicago, Ill.—Beloit.

BARTLETT, WILLARD, St. Louis, Mo.—Illinois.

BRYANT, ERNEST CALVIN, Middlebury, Vt.—Middlebury.

CROSS, WHITMAN, Chevy Chase, Md.—Amherst.

DODSON, JOHN MILTON, Chicago, Ill.—University of Wisconsin.

HALL, DR. MAURICE CROWTHER, Washington, D. C.—Colorado.

JEWETT, FRANK BALDWIN, New York City, N. Y.—Dartmouth.

JILLSON, WILLARD ROUSE, Frankfort, Ky.—Berea.

KELLEY, EUGENE ROBERT, Boston, Mass.—Bowdoin.

LANGMUIR, IRVING, Schenectady, N. Y.—Columbia University.

MERRILL, OSCAR CHARLES, Washington, D. C.—Bates.

MILLER, ROBERT TALBOTT, Baltimore, Md.—Amherst.

MILLIKAN, ROBERT ANDREWS, Pasadena, Cal.—Yale.

OLSEN, CHARLES, Brooklyn, N. Y.—Knox.

OSTERHOUT, WINTHROP JOHN VANLEUVEN, Cambridge, Mass.—Harvard.

SEARS, GEORGE GRAY, Boston, Mass.—Amherst.

TILESTON, PROF. ROLAND RAY, Claremont, Cal.—Colorado.

VAN SLYKE, DONALD DEXTER, Bronxville, N. Y.—Yale.

WARD, EDWIN ST. JOHN, Beirut, Syria—Amherst.

WHITE, DAVID, Washington, D. C.—Williams.

WILLIAMS, HORATIO BURT, New York City, N. Y.—Syracuse.

D.Ed.

BROWN, HARRY ALVIN, Oshkosh, Wis.—Bates.

Congregational Church, Olivet, Michigan

Probably no spot in Michigan is quite so quaint, interesting, and inspiring to Congregationalists as is Olivet. Here our Michigan College was established in 1844 by a colony, led by Father John J. Shipherd from Oberlin, Ohio. The first church service held in Olivet convened in the little log house of Mr. Shumway in February, 1844, and Father Shipherd preached the sermon. Afterward the services were held in the upper story of one of the college buildings. This building burned in 1851 and Colonial Hall at the college became the chapel. It was soon outgrown and the following year a frame building accommodating about 300 was erected upon a site furnished by the college. This building was outgrown in 1865 and a large addition was added, the upper floor being used for church services and the lower for recitation rooms. This building was used for the church services for more than a quarter of a century. It still stands upon the campus and is used for chapel and recitation purposes.

The present structure was dedicated in 1894. It is a blending of the Romanesque and Gothic styles of architecture and the material used is native field stone. It has many beautiful memorial windows and will seat about 1,100. The close relationship of this church to the college has given it unusual influence. Many strong men and women who are giving leadership in positions of great responsibility today made life decisions in this church. It has had such outstanding preachers as Dr. Butterfield, Joseph Estabrook, H. H. Goodwin, J. L. Daniels, Clarence T. Brown, James A. Blaisdell, and others. The same close relationship is maintained with the college at present under the leadership of Dr. C. C. Smith, who combines unusual strength in intellectual preaching with fine leadership in religious education and in pastoral service to the youth.

The Congregational Foundation for Education

An important meeting of the Board of Trustees of the Foundation for Education was held in Chicago on June 23. In view of Dr. Nash's resignation from the presidency, to become President of Yankton College, this meeting was of unusual importance in discussing the future work of the Foundation, and in its recognition of Dr. Nash's services.

In this connection the trustees put on record the following resolution:

In accepting the resignation of Dr. George W. Nash, the Trustees of the Congregational Foundation for Education place on record their high appreciation of the service rendered by Dr. Nash. Coming to the Foundation at the beginning of its existence, he has faced most perplexing problems of organization and administration to which he has given extraordinary devotion, patience, and wisdom. Unsparing of himself, he has maintained his interest in all our educational institutions on this continent and shared in their counsels and difficulties. He has won both our esteem and affection. We yield him to the responsible task to which he goes at Yankton College with earnest wishes for his continued success in the educational field.

Plans for continuing the work until the National Council meets were made as indicated in last week's *Congregationalist*. Dr. Nash will continue in active relationship as President until Sept. 1, and after that date in official relationship until after the National Council meeting, Dr. Bennett, former President of Doane College, taking charge of the Chicago office after Dr. Nash goes to Yankton until a permanent successor is chosen.

Other action taken by the trustees is summarized in the following statement sent us by the President.

At the meeting of the Board of Trustees yesterday we had with us a representative group. Twelve men were here and worked hard all day long on the Church's problems in education. We were glad to have two men from the Pacific Coast, two from Massachusetts, and others representing the great stretches of the country between. Strong men, able men, to consider together the work committed to the Foundation.

It came out in the meeting that all obligations of the Foundation have been met with the exception of some eight to ten thousand dollars, and the President was instructed to make a special effort to secure between now and Sept. 1 sufficient funds to wipe out the indebtedness. Then, following the National Council meeting, the Board of Trustees or its successor will be in a position to make such new grants to the institutions as the situation may warrant.

Piedmont College was placed on the Foundation's list as a result of the audit recently made by Peat, Marwick, Mitchell & Co., on the assurance of the President and the Board of Trustees that the recommendations of the auditors would be carried into effect.

The committee composed of Messrs. King, Cowling, and Allen, who had formerly conferred with a like committee from the Education Society, was given authority to continue negotiations with a view to securing the harmonious consolidation of the Education Society and the Foundation.

A committee composed of Dr. Cowling, Mr. Mason, and Dr. Allen was instructed to prepare a suitable resolution on the death of Dr. Marion LeRoy Burton, deceased member of the Board.

A committee composed of Messrs. Blaisdell, Dan Bradley, and Montgomery presented a resolution on the retiring President of the Foundation, copy of which is enclosed herewith.

Dr. Baird, the Foundation's representative in the reorganization of Pacific University, reported at length on that institution.

The President of the Foundation reported that a plan for bringing to Billings Polytechnic Institute the united support of Baptist and Congregational societies had been recommended by a joint committee of the two national Boards and had already received the approval of Baptist Board and Baptist Convention of Montana. The proposed merger was unanimously approved by the Foundation and now goes to the Congregationalists of Montana for final ratification. In case of favorable action on the part of Montana Congregationalists, the union will become effective.

It was voted to continue indefinitely the office of the Foundation in Chicago with the understanding that Dr. John N. Bennett, Secretary of the Board and former President of Doane College, shall administer the office after Sept. 1 until a successor to the present President is secured.

The printing of a Foundation report for the year 1924-25 was authorized.

It was voted to continue adjustments with former Kingfisher students who are attending Fairmount and Drury.

Cordial endorsement was given to the movement to replace the school building recently destroyed by fire at Thorsby Institute.

The voting of grants to institutions was delayed until after the meeting of the National Council.

The Report of the Committee of Twelve on Missionary Organization was presented. The Board of Trustees passed a series of resolutions, as follows:

In reviewing the tentative report presented to us by the Committee of Twelve on Missionary Organization, and responding to the request for comment, the Trustees of the Congregational Foundation for Education are moved to make the following suggestions:

1. We feel the importance of stressing the work to be done by the denomination and the motives for carrying it on as over against the primacy of any form of reorganization for accomplishing it.

2. Assuming that some reorganization is to be undertaken, we favor a division on the basis of the various types of work administered rather than by the historic society alignments, and we recognize that this must be achieved through a process of development.

3. We feel that the four or five-fold plan of reorganization proposed by the committee would be more effectively in accord with these considerations than the two-fold plan now approved.

4. We believe profoundly that any form of reorganization will be vitally defective which does not provide for a greatly increased emphasis upon our educational responsibility and opportunity as a denomination, particularly as related to institutions for higher education, the work for which the Foundation for Education was primarily created and is now responsible.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Finding God More Vitally

Where can the soul find God? How can the soul come into personal relations with God? What shall the soul do, that wants to *know* the God in whom it believes, and not be shut up in mere dogma?

God is revealed to us in creation. We feel that this marvel, the universe, demands an adequate explanation; we do not find an adequate explanation save in the thought of a self-conscious, eternal Personality. God is indicated to us by our own nature; we are spiritual beings, and we feel that there can be nothing less than a spiritual eternal Being at the heart of all life. We hunger unceasingly for the companionship of loved ones gone before, for satisfactions we do not get in this world, for the perfecting of our imperfect nature; we feel that the universe must in some way guarantee our spirits' satisfaction, and we can find the guarantee only in a God of love.

We find out about God by studying life in its multitudinous marvel as it is spread out before us. An open-minded study of nature helps us to know how God has worked during the ages, and is working now. The deposits in the bowels of the earth, the markings upon the high mountains, the sunrises and sunsets that glorify the skies of city and country, the colors of the wayside flowers, the vast stars that hurl themselves onward with inconceivable velocity through space no mind can comprehend, all are books written by the finger of God, and we learn about God by learning the facts they proclaim. The investigations of science are searches into the mind of God. The experiences of humanity down through the ages, as we read them in great history and biography and philosophy and poetry and fiction, make another volume through which we learn of God.

If you would find God aright, seek enlarged ideas about him. The Eternal must be filled with a vast pity as He beholds the crude, narrow, pigmy, derogatory ways in which his defenders so often think and speak of him. Rid yourself of all thoughts of a God of favoritism, revenge, cruelty, or anything else unworthy of an ever-living, divine Spirit. Seek the most majestic thoughts of God that you can find, the loveliest thoughts, the most honorable. Cultivate uttermost sincerity in your thinking about God, and in your giving of yourself to him. If you do otherwise you may be able to fool yourself, but you cannot fool God. Hold in your mind the thought that only truth can live, and that truth must be something worthy of being everlasting.

You find yourself to be spirit, in the ultimate; God is Spirit. Invite Spirit to commune with spirit. Offer spirit to live with Spirit. There is a difference between "saying one's prayers" and communing with God. It is possible to new-model the thought of one's quiet time with God, so that that time becomes something greater than a mere asking for favors. That time can become a joyous consciousness of God's enfolding presence, an opening of oneself to his wisdom, his influence, his power, his inspiration, his Spirit. Then the "practice of the presence of God" begun at that time can be carried out into all the day's activities, and by it your life can be lifted to a new level on which you continually live in the atmosphere of peace, and calm, and joy, because you have given yourself to absolute confidence in a God who is both Light and Love.

Closet and Altar

THE HONOR OF WORK

Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord.—Jer. 21: 16.

Never shall any man meekly and humbly take up some duty, occupy some lowly sphere, accept some difficult lot in life, or go forward to his cross, but he shall find and fulfil the work of God.—*W. M. Clow.*

The day's work! The thing you are tired of; the thing you think you know so well; the thing that holds for you no surprises, no revelations, no thrills of joy, no abiding satisfactions of spirit. Perhaps you do not know as much about it as you think. Perhaps you have only seen the earthly aspect of it—the wrong side of it, so to speak. The face of God, the peace of Jesus Christ, the light of the Spirit—you may find all these in the day's work if only you will believe it. This is God's way into our lives. This is our way into his life. This is the secret of sainthood—serving the divine Master as every day's work requires, recognizing the divine law in all human necessity.—*Percy C. Ainsworth.*

When I reflect how small a space I fill
In this great teeming world of laborers,
How little I can do with strongest will,
How marred that little by most hateful blurs—
The fancy overwhelms me, and deters
My soul from putting forth so poor a skill:
Let me be counted with those worshipers
Who lie before God's altar and are still.
But then I think (for healthier moments come)
This power of will, this natural force of hand—
What do they mean, if working be not wise?
Forbear to weigh thy work, O soul! Arise
And join thee to that nobler, sturdier band
Whose worship is not idle, fruitless, dumb.

Edward Cracroft Lefroy.

It is very significant that in every recorded instance the Apostles were busy at their daily work when the Master called them. Peter and Andrew were fishing; James and John were mending their nets; Matthew was sitting at the receipt of custom. God never visits an idle or unserviceable life.—*David Smith.*

Men are made for tasks and in them they find their satisfaction. Manhood untaxed by problems falls into decay.—*Charles H. Brent.*

One thing I feel sure of, and that is, if the Lord sets us free, we shall want to remain his servants forever.—*C. H. Spurgeon.*

O Lord, I have a busy world around me; eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to thee. Do thou bless them and keep their work thine, that as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at those times when my mind cannot conspicuously turn to thee to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake. Amen.

Thomas Arnold.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

God's Smile in Nature

Comment on the Prayer Meeting Topic for August 2-8

BY CHARLES ERNEST WHITE

Topic: God's Friendliness as Expressed in Nature.—Matthew 6: 23-30; Psalm 145: 16. (An outdoor Consecration Meeting.)

Light from the Bible Passages

Jesus was an outdoor man. Almost from necessity he had to live outdoors. He appears to have loved it. Many of his illustrations are drawn from it. In God's providential care of the birds and flowers Jesus saw evidences of his Father's love for all his creatures. No want of ours goes unnoticed by him. Worry over these things has no place in the mind of one who believes in God. Worry does not add a single hour to life. Worry is a sign of lack of faith in his love and trust in his knowledge. The omnipotence of God is at the disposal of his creatures. No worthy desire of his creatures goes unsatisfied.

Leads for the Leader

If possible arrange to have this meeting out-of-doors. It will give just the right setting. Perhaps your pastor will be glad to assist and invite the older ones to go out with you. Do not bother about an organ. Sing hymns that will "go" without it.

Think of God's *power* as expressed in the things which he has created. The movement of the sun and moon and stars above. The rivers, waterfalls, trees, flowers, grass.

Think of God's *wisdom*, in the provision of the seasons, the snow and the rain, the springs and streams of water, the adaptation of these things to those who need them.

Think of God's *love*, in his care of the smallest of his creatures, the young and helpless. How does he sometimes seem cruel in nature—storms and earthquakes?. Does he *send* them?

Have some one read extracts from some of the more beautiful nature poems.

Thoughts for Members

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in Summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

—*Joyce Kilmer.*

For the cool of the waters that run through the shadowy places,
For the balm of the breezes that brush my face with their fingers,
For the vesper-hymn of the thrush when the twilight lingers,
For the long breath, the deep breath, the breath of a heart without care;—
I will give thanks and adore thee, God of the open air!

—*Van Dyke.*

A Moment of Prayer

We thank Thee for that love of thine which everywhere we see. We look too much at ourselves, our weaknesses, and faults. Open our eyes, we pray, to thy greatness and thy goodness, so plainly revealed in all things which Thou hast created for our sakes and for our enjoyment. Amen.

AMONG THE NEW BOOKS

Science and Religion: Evolution, etc.

THE EARTH SPEAKS TO BRYAN, by HENRY FAIRFIELD OSBORN (Scribners. $1.00). The Scopes trial in Tennessee gives immediate interest and importance to this popular discussion of the points at issue, by an eminent scientist, who is also a Christian believer. We do not know how a dollar could be better spent at present than by procuring this book. Its value consists quite as much in the discriminating judgment which it brings to bear upon the whole question of evolution as in the effectiveness of its reply to Mr. Bryan. There is a distinct danger that in reaction from the anti-evolution propaganda there may arise a popular tendency to regard everything as scientifically authoritative that bears the label *evolution*. Professor Osborn shows how persistent investigation has as definitely discredited some conclusions and speculations of certain evolutionists, as it has confirmed and vindicated the essential truth of the doctrine as established in the observations of Darwin and later investigators. He distinguishes between the truth of the evolutionary doctrine and the speculations that have been built upon it, and he asserts, as the irrefutable evidence of science, two "new and somewhat unexpected truths," *viz.*, "first, that man has not descended from any known kind of monkey or ape, fossil or recent," and second, that "man has a long, independent, superior line of ascent of his own." For the development of these truths and the evidence for them the reader must consult Professor Osborn's volume itself.

THE DOGMA OF EVOLUTION, by LOUIS T. MORE (Princeton University Press. $3.50). This volume of nearly 400 pages contains the substance of the Louis Clark Vanuxem Lectures, delivered at Princeton last January. Though the author is Professor of Physics at the University of Cincinnati, he has approached his subject more from the religious and philosophical points of view than from the scientific. This, however, does not imply a disregard of the scientific standpoint, for Professor More constantly brings scientific conclusions under the most rigid scrutiny. But his viewpoint arises from his purpose which is the criticism of evolution as a dogma applied to the whole of life. In this connection he has anticipated the objection that his book deals too largely with conclusions and theories that, as Professor Osborn points out, have been discredited and superseded, by emphasizing this purpose, *viz.*, "not to discuss the validity of evolution as a scientific biological theory but rather to trace the effects of its application to the broader fields of social life and religion."

Professor More believes that the results of years of scientific investigation "have been that, today, the evidence available supports our faith in a general law of evolution." He also declares his opposition to "the futile and foolish attempts to prohibit by law the teaching of the science of biology and of evolution, or to limit the full inquiry of biological phenomena." He considers, however, that evolutionists from a purely scientific standpoint have claimed much more than demonstrable facts warrant, that there is a gap that has never been bridged between organic and inorganic, and that if the evolutionary process be symbolized in a film there would be great stretches of blank film upon which science as yet has no record.

Professor More's position hardly seems consistent in acknowledging "a general law of evolution" and at the same time taking an almost sweepingly negative attitude toward the probability of an evolutionary process in the outworking of God's laws in the sociological and spiritual realms. His outlook is altogether too individualistic, and his distinction between the natural world as rational and the spiritual as "irrational" is an amazing distinction for a scientist. We may be far from the discovery of the laws governing the "miraculous" and the spiritual world in general, but how can one who surveys the processes of God in nature assume that God's laws are not as "rational" in their own sphere and as definitely operative in the spiritual world as in the natural? If there are evidences of a general law of evolution its significance, operation, and application would apparently be wider than Professor More seems to admit, though he is right in challenging the too ready assumptions and sweeping conclusions that even eminent scientists have based upon partial evidence. Especially is he right in challenging the rôle of biologists in invading with conclusions derived largely from their own field the spheres of sociology and religion.

BOTH SIDES OF EVOLUTION: A DEBATE, by CHARLES SPURGEON KNIGHT, D.D. (Field Pub. Co., San Jose, Cal.). A sort of points-for-debaters volume, which presents much summary of real fact and argument and a great deal of mere twaddle.

MAN'S LIFE ON EARTH, by SAMUEL CHRISTIAN SCHMUCKER (Macmillan. $2.25). In this book a Christian evolutionist, *Emeritus* Professor of Biology in the State Normal School, West Chester, Pa., presents in non-technical language the story of the earthly life of man. It is a popularization of the discoveries and conclusions of eminent scientists concerning human origins. In the concluding chapter the author discusses with good judgment the relation of these conclusions to religion. The book is interesting, instructive, and helpful toward faith.

EVOLUTION, KNOWLEDGE AND REVELATION, by STEWART A. MCDOWALL ($1.00). This volume by the chaplain and senior science master at Winchester College, England, contains the Hulsean Lectures delivered at the University of Cambridge last year. It is addressed by a student of evolution to those who are interested in the philosophy of Christianity and in the concept of Progress. The study centers around the fact and nature of Personality and the type of knowledge that marks the deepest association of personalities. This culminates in the knowledge of God, known through the friendship of Jesus, and the author's conclusion is that "evolution in its upward progress amounts to a course of preparation to qualify us for the intimacy with Jesus by which we acquire this superior species of knowledge."

THE DECLINE OF MAN, by STANTON A. COBLENTZ (Minton, Balch. $2.75). Too complacent evolutionists who assume that human progress is inevitably onward and upward would do well to consider this rather jarring note of Mr. Coblentz. His book is somewhat sensational, but it is none the less a valuable criticism of modern life and a searching revelation of the forces and weaknesses that if not checked may well make for the extinction of man. Such a book is pessimistic only to a very superficial view. In reality it is a book of high optimism, and its concluding chapter, *Is There a Doorway Out?*, is marked by much sound, if unconventional, and probably unpopular, wisdom. A book well worth reading.

TODAY AND TOMORROW SERIES (Dutton. Each, $1.00). In this series Messrs. Dutton have brought together some notable little volumes, all of scientific import, and all of unusual interest, though they are not of equal value. *What I Believe*, for instance, by Bertrand Russell, seems a book of little value except as an illustration of what some men would substitute for Christian religion and Christian morality. Far saner and more wholesome, freer in spirit because not marked with the dogmatisms of negation is C. J. Patten's *The Passing of the Phantoms: A Study of Evolutionary Psychology and Morals*—an exceedingly interesting, suggestive, and stimulating volume.

In *Tantalus, or The Future of Man*, F. C. S. Schiller discusses the dangers and possible results of racial deterioration and the avoidance of such deterioration by eugenic reform and the bringing of human life into conformity with law. This volume with *Daedalus*, by J. B. S. Haldane, and *Icarus*, by Bertrand Russell (the last two formerly reviewed) constitutes a notable trinity of scientific discussion.

Callinicus, by J. B. S. Haldane, is a "defense of chemical warfare." This eminent chemist does not believe that wars are over and he thinks also that chemical warfare will be more humane than warfare with explosives. Such warfare will be shorter, more decisive, and more dependent on brains and organization than on numbers. Is it not time, however, that brains and organization found their highest task in *preventing* war. If men are bound to have war the most humane war would probably be the one that destroyed mankind leaving nobody to fight.

The Mongol in Our Midst, by F. G. Crookshank, is an illustrated study of "man and his three faces," in which an eminent English doctor presents evidence in favor of a three-fold origin of the human race.

Narcissus: An Anatomy of Clothes, by Gerald Heald, is a most interesting study of evolution in relation to fashions and architecture. It is a book of unusual charm and originality.

THE DISCOVERY OF INTELLIGENCE, by JOSEPH K. HART (Century. $4.00). This book covering the borderlands of science and history, with special reference to the nature and progress of education, has particular value at the present time. Published last year, and without any reference to the Scopes case or specifically to evolution, it goes right to the heart of the issues that lie back of this trial in Tennessee. It is the story of why men think, and why they don't, of the struggle of intelligence against superstitions and prejudices, against customs and habits. It is a book for the average reader as well as for the student, copiously illustrated, and valuable alike for its historical survey of the progress of knowledge and for the help it offers in the development of a right attitude in the continued quest of truth.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores. 14 Beacon St., Boston, or 19 So. La Salle St., Chicago.

The Congregationalist's Bible Class

The Epistle of James

Comment on the International Uniform Sunday School Lesson for August 2
James 1: 19-27

The Epistle of James is attributed to James, the brother of the Lord, who seems to have been a prominent member of the mother church at Jerusalem. We know him chiefly through his epistle which reveals the practical churchman rather than the mystic or theologian. In his whole outlook and influence James was probably more Judaistic than this epistle suggests. He seems to have put his influence upon the side of those who required from Gentile Christians homage to certain matters of Jewish law, particularly the question of circumcision dealt with in the last lesson.

Does this lesson illustrate the fact that a man may be astray in his theories and yet fairly sound in his practice? Is not the position of James somewhat typical of the history of the Christian Church which has always combined insistence upon certain forms and creeds with definite emphasis upon practical goodness? At any rate, it is satisfying to discover that if James was something of a formalist he was at least much more than a formalist, emphasizing the reality of practical goodness' and the expression of Christian faith in Christian works.

This lesson is full of sound counsel. To seek truth is better than to be hasty in its utterance or swayed too much by one's emotion; "Let every man be swift to hear, slow to speak, slow to wrath." There are two interesting parallels to these verses from James' epistle. The first is in the emphasis that Jesus gives upon the matter of hearing in the Parable of the Sower, the essense of which is not "take heed how ye sow," but "take heed how ye hear"; and the second is in Paul's reference to a mirror in 2 Corinthians 3: 18. James compares the man who is a hearer of the word and not a doer to the man who looks in a mirror and quickly forgets "what manner of man he was." He emphasizes the need of looking into the perfect law of liberty, and it is interesting to note that Paul's reference is also directly connected with this matter of Christian liberty. Paul lays stress upon the fact that a man must have constantly before him the image of Christ or the "glory of the Lord."

The abiding and permanent reality of true incentives to Christian living would seem to be the theme of Jesus. The Christian life is not a matter of moods and dispositions; it should not depend upon changing emotions. On the contrary, it is a permanent direction of mind and yet a perception of the right way and a definite conforming of life to that way. Thus it is that James warns these early Christians to test their religious experience in practical ways. If a man seems to be religious, let him examine into the reality of his life. If he is unable to control his tongue, he may be sure that he has not found the proper control of his inward life. The positive tests of Christian experience are also expressed in the verse that stands out after many centuries as one of the simplest and most vigorous definitions of practical religion. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Probably James would have been among the first to admit that such a crystalizing of religion in practical terms must be illustrative of the spirit in which one conceives human relationships and the whole approach to the problems of life. Probably we need to consider such a practical definition with the deeper and more penetrating vision of Paul, "and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The pure religion that James defines in its practical bearings flows from a pure heart of love which does not consider the practical expression of religion in any formal or calculating way.

Books on the Bible

The Making of the English New Testament

We commend in the strongest way to every reader of the Scriptures a little book by Professor Edgar J. Goodspeed, American translator of the New Testament, on *The Making of the English New Testament* (Chicago University Press. $1.50). It appears with particular appropriateness in this four-hundredth anniversary of the first publication of the New Testament in English, and its account of William Tyndale and his work is vivid and inspiring. The story of successive translations and revisions is told in an interesting way. Emphasis is laid upon the discovery of the colloquial character of the New Testament writing and upon the value of present-day translations in seeking to reproduce this quality by rendering the text in modern English, or American, colloquial speech.

The New Testament: A Woman's Translation

The Centenary of the American Baptist Publication Society, which came in 1924, has been signalized by the publication of a *Centenary Translation* of the New Testament, notable for the fact that it has been made by an eminent Baptist lay-woman, Mrs. Helen B. Montgomery. Mrs. Montgomery is a woman of versatile gifts, whose strong personality was evidenced when she was elected head of the Northern Baptist Convention a couple of years ago, and by the vigorous and wise leadership that she gave during her term of office.

Translating the New Testament calls for other qualifications than those of an administrator, but Mrs. Montgomery's work justifies her undertaking. She has aimed to make a translation in which clearness of meaning for the average reader has been the chief goal. The customary division into chapters has been retained, and the verse divisions of the Authorized Version are indicated in the margin. Chapter headings and sub-headings for paragraphs are an added feature, making it easy to find desired passages. The Centenary New Testament is published by the Judson Press, Philadelphia, in various bindings and prices.

Religious Books

CHAOS AND CREED, by JAMES PRICEMAN (Harpers. $2.50). James Priceman is a pen name of a writer well known and able. His chief object is the clarification of his own creed. Most of his friends are out of sympathy with him. Here is the process and self-revelation whereby he came to faith. He says, "Back of every man's creed today, if he gives it honest investigation, back of every man's creed, equally whether he is agnostic or whether believing, stands the silent, challenging figure of Christ." Carefully he goes over the historical background, the four Gospels, the "supernormal" and the "autobiography of Jesus." He sums it all up in "A Creed," the last sentence of which is, "I believe that the incarnate Creator was an actual man, living, breathing, historic, and that his name was Jesus."

PRESENT TENDENCIES IN RELIGIOUS THOUGHT, by ALBERT C. KNUDSON (Abingdon Press. $2.00). Professor Knudson of the Boston University School of Theology is a disciple and worthy successor of Bowne. In these Mendenhall Lectures at De Pauw, he has given us a fine summary of the present-day religious thought. He first of all gives a fair picture of the modern thought world, especially as it concerns democracy and science. Then he discusses carefully, broadly, and deeply the problem of Biblical authority, experience as a basis of religious belief, reason as a basis of religious belief, and the social gospel and its theological implications. Naturally his strongest chapter is on experience, though he shows a splendid grasp of philosophical thought in his chapter on reason. His social gospel is most questioned by the radical type who are utterly opposed to individualism, but men need just such thinking as Professor Knudson's in these days when the danger is that individual responsibility and character shall be submerged in "social," "society," and the mass.

A Great American

EDWARD EVERETT: ORATOR AND STATESMAN, by PAUL REVERE FROTHINGHAM (Houghton Mifflin. $6.00). It is rather amazing that Dr. Frothingham's biography, appearing sixty years after the death of Edward Everett, should have the distinction of being the first and the definitive life of so eminent a statesman, educator, and orator, and this excellent biography is all the more welcome because of the lack which it supplies. Under the circumstances it is inevitable that Dr. Frothingham's volume should be almost more deeply of historic, than of distinctively biographical, interest, and this historic interest is further enhanced by the skill with which the biographer has placed the life of Everett in its setting and environment. In a sense it might make for a better and truer perspective if all biographies were published sixty years after the death of their subjects.

Few men have so intimately touched the life of their era at so many vital points as did Edward Everett. Of humble origin he was a type of that scholarship and leadership which in a democracy springs from the people. He was a minister of the Gospel, a member of Congress, a Governor of Massachusetts, United States Ambassador to Great Britain, editor of a great review, President of Harvard, Secretary of State, Senator, and much else besides. Above all he was an upright and honorable man, high-minded and magnanimous in an age when partisanship was intense and when most partisans were no more scrupulous than they are today. His character shines out through these pages in contrast with much that was in his own day and that is in ours. Particularly is his biography distinctive in the freedom from spicy gossip and malicious references, such as mar some recent political self-revelations. Everett's journal, upon which Dr. Frothingham has based much of his volume, was intentionally kept free from comment calculated to injure any fellow-being; and lest unkind comment should have passed in spite of his care, he warned any

(*Continued on page* 118)

Vital Questions for Congregationalists

To Come Before the National Council in October

The Merger of Periodicals

I would let *The Congregationalist* stay as it is. The *Missionary Herald* and the *American Missionary* could be combined into one. The *American Missionary* has no advertisements. In the new magazine there could be an extra number of advertisements to cover the lack in the *American Missionary* to make it financially more secure. The new periodical could be sold for $1.50 with club rates.

Orwell, N. Y. W. P. A. HUMPHRIS.

"How Do You Interpret the Bible?"

It would be a mistake to discuss the uniting of denominations at the present time. It is not a question today of what denomination you belong to. The great question before the Christian world is, how do you interpret the Bible? (Fundamentalists vs. Progressives.) Dr. Fosdick has put before the churches of the world in his book, *The Modern Approach to the Bible*, the great question that has to be determined before the churches can talk about unity.

The splendid stand taken by the Baptists in New York who have recently called Dr. Fosdick for Jan. 1, has set an example which, if followed by other denominations, will automatically make two organizations.

The Congregationalists should take a definite stand upon all public questions which have to do with the bettering of the human race. The fewer boards we have, the better it will be, as the high cost of overhead makes some of the laymen disgusted, as they think they are called upon to help support too many people when fewer could just as well do the work.

The Foundation for Education should be merged with the Education Society. Personally I can see no reason why the Annuity Fund and Ministerial Relief should not be administered by one organization.

Fargo, N. D. H. F. EMERY.

Consolidation of Magazines

First. Abandon all attempts to put out any church publication that will win its way to self support. If it does so well and good, but don't count on it.

Second. Abandon at once and forever the idea of securing general patronage of any church paper or magazine above the nominal cost of one dollar, or possibly one fifty. Since this would appear to cheapen a literary periodical like *The Congregationalist*, dissociate that entirely from missionary or other publications. We need a dignified and high class church organ, such as *The Congregationalist* is and always has been. If necessary let us subsidize it, perhaps out of the profits of the Pilgrim Press.

(Nothing in the above should be taken as a reflection on the quality of the missionary magazines. They maintain a high standard in every respect that serves their own peculiar purpose.)

Third. Proceed upon the reasonable assumption that printed publicity will win support to the cause of the missionary societies; and as a mere business proposition, the cost is warranted. Also that patrons of the societies are entitled to printed reports of the work, and a tabulation of receipts and expenditures. If an efficient laborer is "worthy of his hire," a missionary society is worthy the cost of its publicity, if it gets results.

A combined home and foreign magazine should be offered at not to exceed seventy-five cents for single subscription, fifty cents in clubs of five, and twenty-five cents in clubs equal to one-fourth the church membership. This takes no account of the worth—literary or moral—of the output. I am only concerned in getting it into many more homes than either the *Missionary Herald* or the *American Missionary*, or both, ever entered.

Issue but ten numbers a year. Let one hand wash the other by making two issues of *The Congregationalist* carry special missionary matter. This would recognize the relatedness of that paper to the whole scheme. It would enlighten such of its subscribers as do not take the missionary magazine. And it might stimulate magazine patrons to take *The Congregationalist*. Editorial harmonization might be difficult, but it should not be impossible, if we are really to unify our work.

Lakewood, O. CHARLES J. DOLE.

Moderator Should Be a Clergyman

I think the Moderator of the National Council should be a clergyman. The standard that has been set, and so splendidly maintained by at least the last two Moderators cannot be approached by a layman. No layman, who is fitted for the office, can possibly give the time which now seems necessary properly to represent the churches. It would be a mistake to select a man who is active in politics. One gentleman, a friend of mine, who is governor of a state and one of the contributing editors of your paper, has been mentioned. He is a partisan with strongly socialistic views, however, and my judgment is that it would be a mistake to elect him. I think, however, that Dr. Ozora S. Davis is an ideal man for the position.

Of course, there should be a large representation of women in the Council and in our various missionary organizations. There should be no union of Congregationalists and Presbyterians until the latter have cleared up their differences upon Fundamentalism. Congregationalists should say what they please as individuals on public questions. It is their duty to do this as citizens of the republic. Of course neither ministers nor laymen should commit their individual churches to any special position.

The Lord only knows (perhaps you do) how the energies of our laymen can be more largely utilized. If they have the love of Christ in their hearts and are doing their utmost, as Harry Fosdick suggests, to "take Jesus in earnest," they will find no trouble in properly utilizing their energies.

The relation of the women's organizations to the general organization of the church should, of course, be of the most intimate and co-operative kind. I am in favor of one board for foreign missions and one home board. The plan of the Committee of Twelve has been well worked out and is in line with business organization, and I am heartily in favor of the recommendations of that committee. Both the Foundation for Education and the Education Society should be merged into the home board. I see no reason why the Annuity Fund and the Ministerial Relief should not be administered by the same organization. I do not think that the interest of the people will be lessened by a merger of the societies. Indeed, I have a feeling that by merging the societies the interest in the Congregational organizations will be increased.

I regretfully accept the suggestion of merging the *Missionary Herald* and the *American Missionary* with *The Congregationalist*, but it is only with the understanding that both the home and foreign missions be adequately represented in every number of *The Congregationalist* and that each board publish not less than six times a year a supplement to *The Congregationalist* or, I think better, a substitute for that particular issue of that paper, and that these supplements or substitutes bear in each case the name of *Missionary Herald* and *American Missionary*.

I think too much emphasis cannot be placed on the meetings of our state conferences. I like the idea of "joint promotion," suggested by the Committee of Twelve, but I think wide latitude should be given to the American Board and some of the organizations included in the home board for special appeals.

AN OHIO LAYMAN.

Favors Periodical Merger

In the Minutes of the Vermont Congregational Conference for 1898 (it was then called the "General Convention") there is the following entry: "A resolution touching the consolidation of our benevolent societies was by vote laid upon the table." This resolution was quietly presented to the Business Committee by one of the younger pastors. The committee reported it without recommendation, and it was very promptly laid on the table. The older generation of Vermonters were not ready at that time to give any favorable consideration to the subject. It is interesting to see how sentiment has been moving in that direction. For several years we have had the apportionment plan, which unifies the appeals for money. Then we had our societies bunched together in groups. Now the Committee of Twelve presents a plan for a merger. I hope it will be accepted.

The inclusion of the women's societies is perhaps the most important item in the plan. It is not reasonable that the women in the local church should be expected to raise their own apportionment and then help the men out besides. Some years ago a request came from the Woman's Board that the young people give half of their foreign missionary offering to the American Board and half to the Woman's Board. It is infelicitous that the question should rise whether the young people ought to help their fathers or their mothers in this matter. Let them all have one purse.

I am heartily in favor of the consolidation of the magazines, although I confess that I am surprised to learn that the *Missionary Herald* and the *American Missionary* have each a larger subscription list than *The Congregationalist*. Furthermore I suspect that more than ten per cent. should be allowed for duplication of subscriptions.

Nominations for moderator are invited. It is certainly time to elect a layman, and we have one pre-eminent layman, namely Calvin Coolidge. At the last session he was made honorary moderator; but as the National Council is to be held in Washington this year it is most fitting that he should be called to the chair. Of course he could not give the time to attend more than a few sessions or parts of sessions, but two capable assistants are always chosen. It would give prestige to the Council to have the President for moderator, even for a small portion of the time. On the other hand, since he is surrounded by all sorts of politicians, it would give him a refreshing and uplifting change of atmosphere. It is well for all concerned that the President should come under the influence of our meeting, where international responsibilities will surely be emphasized.

WILLIAM COLTON CLARK.

Bakersfield, Vt.

WITH THE CHILDREN

Mr. Policeman

By Marian Kimball Willard

Mr. Blue Jay sat on the tallest of the tall es in the Grove of Pleasant Shadows, and ought of his troubles. He was not cold nor s he hungry, but he was greatly disturbed, hough it might seem to you and me that his ubles were not serious ones. Nevertheless, ey seemed serious to Mr. Blue Jay.

As he sat there on his high perch, he could for miles around, and also the very smallest e of the Sunshine Fairies on the ground be- v him. She was at work busily painting the wers.

Mr. Blue Jay sat on the tiptop branch, so at he could be seen very plainly. He wore at it time a plain, simple suit of dark blue. None the stripes and bars that we see today were his wings, nor did he wear a helmet. His it was simple, neat, smooth, and trim.

As he sat there, he could see the great white ips of the clouds sail by, and then he could rn and see the littlest fairy swinging her ush of milkweed silk to paint the stripes on e tiger lily. He saw a water sprite swim out th a pond lily in her mouth and plant it in e River of Sweet Water, where it was to oom and fill all the air with sweetest fra- ance.

All the while, Mr. Blue Jay was thinking of s troubles. The day before, the birds had ng before the Queen of the Sunshine Fairies see who should have the honor of being chosen e sweetest singer of all the birds. Mr. Blue y had secret hopes of winning the prize, for knew that his voice was stronger than that any of the other birds, and to him it sounded sweet as theirs. He really did not feel un- ppy when the Queen of the Sunshine Fairies ve the laurel leaf to Miss Nightingale, nor did care when the Song Sparrow family was nored by the Queen; but he did care, and care great deal, when he was laughed at. No one es to be laughed at, Mr. Blue Jay least of l. And it was worse to be laughed at by Mrs. owbird than by anyone else. All the other rds dislike the Cowbird family.

Mrs. Cowbird, you know, never builds her vn nest. She never flies about and hunts for igs and straws and down to line her nest as her birds do. No, indeed. Mrs. Cowbird nows an easier way than that to do her house- eping. She steals into the nest of some other rd, smaller and weaker than she is, and there e lays her eggs and flies away. That leaves the little mother who built the nest, the care the ugly, greedy Cowbird babies. In fact the owbird babies are so selfish that they crowd e nest where they are placed so that the other ttle birds are crowded out of their nest, and e little Cowbird babies get all the care and tention.

No, no one likes the Cowbird family, and it as Mrs. Cowbird who had laughed behind her ing, when Mr. Blue Jay failed to win the ize—Mrs. Cowbird, dull and ugly in her coat rusty brown, with her noisy creak for a ng, and her evil way of stealing into other rds' houses.

Such impudence was not to be borne with atience. Mr. Blue Jay had seen Mrs. Cowbird eaking about the nest of little Mrs. Summer ellowbird, and he felt sure that in Mrs. Yel- wbird's nest lay one or two of those hateful owbird eggs. Mr. Jay thought seriously of unting up those eggs and eating them for his reakfast, but decided to wait until he was sure at the Yellowbird family had gone out.

As he watched, he saw the Queen of the Sun- shine Fairies flying about to see what her subjects were doing. One fairy was busily painting the pink stripes on the morning glory; another was making the yellow eyes in the daisy. Suddenly, on the shore of the River of Sweet Water, he saw a long black shape. It squirmed and glided through the low bushes. It was Black Snake, dreaded and feared by all the birds that fly. Mr. Blue Jay was the only one to see the danger, the only one who knew Black Snake was after eggs and baby birds. Sly and wicked, he knew where the nests were low on the ground. Not the Cowbird's eggs alone would he take, but those of dainty Mrs. Bluebird, and of cheery Mrs. Song Sparrow.

Something must be done and done quickly, for the dreadful black shadow glided nearer and nearer to the Alder Thicket. Mr. Blue Jay thought of the little ones in the Yellowbird's nest.

"Thief, thief, thief!" he screamed with all his might. All the birds stopped to listen.

"Thief, thief, thief!" screamed Mr. Blue Jay as he flew through the Grove of Pleasant Shadows and lighted on the Alder Thicket.

As all the birds stopped to listen, Mr. Crow called "Caw, caw, caw!" just as loud as ever he could.

Little Red Squirrel began to chatter and scold, and then all the other birds joined the chorus, each one making as much noise as possible, although they did not quite know what the racket was all about. Mr. Snake knew that he was discovered, and slipped swiftly away.

Then Mr. Blue Jay flew back to his tall tree in the Grove of Pleasant Shadows and looked about him. He felt much happier than he had before he saved the Yellowbird babies, and he felt less like making a breakfast of the Cowbird's eggs. Then he heard a soft flutter of wings behind him, and there on the branch sat the Queen of the Sunshine Fairies, her golden dress gleaming in the sunshine and her gauzy wings waving to and fro.

"Blue Jay, my friend," she said in a silvery little voice. "I know how you felt yesterday, when the Cowbird laughed at you. I know of what you were thinking this morning, when you sat on this tree and looked at the clouds and the shining river. I cannot punish Cowbird for her wicked ways. That is now beyond my power, but I can reward you for your sharp eyes and your quick wit. I am going to make you the policeman of all the birds. On your head will grow a beautiful helmet. Under your chin will be the black strap that holds the helmet on. Black and white straps will mark your uniform. When you call, 'Thief, thief,' all the birds will stop to listen to your warning cry." Then she waved her wand three times, and was gone.

Mr. Blue Jay flew straight to the River of Sweet Water to see what had happened to him. As he looked in the water, he saw a great change. Yes, there on his head was a helmet, with a crest waving in the air. A black strap went under his chin, to hold the helmet on. Bands of black and white trimmed his wings, and his quiet blue coat had turned bright and glossy. And that is the way that Mr. Blue Jay became the Policeman of the Grove of Pleasant Shadows.

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Be always employed; lose no shred of time; gather up the fragments that none be lost, and whatsoever thy hand findeth to do, do it with thy might.—*John Wesley.*

The China Situation

This statement is issued by the Committee of Reference and Counsel of the Foreign Missions Conference of North America, 25 Madison Avenue, New York City. It is signed by the secretaries of the boards and societies which have work in China, including Dr. William E. Strong of the American Board and Miss Mabel E. Emerson of the Woman's Board.

The newspapers of July 2 carried the announcement that the Government of the United States is prepared to meet with other powers in conference in regard to carrying out the provisions of the treaties and the accompanying resolutions relating to China, which were adopted by the Washington Conference on Limitation of Armament in 1921-22.

Secretary Kellogg's announcement has been received with profound satisfaction by officers, members, and supporters of the boards and societies interested in, and co-operating with, the Christian Movement in China. We hope that the suggestion of the Government of the United States will be acted on favorably by the other powers signatory to the Washington treaties. The representatives of the signatory powers were agreed when they met in Washington that it was desirable "to safeguard the rights and interests of China"; and to this end the treaties relating to China were concluded and the accompanying resolutions adopted.

Information reaching us from China, through trustworthy sources, indicates that the prolonged delay in bringing about the arrangements for the relief of China contemplated in the Washington treaties and resolutions has created serious misunderstandings on the part of the Chinese people.

At this distance from China we are not competent to form an opinion as to the responsibility of those involved in the reported local disturbances but we record our conviction that a permanent settlement of the difficulties existing in China will be effected, not by the use of (or by the show of) force, but by friendly conference between those concerned.

While believing that China's greatest and most difficult problems are within herself and that their solution involves the establishment of stable and just government, the realization of national unity, and the adoption and enforcement of enlightened laws, we believe justice to China demands the readjustment of the treaty relations between China and other nations as suggested at the Washington Conference; and that, until these treaties are readjusted, there will inevitably continue to be misunderstandings between China and other nations. We identify ourselves with those who are endeavoring to secure justice for China in all her relations with the other nations because it is the simple and inalienable right of China.

All One

By William Olney

Seas separate the armies of the Cross;
But they are linked by many tender ties:
Christ's wounds and blood their ardent souls engross—
One saving sacrifice.

One Book reveals all that they know of God;
One Holy Spirit teaches them to pray;
One faith unites with all before, who trod
The crimsoned way.

'Neath varied banners see Christ's armies fight,
But all surrendered to divine control:
All zealous for the victory of the right;
One Lord: one Task: one Goal.

London, England

Pacific Calls Dr. Dobbs

In 1841 Rev. Harvey Clark of Chester, Vt., began missionary work among the Indians in the Tualatin Plains near where Portland now stands. When the white settlers came, a school was organized for them under the leadership of Mrs. Tabitha Moffett Brown in 1847, with

President John F. Dobbs

the help of Mr. Clark. This was the year that the Congregational Home Missionary Society commissioned Rev. George H. Atkinson to extend religious work in Oregon. He urged the immediate establishment of an academy. This was called the Tualatin Academy, from the Indian name of the river. Land given by Mr. Clark and others and additional land purchased since comprise the present campus of Pacific University, 30 acres of land cornering in the center of Forest Grove, 27 miles out of Portland.

As its first president, Rev. Sidney Harper Marsh, was a graduate of Union Seminary, so also is the new president, Rev. John F. Dobbs, called to this position by the trustees of Pacific University, May 4 of this year.

About 300 students are enrolled in the various departments of the University, and there is every reason to believe that an increased enrollment will be realized during the summer. Pacific has a number of adequate buildings; has need of others; is increasing its endowment; and feels that it is entering upon a future large with hope.

Pacific University has a history that roots back into the pioneer days and doings of the Oregon section. Its life is a part of the great country in which it is located. The great trees on marvelously fertile soil suggest the terms in which we may think still of this distinctly characteristic institution. Its name is Pacific—our greatest ocean whose waters wash the shores of Oregon near-by. Its various departments, such as the Conservatory of Music, entitle her to the term she has adopted—"University."

Pacific is fortunate in two ways especially, in her officials and student body. Because of the fine religious traditions back of her, and the wide opening afforded a school of this type between the agricultural and other tax-supported university—where Christian truth and religious sentiments can be taught with courses of broad cultural training—those who know the situation are filled with hope and joy.

The coming of President Dobbs has been most timely. The continued independence of the school has been assured by loyal support in recent months, and his reception has been the most generous and hearty. He has made friends at once. The students are most enthusiastic. His own athletic history, his experience for all his ministry with cultured people, and his evident determination to advance the scholarship and standing of the school have made for him a great welcome at Pacific University.

Dr. Dobbs was born in the beautiful hill country of New Jersey; prepared for college in a private school, and entered Lafayette College at Easton, Pa., in 1893. He became active in college Y. M. C. A., and outside religious work, and was assistant State Secretary of Christian Endeavor for New Jersey, and president of a Christian Endeavor Union of 45 societies in two counties of that state.

He played for three years on the great football teams of Lafayette where they were fortunate enough to defeat Cornell and the University of Pennsylvania, and tie a score of 0 to 0 with Princeton.

He entered Union Seminary in 1897; was graduated in 1900, took M.A. work at Columbia, received this degree in 1900 from Lafayette, and because of literary work was given his D.D. by Lafayette in 1911. His first pastorate was in New York City where the training school of service to the poor and association with many of the greatest business people of the city fitted him for many duties he will now perform.

For ten years in New York and seven in Syracuse, N. Y., he served the Dutch Reformed Church, though he was ordained in June, 1900, by the Elizabeth Presbytery, to which church he belonged. In May, 1915, he was called to historic First Congregational, Malden, Mass.

At Malden Dr. Dobbs endeared himself to host of friends, was instrumental in creati an endowment and building a large, mode parish house, fully equipped, where today a the largest Girl Scout group and the large Boy Scout troop in the state of Massachuset

Dr. Dobbs increased the finances of his fi charge, leaving thousands of dollars in various treasuries. He raised a killing de of about $16,000, accumulating largely fro running expenses under former ministers in h second charge. Congregationalists know of t financial strengthening of First Churc Malden.

Pacific University should have no difficult under the leadership and encouragement of t people now directing her affairs, in entering in a steady and large development. She has t foundation and is ready to build. Her camp is adequate and a part of it is beautiful beyo words. The rapid growth of Portland will co tribute its share, and the general advanceme of the state and of the whole Northwest is matter of common consent.

A Great American

(*Continued from page* 115)

editor into whose hands his journal might fa to omit "everything of which any person cou have a right to complain."

That in itself is a clue to Everett's greatnes and his biographer has honorably respected th wish. The result is a biography that mov upon the high planes, in which the importa and significant details of a life and its tin are effectively portrayed without anything b ing sacrificed to tittle-tattle. Dr. Frothingham book will take its place among the biographi of first-rate importance.

Daughters of the Famous

Miss Frances E. Dana, daughter of the famous author of "Two Years Before the Mast," Richard Henry Dana, and Miss Alice Longfellow, daughter of the famed poet, are shown in old-time costume which they wore at the anniversary of Washington's taking command of the Colonial troops in 1775. The celebration was held at Cambridge, Massachusetts

NEWS OF THE CHURCHES

A Japanese Church in Salt Lake City

Salt Lake City, Utah, has a new church. I started out to find it Sunday afternoon, May 17. I passed the great Mormon Temple, that strange citadel to what has seemed to us a very strange God indeed. I passed a square, quat building which announced itself as a Buddhist temple. And then the "Japanese Church of Christ."

It was the day of dedication for the new building. This attractive building stands as

JAPANESE CHURCH, SALT LAKE CITY
New Building Recently Dedicated

the achievement of Rev. Kengo Tajima, a Yale graduate, and a devoted and able man. Back of him have been the American Missionary Association and the Congregational Church Building Society and the Presbyterian Board of Church Erection. Local laymen of all denominations have been loyal in support.

It is the "Japanese Church of Christ"—that's all. I could find no denominational tag anywhere. Here are wisdom and grace indeed, and the Presbyterian and Congregational Boards are to be congratulated again upon their willingness to support a movement which bears neither name.

It was a gay scene that Sunday afternoon. Thirty or forty Japanese girls and young women, arrayed in their dashing native colors, gave their touch of radiance. A group of fine, intelligent young men were ready with their courtesy, and proud to show us the new building. Mothers with their children were much in evidence, and their babies made the scene interesting. There was luncheon for all in the tennis court before the service, and tea afterwards. While we could not understand all of the food with which we were served, and especially the forms which certain unknown fish took upon itself, we could understand the children, and respond to the beauty of the scene.

The church filled up with Japanese and Americans. Representative Japanese and Americans were on the platform, and the program was under way. There was music from Japanese musicians, and an anthem by the choir of a neighboring colored church. I am told that the colored folks find a cordial welcome from the Japanese, and sometimes feel a closer tie to them than to their white neighbors. Perhaps the Jap may still teach the white man his Christian manners!

There were speeches, without number and without end. The Japanese and the native Americans spoke, laymen and ministers, and told of their dreams for this new church. Congregationalists and Methodists and Presbyterians added their words. One felt like raising the question whether what is good for Japanese Christians might not also be good for plain white ones, and whether we, too, might not more confidently dream of a "Church of Christ" without all these precious labels.

The laurels of the hour go to Mr. Tajima. His genius made the building possible, and the enthusiasm of the church is behind him. Congratulations to him and long years of ministry in the cause which he loves. H. C. H.

Long Service at Racine, Wisconsin

FIRST, RACINE, WIS., held a few weeks ago a two-day celebration in honor of the 75th birthday of the pastor, Rev. J. T. Chynoweth, and the diamond anniversary of the church. The anniversary services began with the Sunday morning sermon by the pastor on the topic, "Has It Been Worth While?" Carlisle V. Hibbard of Madison, a former member of the church, also spoke. At the anniversary dinner greetings were brought from Plymouth Church by Rev. H. R. Hogan and from the churches of other denominations by both ministers and laymen. Mr. F. A. Morey presented the pastor with a purse of gold on behalf of the church, and the young people and those representing other organizations in the church made gifts. Many greetings were received from former members and from churches at a distance that are interested in Mr. Chynoweth and the church. A pleasing feature of the celebration was the presence of the oldest living member, Mrs. Jane M. Fellows, who for 47 years has been connected with its activities.

Mr. Chynoweth has just begun his 20th year as pastor of First Church and will this year complete 50 years in the ministry. His service in Racine has been of such outstanding character that the Racine *Journal News*, a leading paper of the city, gave its leading editorial one day to a discussion of the work of the pastor. It said in part:

Notwithstanding his years he is a leader in all the activities of his church, another proof that age can be no longer measured by years and that men are no older than they appear to be. Youthful thoughts, steps in line with the ever and always advancing procession in which lies the public thought will keep men young, no matter how many may be the years resting upon their shoulders.

Brooklyn's New Parish House

The completion of the new parish house of FLATBUSH, BROOKLYN, N. Y., Dr. L. T. Reed, pastor, is a noteworthy addition to the church architecture of Brooklyn and even to the country at large. The building is colonial in style, of brick with limestone trimmings, basement and three stories, and is a harmonious extension of the colonial church building erected 15 years ago.

In the basement are club-rooms, suitable for serving small suppers and luncheons, dressing-rooms for men and women, a storeroom, a large kitchen with full hotel equipment, serving-rooms, dishwashing-room, with electric dishwashing machine, etc. On the main floor are located the assembly hall, seating 500, which is equipped with an adequate stage and moving picture outfit, a reception room, a league meeting-room, trustees' room, sexton's office, coat and store rooms, and a kitchenette. Dr. Reed's study is on the second floor, as are also the offices of the church secretary, the church recorder, and the two assistants. On this floor are also a large and sunny women's sewing room and the men's locker room with shower baths at the rear. The third floor is given over to the gymnasium, with lockers and showers for the use of the women. It is thus so removed from the other main rooms of the church plant as to allow an uninterrupted program of calisthenic class work, team games, and other recreative diversions. Adequate provision is made for all departments of the Church School and also for the special classes for adults and young people held during the year.

NEW PARISH HOUSE, FLATBUSH CHURCH, BROOKLYN, N. Y.

League Room in the Parish House of the Flatbush Church, Brooklyn

The architects of the building are Allen & Collens of Boston; and the construction work was done by the William Kennedy Construction Company of Brooklyn. Ground was broken on July 14, 1924, and the building was dedicated with a special service and a reception and house-warming in March of this year, the 18th anniversary of the pastorate of Dr. Reed.

The cost of the building was $160,000, the furnishings in large part being given as memorial gifts by members of the church. The membership of the Flatbush Church is now 1926, and the replacement value of the church property is fully $700,000. With the new parish house building, the church will be able to minister to the whole social and religious life of the community for generations to come.

Golden Anniversary of Wilmette, Ill.

Wilmette, Ill., a suburban church of Chicago, has just celebrated its 50th anniversary with exercises lasting over most of a week. The village of Wilmette dates back to the year 1869 when 525 acres were platted. The Northwestern Railway was built through the present site of the village in 1854 and the first station was erected in 1870. In 1871 a religious organization was formed under the name of "The Evangelical Alliance," which was a union of all denominations. This first church had no pastor for a long time, its services being conducted by professors from Garrett Biblical Institute in Evanston and occasionally by Dr. E. N. Packard, who was then pastor of the Evanston Congregational Church.

In 1875, at the suggestion of Dr. Packard, several Congregational and Presbyterian families of the village were invited to confer about the organization of a Congregational church, and the organization was completed June 3 of that year. There were 19 charter members. A few days later the church became a member of the Chicago Association which had such noted leaders as Dr. E. P. Goodwin, Dr. E. N. Packard, Prof. S. C. Bartlett, Dr. Simeon Gilbert, and Dr. J. E. Roy. The last named presided at the first Communion service of the new church on the following Sunday and presented a Communion set, which was a gift from First, Oak Park.

On account of the fact that the church owned no building, its business and social meetings were generally held in the homes of the members and most of its members continued to support "The Evangelical Alliance." The next year Rev. E. P. Wheeler of Beloit was called to the pastorate, the Home Missionary Society aiding in his support. For eight years the services were held in a one-story country school house. Apparently in those far-away days the Home Missionary Society was hampered for funds as often happens now, and after three and one-half years of giving support felt that it must retrench, so the Wilmette and the Winnetka churches were combined under the pastorate of Rev. Samuel Kidder, who was pastor of Winnetka.

This arrangement continued until 1882 when Rev. John Parr was called to the pastorate. The first church building was erected in 1883, at a cost with its furnishings of $3,500, and the pastor was paid the magnificent salary of $900 per year. The church grew rapidly on account of the rapid growth of the village and in 1895 Mrs. Mary E. Gates presented to the church the lots on which the present building stands. The first unit of the present structure was finished in 1905 and in 1909 the building was completed under the leadership of Rev. Roy E. Powers, who had come to the pastorate. Since that time another lot adjoining the church property has been purchased and a manse secured.

The following ministers have served the church: E. P. Wheeler, S. T. Kidder, J. H. Parr, Glen Wood, Willis Hadley, Josiah Beardsley, E. B. Dean, W. H. Walker, S. C. Haskin, R. E. Bowers, and S. A. Lloyd, the present pastor, who began his service in 1919. The church has always been known for its interest in missionary projects, both home and foreign. It has also paid much attention to the work of religious education. The pastor, Dr. Lloyd, is himself a leader in this field and he has about him a large number of laymen and lay-women who are also trained leaders in religious education.

The anniversary exercises began with an organ recital on Wednesday evening, followed by an address on "Music and Worship" by George L. Tenney and a concert by the church choir. On Thursday evening addresses were made on the church of the past, the present, and the future, and the mortgages on the building were burned by the board of trustees. On Friday afternoon the celebration of the Women's Guild was held. Addresses were made by charter members of the society and there was a dramatic presentation, in costumes of a former day, of incidents of the early history of the society. The evening was given to stories and reminiscences with brief addresses by the two charter members, Mrs. S. E. Gooding and Miss Hattie Brooks, and incidents related by former ministers E. P. Wheeler, J. H. Parr, E. B. Dean, W. H. Walker, and R. E. Bowers. The greetings of the national societies were brought by Rev. W. F. English of the American Board, a member of the church from our schools by Prof. H. H. Walker of Chicago Seminary, from other denominations by Rev. F. C. Stifler, pastor of Wilmette Baptist Church. Mr. H. B. Gates gave the story of the early day and Miss Bertha Wheelock spoke on the hope of the future. Saturday evening an historical pageant, written and produced under the direction of Mrs. A. J. Coburn of the church, was given on the lawn. The anniversary sermon was preached by Sec. H. W. Gates of the Education Society and the exercises closed with a Communion service. Winnetka has behind it 50 years of fine service to its community and to the world, and faces the future with unity and optimism.

Scandinavian Young People Meet

Supt. O. C. Grauer was one of the speakers at the Convention of Young People's Societies and Choirs for the Northwest, held in Britt, Ia., May 31. Eleven automobiles loaded with young people motored from Minneapolis, while 44 young folks came by train. Automobiles came also from La Crosse, Houston, and Dawson, Minn., and Kenosha, Wis. The English-speaking Congregational Church in Britt closed for the day, its members joining our Scandinavian young people in two great meetings in the High School auditorium both morning and afternoon. At night a big meeting was held at the "Flats." On the following day and evening, conferences were held on young people's work in our Danish-Norwegian fellowship. Notwithstanding the fact that the days were hot, interest never flagged. Folks got better acquainted, and some close and genuinely worth-while contacts were made. F. L. M.

A State Conference Belongs to the Young People

The young people of Nebraska know that the State Conference of Churches is their affair. They proved it at the recent meeting in Fremont. All one afternoon and evening were handed over to the young people, and they were asked to make up their own program. And they did! The well-beloved Director of Religious Education, who goes by the name of Murphy, was the man behind the scenes. He wrote many letters to the young people of the churches, he asked them to speak up, and to tell what they wanted to talk about, what grievances they had to air, what suggestions to make.

Out of all this a program was born, and no better young people's program has been framed for many a day. Twenty young people took part in it. They discussed such questions as, giving young people more responsibility in the church, the kind of sermons they like to hear, the provision of worth-while tasks, what the church should stand for, and where the church is falling down. It was a great thing for the ministers that afternoon to hear what these boys and girls thought about us. It should be tonic for our souls.

The young people came by the carload. They filled the church. There was a spontaneity

nd an eagerness about it which set every one thrill. Here is hope for the state conference nd maybe they will still show us the way.

The response to the young people was made y Dr. Rockwell Harmon Potter, Moderator of ie National Council. He caught and held the nterest of the young people, and gave them a iessage of power. He always does.

The dinner for the young people in the eve- ing was the closing event of this section. Five oung people told what they would do if they ere "Pastor of a city church," "President of Vomen's Work," "President of Doane," "State uperintendent," "Moderator of the National ouncil."

Congratulations to Nebraska upon those oung men and women. There is life in the ebraska air. H. C. H.

Reaching the Boys of the Community

The task of reaching the boys of any com- unity and of interesting them in some worth hile program is always one of the chief con- erns of the minister. Not often does the min- ter meet this need through the organization f a band, as Rev. Ross Hartman of the Hills- oro, Wis., Church has done. Mr. Hartman, ho is a graduate of Oberlin College and Yale ivinity School, is a talented musician himself nd one of his first efforts after accepting the astorate of the Hillsboro Church was to organ- e a band. The band was started in the High chool and after a period of training under Ir. Hartman's direction, gave several concerts nd have played for numerous other entertain- ients. They were entered in the Wisconsin tate School Band Tournament and placed ixth in the "Class C" bands.

Through the band Mr. Hartman finds that e can train the boys in team work, co-opera- on, accuracy, and persistence. He also finds iat the band bridges the gap between the atholics and Protestants because of its playing t various Catholic functions as well as Prot- stant. To the great regret of the community nd of the boys especially, Mr. Hartman has ist accepted a call to Chardon, O.

Congregationalists at Blue Ridge Conference

Blue Ridge, N. C., is becoming the missionary iecca for the Protestant denominations of the outh. The session of the M. E. M. Conference, eld June 26-July 6, was the best. Of the nearly 00 delegates 40 were Congregationalists and ney came from 11 states. The denomination as creditably represented in the faculty. Our Education Secretary, Dr. H. W. Gates, was eely recognized as one of the leaders of Chris- ian education in America and the world. Other iembers of the faculty were Miss Olive Pear- on and Miss Helen Wilcox.

The spirit of the M. E. M. has educational alue in the South where extreme denomina- ionalism has made difficult interdenominational eadership by the Federation of Churches. It s significant, therefore, that so many denomi- ations were represented in the conference, in- luding a large delegation from the Episcopal Church, led by Bishop Bratten of Mississippi. The leaders of the Blue Ridge M. E. M. are lanning to make it an effective agency for the evelopment of co-operation among the denomi- ations of the South.

Because of this the Home Missionary So- iety unites with the Sunday School Extension Society in promoting attendance by the young eople of our Congregational churches. In hree years the attendance from our churches as increased from four to 40. The number nd character of our delegates are revelations o the churches of the South where we are so ittle known. And the influence on the Con-

SUPT. R. R. SHOEMAKER AND REV. J. M. MOYA
The latter is pastor of our Mexican Church at Gallup, N. M.

gregational churches of the Southeast is very decided. The Blue Ridge Conference is a rallying point for Congregationalists from the several states. Plans for development of the missionary and young people's movement in the South are formed. Among the denominational leaders present were Sec. H. W. Gates, Miss Olive Pearson, Supt. L. H. Keller, Assistant Supts. Ensminger and McQuarrie, and Field Worker Rev. J. F. Blackburn.

L. H. K.

Summer Services

Vacation Preachers at Second, Dorchester

During the absence of the pastor, Rev. Vaughan Dabney, the pulpit of SECOND, DORCHESTER, MASS., will be supplied as follows: July 12, A.M., C. L. Talbot, nine years leader of Codman Men's Bible Class; P.M., Rev. F. L. Cooper, of the Commission of Missions; July 19, Dr. H. F. Holton, Brockton; July 26, Rev. G. L. Cady, Secretary of the A. M. A.; Aug. 2, Dr. M. S. Rees; Aug. 9, Dr. C. W. Huntington; Aug. 16, Rev. W. P. Landers; Aug. 23 and 30, Rev. E. E. Aiken, Jr., Director of Religious Education, Second Church.

Supplies for Services at Brockton

The pastor of SOUTH, BROCKTON, MASS., Rev. R. W. Coe, preached July 5 and 19. Other summer visitors through the vacation are, July 12, Dr. R. H. Bainton, Professor of Church History, Yale; July 26, Dr. A. F. Pierce, Shawmut, Boston, a former pastor of South; Aug. 2, Rev. L. S. Beardslee, Westboro, formerly Director of Religious Education at South; Aug. 9, Dr. M. E. Pearson, Auburn, Me., formerly acting pastor of the church; Aug. 16, Dr. J. S. Durkee, Howard University, another former pastor; Aug. 23, Rev. W. P. Landers, a son of First Parish and now in Milton; Aug. 30, Rev. S. R. Harlow, Professor of Biblical Literature at Smith and for several years foreign pastor of South Church. From July 23 to Aug. 1, Mr. Coe gives two courses at Northfield on "Agencies of Religious Education" and "Every Day Problems of Christian Living." In August, with his family, he will be at Five Islands, Me. Miss Lorna G. Townsend, Director of Religious Education, is at Evanston, Ill., for special summer school courses.

Following the custom of many years, FIRST PARISH and PORTER, BROCKTON, hold union services during July and August, with the following preachers in charge: At FIRST, July 5, Prof. Douglas H. Corley, Vanderbilt University, Nashville, Tenn.: July 12, Dr. T. E. Busfield, Plymouth; July 19, Pres. J. S. Durkee, Howard University, Washington; July 26, Dr. Seeley K. Tompkins, Boston; Aug. 2, Rev. J. R. Simonds, Faribault, Minn. In PORTER: Aug. 9, Rev. John Moore, Amesbury; Aug. 16, Rev. A. W. Bailey, East Dennis, Mass.; Aug. 23, Dr. W. E. Gilroy of *The Congregationalist;* Aug. 30, Rev. F. B. Harrison, East Bridgewater. Dr. H. F. Holton of Porter will preach Sept. 6.

From East to West

VERMONT

Centre, Brattleboro, Dedicates New Chapel

The beautiful Memorial Chapel of CENTRE, BRATTLEBORO, Dr. H. P. Woodin, pastor, recently completed, was dedicated June 7.

A special meeting of the church was called on March 14, 1924, and a building committee, of which Mr. Louis A. Whitney was chairman, was appointed to make the necessary arrangements for the building of a memorial chapel on the site of the old chapel, provided the necessary funds could be secured. A two weeks' canvass by a committee led by Mrs. Fremont Hamilton resulted in pledges to be paid during three years amply covering the amount estimated to be required. Many of these pledges were made in memory of loved ones formerly connected with the church. The work of demolishing the old chapel was begun in April, 1924, and the new building was completed in May, 1925. The total cost was approximately $40,000.

The dedication sermon was preached by Rev. H. G. Miles, a former pastor, and now Associate Secretary of the Annuity Fund. Sunday evening the whole community joined in a union

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HON. L. S. FOSTER
HON. W. B. WASHBURN
HON. LORRIN A. COOKE

Any information that will assist in secu ing these pictures will be greatly app eciated.

Address, National Council Office
287 Fourth Ave. New York City

service at which pastors of the local churches gave words of greeting and congratulation.

Tuesday evening Rev. E. L. Shaver of the Education Society addressed the young people, outlining the program and possibilities for young people's work in the church. On Wednesday evening there was a parish supper with Rev. R. M. Houghton, another former pastor, as speaker of the evening. Dr. Houghton was enthusiastically received and spoke of the minister's message, not propaganda for various causes, worthy though they might be, but the simple gospel applied to modern conditions.

On Friday evening the brotherhood invited the ladies to a supper, after which they were entertained most agreeably by Mr. John Thomas of Gloucester, Mass.

A banquet for the juniors on Saturday night with a game hour conducted by Rev. F. K. Brown of West Brattleboro completed the week's program.

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Centennial Observance at Saxtons River

The centennial of SAXTONS RIVER was observed June 21-23 with six services, each of a different nature: a service of public worship and Communion, an historical service, a missionary service, a service of reminiscences, a banquet, and an historical pageant. Besides there was an historical exhibit, and a centennial book of 75 pages was published. Rev. R. W. Roundy of Laconia, N. H., grandson of Rodney Wiley, one of the charter members of the church, preached the sermon. The pastor, Rev. W. R. Blackmer, delivered the historical address. Rev. C. E. White, Assistant Secretary of the American Board, who was born in Saxtons River, gave a forceful missionary address.

Miss Grace M. Chapin, daughter of Rev. G. F. Chapin, pastor of the church for 38 years and now pastor *emeritus*, wrote the pageant which was given on the campus of Vermont Academy to an audience of 500. The natural scenery was ideal. Miss Edith M. Foster wrote a beautiful centennial poem, and Rev. Joseph Hayes Chandler, son and nephew of two of the former pastors, composed the centennial hymn. Miss Katherine E. Holbrook of Chester, daughter of still another pastor, had a part in the celebration. The church is greatly indebted to Mrs. Ellen C. Stearns, who has been busy for a year gleaning information regarding the church's past. The weather was ideal, the attendance throughout remarkable, and the spirit of the best.

Saxtons River has been a missionary church, contributing last year $1,312 to benevolences. Three hundred dollars of this was a "forward" step the church took to celebrate properly the centennial year. This makes provision for the theological training for one year of three students in China. The names of two of the students were announced at the missionary service. The church faces the new century alive and brotherly and missionary.

REV. GEORGE F. CHAPIN
Pastor Emeritus of the Saxtons River Church

The Calvin Coolidge Junior Picture

In August, 1924, Rev. E. H. Ballou paid a visit to WOODSTOCK and told of the needs of the new boys' school in Tientsin, China. There was a gift of money given him at that time, part of which was a donation from the Church School to pay for one room in the new school. The superintendent wrote Mrs. Calvin Coolidge asking for permission to name the room the Calvin Coolidge Junior Room. Mrs. Coolidge from the White House replied that she "not only approved" but that it touched her "very deeply." She also sent a photograph of her boy to hang in the room which would bear his name. The picture was exhibited in Woodstock, and then sent to the American Board headquarters to be forwarded to China.

All letters of explanation which were sent from Woodstock or Boston to Tientsin were lost, presumably in the confusion of war. Recently a letter was received from Mr. Ballou, a part of which is as follows:

I have an idea that somewhere between us a letter from you has been lost. At any rate, we have had something of a mystery here, with a very happy solution.

Back early in the year a fine, large photograph of a young man was received, mailed from the business office of the Board in Boston. There was no explanation accompanying it whatever, and whereas we should have recognized the picture, coming thus out of the unknown, so to speak, we did not. We made several possible guesses as to whence it might have come, and were about to inquire of Boston as to its origin, when along came the April number of

Classified Wants

Advertisements under these headings cost four cents per word each insertion.

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Vermont Missionary. I was much interested find part of our Sunday School-Boys' School respondence therein; and upon reading your roductory paragraph regarding the picture ich Mrs. Coolidge had given for the room ned after Calvin, Junior, the explanation of photograph flashed upon me. And then of rse we all recognized the young man. What a gracious thing it was for Mrs. Cool- e to do. You can be sure that we appreciate ery much out here, as doubtless the Sunday ool did in Woodstock. I presented the med picture, containing a little card of ex- nation, to the Boys' School yesterday morn- at their chapel; and they were even more erested than I had hoped they might be. One ng which particularly impressed them was t a boy sixteen years old was so nearly dy for college.

The new dormitory is going up. They were ing bricks above the level of the second story terday. If Marshall Chang Tso Lin had not n seized with a mad desire to grab all carts sight about a month ago for the sake of ving some of his troops and supplies across ntry to Paotingfu, the roof would probably on by this time. The new building, because lack of funds, will be used for awhile as a s' dormitory instead of for the boys. We ll, however, keep the picture in the old Boys' ool until the transfer is made.

While in Plymouth, Vt., during the illness of President's father, Mrs. Coolidge received letter of acknowledgment from Rev. Earle llou. The note from Mrs. Coolidge to the odstock Church School is framed and hangs ve the mantelpiece in one of their rooms, ere it is proudly pointed out to the many mer visitors. Rev. H. H. Hines is minister Woodstock.

MASSACHUSETTS

dained at Squantum

SQUANTUM, an energetic parish of Quincy, he outgrowth of a Home Missionary Society t, whose men erected its house of worship 1914. Its pastor-elect, Albert H. Burroughs, s ordained June 23. The council returned to former custom in the considerable examina- n given the candidate, who responded with ing reserve and thoughtfulness.

Mr. Burroughs is from Missouri. He was cated at Kidder Institute with its Congre- ional background, and at Wesleyan College Cameron, where he received his B.A. degree. year at Garrett Biblical Institute was sup- mented by principalship in a high school l further study at the Boston University ool of Theology, where he is now completing divinity course. He has turned to our de- nination for its larger freedom and for the son that Congregationalism locally repre- ts the community church idea. Squantum is viding an attractive parsonage for Mr. and s. Burroughs. The council organized with v. T. W. Davison, Atlantic, as moderator. . Davison served this church with his own il 1923, fostering its strength until it could intain its own minister. In the ordination rcises Rev. Vaughan Dabney of Second, rchester, preached upon "The Secret of wer." Dr. I. W. Sneath of Wollaston offered ordaining prayer; the fellowship of the urches was extended by Rev. G. W. Owen, rde Park; the charge to the minister by v. Eric I. Lindh, Quincy; the charge to the ople by Rev. T. W. Davison.

mage by Fire to Turners Falls Edifice

Events have been occurring rapidly at RNERS FALLS since its 50th anniversary in y. One month after this observance the ifice was struck by lightning during the ght of June 8, and the steeple and roof were laze when seen a few minutes later. The al fire department was on hand in a remark- ly short time and saved the building from pending ruin. The estimated damage ounted to nearly $1,000. Extensive repairs

When Sunday Comes
By John Andrew Holmes

It requires more ability to interest a congregation nowadays for thirty minutes than was required to harangue a church in early New England for seven hours.

are to be made on other parts of the property during the vacation.

This is the church of which Mr. N. D. Allen, for years the Warden of the Charlestown State Prison, was one of the founders. Mr. Charles W. Hazelton of this church, who is president of the local national bank and also president of the Montague Steel Rod Company, is the lay delegate from Franklin Association of Churches to the National Council in Washington in October. Mr. J. Frank Bates has been the organist for over 40 years, beginning his service about the time that Rev. Luther H. Angier became pastor in 1885. Thirty-eight have united with the church in the last two months, 31 on profession of faith and seven by letter. The anniversary caused renewed interest, and reminded the members of their indebtedness to the Massachusetts Home Missionary Society and to the Congregational Church Building Society in the day of small beginnings. Rev. Thomas H. Vincent has been pastor for nearly nine years.

CONNECTICUT

Large Number of Accessions for Goshen

Twenty-one united with GOSHEN on July 5, 16 on confession and five by letter, the largest number to come into church membership at one time since Nov. 4, 1827. This is Rev. H. E. Small's 29th year as pastor.

Activities of Second, Greenwich

The Men's Club of SECOND, GREENWICH, Rev. Oliver Huckel, pastor, has had an unusually successful year with a monthly supper and address. Among the speakers have been Dr. George E. Vincent of the Rockefeller Foundation on Public Health, Don Seitz of the New York *World* on American Humor, Dr. Sidney L. Gulick on the Attitude of America toward Japan, and Frank Meier on Deep-Sea Diving, illustrated with his diving suit.

Two features since the last mention of this church in these columns have been a brilliant anniversary sermon by Dr. George A. Gordon of Boston, who was pastor at Greenwich 40 years ago, and the remarkable course of lectures by Dean Charles R. Brown on "Why I Believe in Religion." Rev. William T. Topping of Foo Chow, China, the foreign missionary pastor of this church, with his wife and three children, has made the church two delightful visits, giving sermons and addresses. This church has helped to maintain a representative in the Foo Chow field for more than 20 years.

A wonderful Easter Sunrise Service marked the seventh annual holding of this service, with the trumpet music from the spire and the singing of resurrection hymns from the churchyard adjoining.

The pastor, Dr. Huckel, in January and February gave a course of lectures at the Pacific School of Religion at Berkeley, Cal. These lectures will probably be published shortly under the title, *Backgrounds of Prayer*. His recent book of observations and interpretations from a journey round the world, called *The Secret of the East*, is now in its second edition.

A Fiftieth Anniversary at Saugatuck

SAUGATUCK, WESTPORT, on June 24 observed the semi-centennial of its Auxiliary to the W. B. M. Miss Mary E. Coley, a charter member, gave an interesting review of the 50 years. Mrs. S. M. Foster presided over the program which also included personal experiences in Africa by Mrs. F. R. Bunker, Wilton, and addresses by Mrs. W. H. Fairchild, New Haven, Miss H. L. Reynolds of Greenwich, as well as greetings from former presidents.

Weston Ordains Minister

NORTHFIELD, WESTON, entertained a council, June 25, to ordain its pastor-elect, W. D. Carroll. A native of Ohio, the candidate was graduated from Findlay College in 1920 and from Yale Divinity School in 1923. As Thayer Fellow of the American School of Oriental Research in Jerusalem he traveled and studied for a year in Egypt, Palestine and Syria, and European countries, and in 1924 accompanied the American Expedition to the Dead Sea. Later he pursued further studies for a doctorate in philosophy in the Department of

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Semitic and Biblical Languages at Yale. The ordination sermon was by Rev. J. M. Deyo of Danbury; the prayer by Rev. F. R. Bunker of Wilton; the charge to the candidate by Rev. E. O. Mead of Georgetown, and the charge to the people by Rev. E. F. MacGregor of Norwalk. Rev. M. F. Clark of New Canaan extended the hand of fellowship.

OHIO

Resigns Assistant Pastorate of First, Toledo

The resignation, effective Oct. 1, of Frank E. Duddy, assistant pastor and director of religious education in FIRST, TOLEDO, for over six years, was read on Sunday morning, June 21, by Dr. A. A. Stockdale. Mr. Duddy has been offered a fellowship by the National Council on Religion in Higher Education and has accepted the same, choosing Harvard as the school where he will work on his doctorate degree.

Mr. Duddy has been 10 years in the ministry, graduating from the Boston University School of Theology in 1915. He came from service in France and has been associated with Dr. Stockdale since that time. In First Church he has made a country-wide reputation among religious educators. His work in this field of religious education has been unusual and substantial, and leaders agree that he has made a new approach to the solving of church school problems. His book, *A New Way to Solve Old Problems*, published by Scribner's, gives in substance the method pursued in First Church. The book has had a wide appeal and has been the means of drawing visitors from widely separated parts of the country to Toledo to observe the school at work. The school's essential feature is an eight years' preparation of the children of the school for church membership. The school has just closed its fifth year and is an established success.

Under Mr. Duddy's leadership the Boy Scout troop of the church has been the prize-winning troop of the city. His work among young men of the church and congregation has been marked by a constructiveness which has been outstanding.

REV. FRANK E. DUDDY

His work at Harvard finished, it is expected that Mr. Duddy will enter the field of teaching, that being the purpose for which the National Council awards its fellowships.

ILLINOIS

Alto Pass' Dedication

ALTO PASS dedicated its new church in May, on the site of its former building, which was completely destroyed by fire in December, 1923. It also celebrated the 40th anniversary of the organization of the church. The new building, costing more than $9,000, was dedicated free of all indebtedness and without any public appeal.

The building is of stucco, with a commodious basement. On the upper floor is the main auditorium, with folding doors on two sides, making several classrooms available. A large choir room is immediately back of the pulpit platform. The defunct church at Dongola presented its rich, full-toned bell to the church at Alto Pass. Friends were present from almost every community where there are or have been Congregational churches in the southern portion of the state. Associate Supt. Walter Spooner, who laid the corner stone of the church last October, preached at the morning service. The afternoon service of dedication was under his direction. The church was organized May 17, 1885, with 26 charter members. Five of these are still living; four were present and participated in the act of dedication. It is expected that this church will soon yoke with Cobden under competent pastoral oversight.

TEXAS

Building Projects at Dallas

Rev. T. H. Harper reported an Easter gift of $25,000 which helped to make the day at CENTRAL, DALLAS, one of joy and inspiration to all. A committee has been appointed to buy property adjacent to the church with a view to enlarging the present plant, so that it will accommodate many more, as it is hoped to have 1,000 members in the church and 1,000 members in the Sunday School within ten years. The basketball squad of Central Chur won the city title in the Sunday Scho Leagues.

WINNETKA, DALLAS, has just put into the plant about $2,500, and it is now much mo attractive. Rev. Allen Crabtree is pastor.

JUNIUS HEIGHTS, DALLAS, is now in building campaign and will erect this year commodious building with which to care f their increasing numbers. The proposed buil ing will cost about $25,000. Rev. J. L. Smit is pastor.

CALIFORNIA

Sunset, San Francisco, Retires

SUNSET, SAN FRANCISCO, held its last ser ice, June 21, after an existence of varying fo tune for almost 30 years. A devoted band people have held the fort through the yea through times of great discouragement, but n without profit both to the growth of their ow individual faith and to the wider increase the Kingdom of God. A territory in San Fra cisco with great promise has been allocated t the denomination, and work will be begun once to develop a project to fill the gap mad by Sunset's retirement.

Conference Director of Religious Education

Rev. J. C. Prince of Topeka, Kan., has bee appointed Director of Religious Education an Young People's Work for Northern Californi by the Congregational Education Society, an arrived on the field July 15, in time to partic pate in the Young People's Conference sche uled for July 27 to Aug. 3 at Asilomar, conjunction with the annual State Conferenc The need of such a director has been keenl felt for many years and the people of Cal fornia are rejoicing in their good fortune securing such an able man as Mr. Prince.

First, Oakland, Lays Corner Stone

On June 7, FIRST, OAKLAND, laid the corne stone of their new building, inscribed with th Scriptural passage, "Strength and Gladness Ar in His Place." Mr. R. H. Chamberlain, forme member of the Board of Trustees, read the his tory of the church, and the records of th church were placed in the hollow of the ston by Dr. R. E. Gilson, President of the Boar of Trustees. The central figure of the ceremon was Mrs. J. K. McKean, aged widow of former pastor who did much for the church she was assisted in tapping the stone into plac by little Lois Waddell, daughter of the assistan pastor. Dr. R. E. Brown, pastor of the church delivered the principal talk of the occasion

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and the prayer of dedication was led by Supt. W. J. Minchin of the Northern California Conference. Rev. R. C. Waddell, beloved assistant pastor, was unable to participate in the ceremony on account of illness.

Church and Ministerial Record

Calls

CLINTON, J. R., Ulster, Ireland, to Central, Philadelphia, Pa. Accepts.

ENMAN, J. E., Chula Vista, Cal., to Wasco. Accepts to begin Aug. 1.

FAGAN, W. G., North Middleboro, Mass., to First Evangelical, Milton. Declines.

SELLER, P. B. L., Clayville, N. Y., to Chester, N. J. At work.

VAANANEN, JOHN, Finnish, Maynard, Mass., to Finnish, Portland, Ore. To begin Oct. 1.

WILSON, GILBERT, New First, Chicago, Ill., to Park Manor, Chicago. Accepts to begin Sept. 15.

Resignations

DUDDY, F. E., assistant, Toledo, O. Effective Oct. 1. To study at Harvard.

KELLY, G. J., Chester, N. J.

Ordinations and Installations

GLEASON, B. C., *o., i.*, First, Brewer, Me., June 24. Sermon by Dr. J. J. Martin; other parts by Rev. Messrs. A. M. Little, W. J. Moulton, G. K. Carter, C. A. Moore, and E. M. Cousins.

Anniversaries

SAXTONS RIVER, Vt., 100th, June 21-23.

Accessions

	Conf.	*Total*
CONNECTICUT		
Goshen, July 5	16	21
Rocky Hill, July 5	4	5
Torrington, First	8	13
MASSACHUSETTS		
Auburndale	2	4
Gloucester, West, July 5		1
NEW JERSEY		
East Orange, First		1
NEW YORK		
Canaan, July 5	3	3
Hall	1	4

Personals

BEALE, DR. C. H., of Milwaukee, Wis., will preach at the Tabernacle Church, Salem, Mass., on July 19 and 26.

CHUTE, MISS ISABEL M., Brockton, Mass., who has just completed a two year course in the Hartford School of Pedagogy, has accepted a position as Director of Religious Education in Grace Church, Holyoke. In her home town Miss Chute was secretary of South Church, interested in many religious activities, and prominent in state-wide Christian Endeavor service.

MILLIAN, REV. J. C., Abington, Mass., soon to become Director of Religious Education in Foundry M. E. Church, Washington, with Mrs. Millian has been presented with a purse of gold.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

NETTIE MAUDE BUTTERFIELD

Nettie Maude (Howells) Butterfield, wife of Claude Albert Butterfield, for twenty years a Congregational minister and serving churches in Ludlow, Foxboro, Springfield, and Fairhaven, Mass., passed away suddenly at Springfield, Vt., where they were staying at the Butterfield Farm, Thursday, July 2. She leaves besides a husband, two children, Jean Elizabeth, aged 15, and Robert Tucker, aged 12, four brothers and a sister and mother. She was laid to rest in Lakeview Cemetery, Cleveland, O., amidst a rich floral tribute and in the circle of those she loved. For two years they had made their home in Lexington where already they had won a host of friends, as they had done elsewhere.

Their meeting was romantic—on the English Channel while touring Europe. Theirs was not love which death cannot sever. She was an untiring worker, efficient and willing. Quick to resent a wrong and quick to forgive. A devoted mother and loving wife. Another has offered these words of Whittier:

I will not mock thee with the poor world's common
And heartless phrase
Nor wrong the memory of a sainted woman
With idle praise.
With silence only as their benediction
God's angels come,
Where in the shadow of a great affliction,
The soul sits dumb.

MRS. EMILY BROWN HARKNESS

Mrs. Emily Brown Harkness died May 31, 1925, at Claremont, Cal. She was the first graduate of Carleton College, Northfield, Minn., to become a foreign missionary, and was the first president of Kobe College, Kobe, Japan.

After 13 years in Japan she retired on account of failing health. She married James Harkness and lived in California. The burial was at Cresco, Ia.

REV. ELIZABETH T. HOWLAND

Elizabeth T. Miller was born in Bainbridge, Ross County, O., March 26, 1852, daughter of Dr. and Mrs. J. D. Miller. The family moved to Chillicothe in her youth, and she graduated from the High School in which she was later a teacher. She was always a student in correspondence courses. She was twice married and twice widowed, the second husband, Henry H. Howland, being of *Mayflower* stock. Mrs. Howland was ordained to the Congregational ministry at Napoli, N. Y., Sept. 19, 1894. After an effective ministry there she came, in 1900, the third woman in immediate succession, to the country church at Nelson, O., a township with population steadily diminishing for 75 years, the church strong in the past, and sending an unusual number of sons and daughters as ministers and missionaries and teachers, notably of the Goodsell and Fuller families. After a ministry greatly helpful to church and community, Mrs. Howland came, in 1902, to Plymouth Church, Chillicothe, the city where she had been pupil and teacher. By more than ordinary gifts as preacher and organizer, sweet persistence, and absolute devotion, she brought a discouraged church, about ready to give up, to the best position it had ever held in the city.

A later pastorate, in 1915, repeated the miracle. It is not difficult to think that if health had permitted continuance in service here, the later history of the church might have proved to be very different. Another country pastorate was with the church at Wayne, O. Seeking better health conditions, she was at Oneida, Kan., in 1909; at Pomona, Fla., 1918; at Arch Creek, Fla., 1920; at Pomona again, 1921; and came back to the family home at Chillicothe in 1922, for the care of an invalid sister, and the closing years of her own life. She died May 21, 1925. On returning to Ohio she became a member of Plymouth Church, Columbus, with ministerial standing in Central Ohio Association.

Mrs. Howland was a more than ordinarily acceptable and successful minister of the Gospel; quiet and sane, but fervent and impressive. Her modest womanliness gave her added charm and power.

J. G. F.

THOMAS B. POLLARD

Thomas B. Pollard, for eight years headmaster of the Daniel Webster School, Quincy, Mass., died June 25, after a lingering illness. He had taught in the city since 1887. The week before his death he was presented with a purse of gold from teachers and pupils in remembrance and to mark his retirement from active service.

Mr. Pollard was born in Dexter, Me., and graduated from Phillips Andover and Bridgewater Normal School. At his funeral Rev. Carlton Easton, minister of the Quincy Point Church, and Rev. H. E. Hurd, former minister, officiated. Eight principals of Quincy schools served as bearers. The burial was in Mt. Wollaston.

MRS. CHARLES H. SMALL

Cara Lindsley Small, wife of Rev. Charles H. Small, pastor of the First Congregational Church, Sandusky, O., died June 5. She was born in Rochester, Minn., in 1861. In 1886 she was mar-

(*Continued on page* 127)

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(*Continued from page* 125)

ried in New York City, going to Washington, D. C., with her husband, who was the first pastor of the Mt. Pleasant Congregational Church. They afterwards lived in Hudson, Springfield, Cleveland, O., when her husband was state superintendent, and in Jamestown, N. Y.

Mrs. Small was a most efficient pastor's wife, and greatly endeared herself to the people of the churches and of the cities where they lived. For six years she was president of the Ohio Woman's Home Missionary Union, and at the time of her death she was a trustee of the union.

She had two sons, Carlton L. and Philip L., who are in business in Cleveland.

Her funeral was conducted by Dr. Dan F. Bradley, assisted by Rev. E. S. Rothrock and Rev. Ross W. Sanderson, in the church at Sandusky. The interment was in Lakeview Cemetery in Cleveland.

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NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

ISLES OF SHOALS CONGREGATIONAL SUMMER CONFERENCE, Star Island, off Portsmouth, N. H., Aug. 10-24.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., Aug. 10-17.

Northfield Summer Conferences

CONFERENCE OF RELIGIOUS EDUCATION, July 23-Aug. 1.

GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 1-17.

MASSACHUSETTS CHRISTIAN ENDEAVOR INSTITUTE, Aug. 17-24.

National Association of Organists

The National Association of Organists is to meet this year in Cleveland, O., August 4-7. The importance of this association in relation to church music is evident, and much attention of the coming convention will be devoted to this special interest. The full program can be obtained from Willard I. Nevins, 29 West 57th St., New York.

"I think I'll take my beauty nap now."

"Take a good long sleep, dear."—*Pitt Panther.*

Did you ever hear the story of the Scotchman who after twenty years as a golf enthusiast gave up the game because he lost his ball?—*West Point Pointer.*

Prof—"What do you mean by saying that Benedict Arnold was a janitor?"

Ferdie Frosh—"The book says that after his exile he spent the rest of his life in abasement."—*Brown Jug.*

"Dear me, they say Boston's so cultured that many children have never heard of the Three Bears."

"No, but they've all heard of the Forbears."—*Ames Green Gander.*

"Oh, I've had my shot at this public speaking stuff," remarked Antwerp Andy, who has done just about everything in this world, "when I was a kid I used to call up my girl over a rural telephone."—*Hamilton Royal Gaboon.*

A farmer in Iowa sent the following letter to the Navy Department:

"My youngest son has gone away and enlisted in the Navy. I can't get him out. Won't you help me? He is a good boy and I was raising him for my own use."—*Our Navy.*

Passing Motorist (to man standing disconsolately beside a stalled machine)—"What's the trouble, partner?"

The Disconsolate One—"The blankety-blank guy I bought this car from was a faith healer and there aren't any tools in it.—*California Pelican.*

Mrs. Lafferty—"Ten stitches did the doctor have to take in me ould man after the fight last night."

Mrs. O'Hara—"Tin? Was that all? Shure, when the doctor seen me poor husband carried in this morning, he says: 'Has any wan got a sewing machine.'"—*Boston Transcript.*

Fond Parent to Abie—"How much is two times two?"

Abie—"Six."

F. P.—"No, Abie, that's wrong. The answer is four."

Abie—"I know the answer, fadder, but I wanted to see you bargain."—*Dartmouth Jack o' Lantern.*

The Congregationalist

Continuing
The Recorder* and *The Advance

July 23, 1925

Vol. CX **No. 30**

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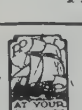

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The Congregationalist

Vol. CX No. 31 July 30, 1925

If I Were A Jew

By ERNEST G. GUTHRIE

The Scopes Trial—A Day in Dayton

By FRED P. ENSMINGER

Francis E. Clark—An Appreciation

By ROLFE COBLEIGH

The Christian Endeavor Convention

By FRANCIS E. CLARK

The Raw Deal for Religion

AN EDITORIAL

In A Tight Corner

The American Board Needs Help

6,000 personal gifts are needed before September 8.
A careful estimate shows a serious situation.

The July News Bulletin is now being read by the Board's friends —thousands of them—the best Christian folk of the land—devoted, interested in vital Christianity, willing to help.

The Condition Told in Figures

The gifts of the churches decreased $9,000 in ten months.

Net decrease in receipts for ten months $20,705. After including every possible feature of relief in sight, the Board must receive by September 8 **an increase over all last year's receipts** in these two months of $109,484.

Whatever part of this amount is unraised will appear as deficit September 8.

Ten thousand new friends receive this appeal for the first time. Will **you** help? It is **new** money that is needed. Will you step into the line?

The Board's loyal, steady friends are thinking, deciding. There is no better nor more important work. There is nothing closer to the heart of Christ nor more like His life. This work is a vital part of the Kingdom Program. We all believe in it and will be loyal to it.

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Books close September 8. Send your checks before that date.

The Congregationalist

Continuing *The Recorder* and *The Advance*

Vol. CX | July 30, 1925 | No. 31

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The Editorial Outlook

Money Well Spent

A GOOD friend of *The Congregationalist,* whose faith in our service must be thus publicly acknowledged since its expression is anonymous, sends a cashier's check for $100 to be applied on subscriptions in behalf of ministers and home missionary pastors who are not receiving in salary more than $1,800 per year. We deeply appreciate this gift and assure our anonymous correspondent that with the help of the C. H. M. S. and the State Superintendents the money will be well applied in sending the paper where it will be appreciated.

Outside so distinct a sphere of benevolence, but valuable for its Christian service, there is a further field that might be cultivated at the present time by friends who are willing to back religious journalism with financial support. This is in the placing of *The Congregationalist* in libraries of a public and semi-public character. We are led to emphasize this service just now because of a letter from a reader who has been accustomed to read *The Congregationalist* at the Congressional Library in Washington. In recent weeks he has missed it from the tables there and wondered whether the librarian were at fault. The fact is, however, that some time ago the subscription, which was paid by a Washington layman, expired and was not renewed. Unfortunately *The Congregationalist* has not resources that warrant our sending the paper except upon the basis of a paid-up subscription. We wish that it were possible to establish a *Library Club* with a fund for the express purpose of placing *The Congregationalist* in libraries throughout the country, where each copy might find dozens, or hundreds, of readers. Are any of our readers interested? Are any willing to begin this service by placing *The Congregationalist* in the libraries in their own communities?

Other places where *The Congregationalist* would be appreciated but where we have been unable to send it with regularity would be in Homes for the Aged. Many old readers, who have welcomed *The Congregationalist's* weekly visits in by-gone years, would still find help and comfort in its pages were it available.

Dr. J. D. Jones on Pastoral Visitation

RECENTLY addressing the outgoing ministerial students at Hackney and New College (London, Eng.), Dr. J. D. Jones, well known through his long pastorate at Bournemouth, and his conspicuous leadership in English Congregationalism, laid great stress upon pastoral visitation as an essential factor in the work of the ministry. He expressed the opinion that a church would be justified in canceling a call to a pastor who informed them at the inception of his ministry that he was "not a visitor." Dr. Jones acknowledged that there were men of special genius for pulpit ministry, like Spurgeon and Parker, who could not be bound by ordinary standards, but added that "if a rank-and-file man thinks he can act like the great genius he is heading straight for destruction." He recalled the prayer that some man had made for a student who was leaving Yorkshire College:

May he keep ever mindful that he is not a Spurgeon or a Parker or a Campbell Morgan, and that he does not minister in the City Temple or Westminster Chapel, but in a little country charge. There was, Dr. Jones said, a vast amount of sanctified wisdom in that prayer.

Dr. Jones knows English conditions well, but if we

were to discuss the matter from the standpoint of American conditions we should say that much of the fault in this matter of pastoral visitation lies with the churches. There ought to be a clear understanding about such matters, not *after,* but *before* a call is extended, and the church that has deliberately called to its pastorate a man whose lack of practice of pastoral visitation is well known has no right to complain when it fails to get pastoral visitation. As it is, one of the most discouraging aspects of the minister's life is to see how larger opportunity so frequently passes by the men of conscientious devotion to pastoral duties to knock at the doors of others who, largely at the neglect of such duties, have won attention by sensational and superficial methods. Each minister in these matters must satisfy his own conscience and determine what is his highest ministry, but there cannot be too great appreciation by the churches of sound training, stability of character, and conscientious devotion to the details of pastoral service.

An Eminent Example

A STRIKING phase of Dr. Jones' address was his reference to his own methods. The minister's danger from having no fixed hours should, he thought, be avoided by the exercising of rigid self-discipline. In this connection he thus outlined his own day, and his practice during his long pastorate:

The time before breakfast I keep for myself, for letters or literary work, or writing addresses such as this. From 9 to 1 A.M. I am in my study, preparing for the work of the pulpit. Most of my evenings are occupied with meetings, but the afternoons, when I am at home, I give regularly to my people. The hours of visitation are as usefully spent as those in the study. Even though outside work for the denomination often calls me away, I pay a good deal more than two hundred calls in the year—more like double that number—and I look forward to the time when freedom from outside engagements will enable me to do much better. . . . Visitation of the sick is a sacred obligation with which nothing should interfere. I have heard of a young minister who postponed his visit to a sick room owing to a golfing engagement. Such a man shows himself a shepherd who does not care for the flock.

I have begun the twenty-eighth year of my ministry in Bournemouth, and I have never known what it was to have a ripple of disagreement with my people. I have never had even the crumpled roseleaf in my ministry, and the reason is that the people are all my friends. I believe I am as happy as any man in the Congregational ministry, and the explanation is that I have tried to be a pastor as well as a preacher.

Dr. Jones thinks that even "the social call" is to be commended. "If you never waste time in any worse way than by taking a cup of tea with your people," he remarked, "you will not go far wrong."

The Place of Preaching

IT should, perhaps, be pointed out that this insistence upon the essential place of pastoral visitation comes from a preacher who prepares his sermons with the utmost care, and whose preaching has attained wide recognition for its power and effectiveness. In this same address Dr. Jones laid great stress upon preaching, not as the mere imparting of knowledge but as the bringing of men face to face with God. He quoted Sir George Adam Smith to the effect that while preachers should know all about modern scholarship they need not pour it all out on their people in church. "It is a good thing to wash your face, but it is needless to leave the soapsuds on it."

He is the wise preacher [said Dr. Jones] who leads his people on into the larger truths without in the process creating friction and strife. Let the preacher deal with abiding human needs, and his views on points of scholarship will create no trouble.

We are not sure but Dr. Jones takes too complacent a view at this point. One of the profoundest human needs today is the need of the right attitude toward matters not dissociated from "points of scholarship." The neglect of sound teaching, intellectual as well as "spiritual," accounts for much that is happening in Tennessee and elsewhere in America at the present hour. Dr. Jones would be surprised to know the extent to which the failure to make his own intellectual convictions plain at some points has led to his being regarded by many ultraconservatives in America as an ally of their cause. A correspondent not long ago, in a letter to the Editor, claimed Dr. Jones for the Fundamentalists. That, of course, is absurd. Dr. Jones during the quarter-century that we have known him has broadly accepted the approved results of modern scholarship and the historico-critical view of the Bible.

Evolution and Life's Goal

THOUGH brief in compass, occupying barely half a column, an editorial in the New York *Times* of July 19 states with unusual clearness the position of those who find no conflict between the evolutionary theory and religious faith, and also the moral and spiritual meaning of the evolutionary doctrine for those who find in it some explanation of the methods and purpose of the divine Creator.

The *Times* recalls the words of a former President of Princeton, the late Dr. James McCook:

When a scientific theory is brought before us, our first inquiry is not whether it is consistent with religion, but whether it is true. If it is found to be true on the principle of the induction of Bacon, it will be found to be consistent with religion on the principle of the unity of knowledge.

The *Times* points out that the Tennessee legislature did not face the question "Is it true?," but assumed that the evolution theory was inconsistent with "what it supposed to be essential to religious belief," and that the court refused to permit itself to be informed on the matter, following the title of the act which prohibits the teaching of the "evolution theory," rather than the body of the act which defines the prohibition as against the teaching of a theory which "denies the Divine creation."

But [says the *Times*] there are millions who though their minds give support to the evolutionary theory have also a belief in a Divine creation and a faith with a foundation as firm as that of the pious prosecutors in this case.

The trial, "with all its humiliating accompaniments," the *Times* thinks, illustrates two outstanding characteristics of the human mind—the darker side of tenacity in clinging to inherited ideas, which is responsible for treating the greatest philosophers with contempt and sending

inventors to their graves in penury, and the brighter side in that "mysterious urge which in spite of all the weight of precedent, the clog of habit, the love of the familiar, the downward pull of passion, and the peril of failure gives one a persistent impulse toward something better than what it was."

It is in this connection that the *Times* admirably defines the spiritual significance of evolution for the man of devout mind.

In the evidence of a developing process there is stronger emphasis upon a divine end and purpose. So this attitude of the open-minded quest of understanding becomes a new basis of communion with the divine. Says the *Times:*

It is the unsatisfied mind pushing further back to get some interpretation of the whole series of creation in order to find some suggestion of the specific consummation toward which what has preceded is persistently working; for the existence of the different forms of energy must, while leading back the thought to some common Source, also lead forward to some definite Goal and to a "unity of that which man is and of that which he wishes to be."

The Retirement of Dr. Clark

FRANCIS E. CLARK has resigned the presidency of the United Society of Christian Endeavor, but his spirit will continue to lead on the youthful hosts that go forward in the path of service which he blazed so long ago and which through all the years he has helped to make a highway of righteousness. Competent hands and an inspiring personality are ready for the succession. While regretting the retirement of "Father Endeavor" Clark, we may rejoice that Dr. Daniel A. Poling, trained under Dr. Clark, experienced in leadership as Associate President with him, now becomes President. For many years Dr. Clark has devoted much of his time to international Endeavor work, and, as president of the World's Christian Endeavor Union, he has made many and far distant journeys among all the nations of the world. This office he continues to hold.

Dr. Clark as pastor of Williston Congregational Church in Portland, Maine, organized the first Christian Endeavor Society on Feb. 2, 1881. Since 1882, annual or biennial conventions have been held regularly. In 1885 the United Society of Christian Endeavor was formed at the convention in Ocean Park, Me. In 1887 the United Society was incorporated and called Dr. Clark from the happy pastorate of Phillips Church, South Boston, Mass., to the office which he resigned on July 6, at the recent International Convention in Portland, Ore., his term of service having been just 38 years to a day.

What busy years those 38 years have been. How marvelously blessed has been the work of Dr. Clark as leader of the great movement, as preacher of an evangel for the times, as prophet of a new and better day, as religious journalist and author of books. Best of all have been and are the man himself, and the life that he lived. A saintly, brotherly, manly man, Dr. Clark has always lived a life of resolute, humble, unselfish Christian endeavor.

He has been wisely constructive in the choice of corner-stone principles upon which the Christian Endeavor movement is built, in the methods adopted, and in the choice of his co-workers. The names of Shaw and Baer, Wells and Gates, Poling and Mrs. Shaw, stand high in the honor roll of comrades with Dr. Clark. At least a score of others have made notable contributions to the success of the movement. But the real leader has always been Dr. Clark.

The basic principles of Christian Endeavor, as stated by Dr. Clark himself, are: "Confession of Christ, Service for Christ, Fellowship with Christ's People, and Loyalty to Christ's Church." The society puts great emphasis upon training young Christians for service by serving and self-expression. It provides for spiritual and intellectual development and for wholesome social pleasure. Its grading provides for all ages of youth. As Dr. Clark says:

It unites all ages in a pledge to Christ and his church, without which in some form of *serious obligation* we believe no society of Christian Endeavor can prosper or long exist.

The society also places much stress on the Quiet Hour for personal devotion, on responsibility for Christian stewardship of time and money and personal influence. It seeks to promote these multifarious forms of Christian activity largely through its religious meetings for prayer and testimony, its committees for service, its unions for fellowship and inspiration.

Dr. Clark continues:—

You will notice that, in my opinion at least, Christian Endeavor glories in being distinctly, avowedly, rejoicingly, a religious society. It does not seek to camouflage its religion with worldly attractions; it does not bait its hook with doubtful amusements.

Dr. Clark has led in the development of a practical program and effective methods adaptable to any truly evangelical church for the Christian training of youth. The success or failure of any society or any union depends upon the personalities responsible for it. If all had the spirit and wisdom of Dr. Clark there would be few failures indeed.

It is significant that Dr. Clark places much emphasis upon the pledge, upon loyalty to Christ and the church, upon useful service, upon the deepening of the spiritual life, upon good citizenship, upon interdenominational and international brotherhood, and always upon progress. "I press on," is the motto which he gave at Portland for the Fidelity Campaign upon which Christian Endeavorers have entered.

Dr. Clark has made a superb contribution to the religious life of the world; he has set an inspiring example in his own life, and he has given us a vision of ideals which we all need to realize. In the golden days of life's autumn, amid the sheaves of an abundant spiritual harvest, may Dr. Clark be richly blessed.

R. C.

* *

The death recently of Dr. A. C. Dixon, noted Baptist preacher of Baltimore, who was for some years pastor of Spurgeon's Tabernacle in London, leads a writer in the *British Weekly* to recall an interesting story of Dixon's introduction to C. H. Spurgeon on his first visit to England. Spurgeon glanced at Dixon's tall figure, and remarked, "Well, I have always heard that they carry things to great lengths in America."

The Raw Deal for Religion

MUCH reading of many daily papers with their glaring headlines and first-page sensationalism on the Scopes case impresses one with the fact that in all this publicity true religion, for the most part, has been getting a raw deal.

There would be value in this first-page publicity emphasizing issues that in some measure at least are essentially religious in their import and associations were the publicity characterized by constructive insight and discriminating judgment. As it is, a great deal that appears is calculated to encourage misconceptions in the popular mind; and this, in spite of much assumption to the contrary, is harmful. A popular preacher once said to the writer that he cared little what the papers said about his sermons as long as they gave them adequate attention. There is in that a reflection of the popular notion that it is a great thing to get religion discussed no matter what is said about it. We cannot agree with that opinion. On the contrary we believe that in all publicity concerning religion the value of news and comment depends entirely upon the quality and the truth of what is said about it.

The Scopes case, in its present stage, except as certain lime-light seekers could contrive to make it spectacular in non-legal, or extra-legal way, was bound to be of limited interest. At the time of writing the decision would seem to be a foregone conclusion. The case narrows down to the question of Scopes having broken a law that he virtually admits breaking. The real issue will appear when the case gets to the Supreme Court of the United States, and there is widespread belief that the Tennessee "anti-evolution" law will not last longer in that Court than did the Oregon anti-parochial-school law. If the Supreme Court should ultimately uphold the Tennessee law this country would indeed be facing a desperate situation—a situation in which all the cruelties of which democracies are capable—and democracies can have all the cruelties of mobs when they are not ruled by reason and principle—might be applied through majority rule to effect new inquisitions.

As it is, both in its immediate setting in Dayton, and in the reports and comment in the press at large, the Scopes case has become too much an issue, debate or struggle, between Bryan and Darrow; and the unfortunate significance of this is that neither of these men is spiritually competent to discuss religion in its finer aspects and higher values. Mr. Darrow puts Mr. Bryan in the witness box and questions him about Jonah and the whale, and the whole farcical performance assumes an aspect of real tragedy as one realizes that apparently neither questioning skeptic nor credulous literalist senses the sublime truth and spiritual beauty of an allegory that marks the culminating point of Old Testament religion, and the noblest conception of divine and human relationships that man had attained before the day of Christ. Compare the atmosphere of the Dayton court-room with that of Broadway Tabernacle on a Sunday morning as Dr. Charles E. Jefferson, with all the competency of open-minded faith and spiritual perception, preached to boys and girls the sermon on "Jonah" recently published in *The Congregationalist*. How can any reasonable person who really wishes to read the Bible intelligently fail to perceive how immeasurably devout, open-minded scholarship, studying the Scriptures with full appreciation of their form and beauty, and in quest of their spiritual meaning, towers above either cold and unsympathetic rationalism or credulous formalism?

One recalls in this connection the reply of the late Chancellor Burwash to a student. The Chancellor had been lecturing upon the allegorical interpretation of the early chapters of Genesis. For almost an hour he had expounded the spiritual truth cast in allegorical and poetical form when a student broke in with the inquiry whether Adam had been put to sleep that he might not feel any pain when the rib out of which woman was formed was taken from him. Chancellor Burwash was a man of unusually saintly character and serious mien. Even a smile seldom hovered over his features. But at the question he threw himself back in his chair with a loud guffaw, as he said to his student, in reproachful kindliness, *O you poor bald Occidental! You do not appreciate the beautiful poetry of the Hebrew mind!*

It is the spirit of the Occidental that has been chiefly in evidence at Dayton. Even the story of Creation has not had a fair show. It is the Bible rather than science that has suffered at the hands of the incompetents. Whatever potential injury Mr. Bryan and his cohorts may do to science is as nothing to the potential injury to progress toward the intelligent appreciation of the Bible and the perception of its inward meaning and outward glory. Take this Genesis story of Creation; contrast the sublimity of its ancient perception of the source and meaning of the world and of life, the enlightenment and progressiveness of its writer, with the crude literalism of a modern day that would bury its spirit beneath its letter! What does this story assert? What is its positive value? We find the answer in three conceptions beyond which modern thought has hardly gone. Consider their sublimity.

1. The Genesis writer comes at once to a *Creator*—that is he postulates *being* or *personality* at the foundation and center of the universe.
2. Intrinsically and inevitably, in origin, nature and destiny, he links the life of man with this creative *Being.*
3. He represents creation as an orderly process—the bringing of order out of chaos.

For such a spiritual conception linking all of the world, and all of life, with all of truth, it is as futile to look to the cultured agnostic as to the dogmatic and loudly-assertive obscurantist. If there is pathos in the condition of church life in America today, in the fact that so many who ought to be giving intelligent leadership are but blind leaders of the blind, there is equal, if not deeper, pathos in the spiritual futility of so many "intellectuals" who pose as the enlightened and superior critics of Christian faith and of the Christian Church. When one thinks of the ability of some of these men, of what they might be doing, the contemplation of this futility is all the more pathetic.

From Our Western Editor

A constant barrage upon the Volstead Act is being kept up throughout the West by the Chicago *Tribune* and other newspapers of like attitude. They hammer constantly upon these three points—more liquor is being consumed than before Prohibition went into effect; the traffic is much more lawless than it was under regulation, and crime has greatly increased under Prohibition. I think it would be easy to convince any unprejudiced observer that the first two charges are false. Chicago had 8,000 saloons just before Prohibition came into effect. Many of them, by the admission of their owners, were selling large amounts of liquor and making lots of money. The reports of the police, of residents of our hotels, of merchants who know the financial situation, and of observers from almost every field show that it is not possible that the amount of liquor being consumed now is as great as before Prohibition went into effect. It seems that more is being consumed on account of the fact that all drinking now is against the law and is, therefore, very much more noticeable. When it was lawful to drink intoxicating liquors the public paid little attention to open drinking. Dozens of boys might go along the street in the summer time with pails of beer for the lunch of working men and it had become such a common sight that no one commented upon it. By the most liberal estimate of the liquor consumed now, in comparison to that of the days of the open saloon, careful observers say the amount, so far as the West is concerned, is cut down fully 75 per cent. This is true of cities such as Peoria, Chicago, Minneapolis, St. Paul, and even Milwaukee.

It is freely charged that the liquor traffic is more lawless than in the days of the open saloon. Folks who say that have short memories. Some of us can never forget the days when that trinity of hell, the saloon, the gambling den, and the house of prostitution existed together, with the saloon as the basic element. The saloon in those days broke practically every law of God and man. Saloons would sell to minors, both boys and girls, they would rent out rooms for immoral purposes, they would sell liquor without a license, and they controlled the politics of the country in those days. The slates of the political parties were often made in the saloons and dictated by saloon keepers. The liquor traffic has always been lawless and the only way to deal with it is to make it an outlaw. It can't be regulated. It was many times more lawless in the old days than it is under the Volstead Act. The return to the selling of intoxicating liquors for beverage purposes means that we shall return to the open saloon with all its evils. The Volstead Act is probably as well enforced as any other law upon the statute books.

I can well remember what happened when a mayor in Chicago saw a great light regarding the social evil. He had been at the head of the city government for a good many years and had believed that the way to deal with the social evil was to have a segregated district and treat the evil as Europe does. When he changed his mind the police stopped all street solicitation, they wiped out the segregated district and suppressed, as far as possible, every appearance of the evil. That does not mean that there is none of it in the City of Chicago. Not at all. It does mean that it is hidden, that the youth are not corrupted by it, that girls are infinitely safer here now than they were formerly and that the whole situation is cleaner. It means that those who want to go astray in this way must seek opportunities to do it. A comparison of the situation on the streets of New York and Chicago now with those of the days of open vice will convince anybody that the prohibition of the social evil is by far the best way to deal with it. We still have advocates of the segregated district, who claim that evil women have been driven into residence districts. Those, however, who would return to the old method of licensing vice are growing fewer and this method will never be adopted again in America. Even the Chicago *Tribune* believes in prohibiting the sale and the carrying of fire-arms and seems to believe in the enforcement of the narcotic act. Isn't it strange that the paper should take such an antagonistic attitude toward the Volstead Act? Where narcotics and fire-arms have slain their tens the liquor business has slain tens of thousands.

As to the charge that there is more crime now than there was before Prohibition, the charge is probably true. Those who make the charge would have some trouble in proving, however, that Prohibition is to blame for the increase in crime. We must take into account that we are in the period following the World War. History shows that such periods have always been lawless. In addition people have had much power put into their hands and they have more money to spend than ever before. The fact that they have not developed control enough to enable them to use the new power wisely has no relationship to Prohibition save that if there should be any difference it would be found in the help that Prohibition has given. Knowing, as we do, the influence of the saloon in other lawless periods, it seems reasonable to believe that if we had the open saloon of a former day, the lawlessness of today would be greatly intensified. Employers of labor claim that their workmen give very much better service in these days than in the days of the open saloon and those who retail merchandise hold that their sales are very much larger than ever before. So it is evident that the money is not going into liquor and if it is not going into liquor then the Volstead Act cannot be charged with the increase of crime. In spite of the constant hammering that the Act gets, evidently the majority of the people of the country still believe that it is a good law by the way they vote. It ought to be enforced until the people vote to change it.

* *

Readers of *The Congregationalist* have been much interested in the troubles at Herrin, Illinois. Rev. Howard S. Williams, a layman evangelist of Hattiesburg, Miss., has just closed a seven weeks' revival which has greatly stirred, not only Herrin, but Williamson County. It is claimed that more than 160,000 have attended the revival during the seven weeks and that about 400, including some of the county's "worst" people, have claimed conversion under the preaching of Mr. Williams. Apparently the revival has resulted in a great clean-up so that bootlegging and gambling are a thing of the past. Williamson County is situated in a part of Illinois which can yet be touched by the old-fashioned emotional revival. Perhaps that is the only type of religious work that would be successful in this community. It is to be hoped that the emotional movement is deep enough and strong enough permanently to change the character of the county. E. W. G.

Chicago, Ill.,
July 20, 1925.

A Long Ministry

To the Editor of The Congregationalist:

I have read in your paper of July 2 the account given by the Western Editor of the two thirty-year pastorates in the West; and it has brought to my mind a similar pastorate in the East. For thirty years my father, Rev. Thomas V. Haines, preached in the Congregational Church at the country town of North Hampton, N. H., and was then made pastor *emeritus*. The good that he did and the influence he sent out can never be written except in the books of God. He has been in heaven twenty-two years last May, but his memory is still cherished in many hearts; for he was greatly beloved and respected by all who know him.

MY FATHER

'Twas he who took my hand and played with me
The while we dwelt among the hills.
'Twas he in tender love that crowned for me
My childish joys with happy thrills.
'Twas he who later merrily declaimed
His little daughter's language, clear, precise,
When in the grass a frog she saw and cried:
"A mice! A mice! Papa, a mice!"

His love was deep, and rooted in a life
That showed to me the Love Divine;
And taught my youthful heart to gladly take
That Heavenly love and make it mine.
He imaged purity and truth upon
The inner chambers of my soul,
And twined about my undeveloped life
A Scripture safeguard of control.

O, Father of my childhood hours and guide
Of many happy later days!
Thy words, God given, thy deeds with God performed.
Still help me through life's devious ways.
A halo rests for me around thy life,
Reflected from the other shore;
And never shall its glory dim, but shine
Increasingly, forevermore.

Wellesley Hills, Mass. E. H. A.

We may feel like censuring a friend who makes failures, but, if we knew the severe struggle he is making to prevent more and greater failures, we would be more sparing of criticism and more prodigal of praise.—*Presbyterian Witness.*

If I Were A Jew

By Rev. Ernest G. Guthrie
Pastor of Union Congregational Church, Boston, Massachusetts

I THINK I ought to say by way of introduction that if I were a Jew, my general position in the world would not be improved, for I happen to be Scotch by race, and as you all know we are so alike that the rest of the world keeps confusing us. "What is the difference," I was asked the other day, "between a canoe and a Scotchman?" The answer was, "A canoe sometimes tips, but a Scotchman never does."

Now you know very well that next week that story will be told of a Jew. We both know that the Jew and Scot are among the most generous people in the world; but the world pretends not to know that, and it uses us interchangeably for its feeble humor. All races are subject to these caricatures, and particularly those that have strongly marked characteristics. But there is one good thing about caricature. It tells you something about the world that draws it, and if you are willing to learn, something about yourself in relation to that world.

1. If I were a Jew, then, I think that I would examine this caricature, and learn from it all that I could—first, with regard to the world in which I found myself, and secondly with regard to myself in relation to that world.

(1) With regard to the world at large, however happy my own local associations might be, I would study the hostility of Anti-Semitism, its nature and its sources, with a keen eye for the changes that are taking place in that feeling for good as well as evil. And, first of all, I would make up my mind about these Christians. I could hardly be expected to forget the cruel persecutions which Christians have inflicted upon the Jewish people throughout the ages. In that great 53d chapter of Isaiah, both Jew and Christian once recognized in the man of sorrows, who is acquainted with grief, the portrait of the Messiah. It was in the subsequent conflict with Christianity that the Jew said: "No: this is no portrait of the Messiah. It is the portrait of his own martyred people." There is nothing so shameful in the history of Christianity as this, that the followers of Him, who is set forth, as they believed, in this passage, the crucified Savior, behaved, in His name, with so great cruelty that the Jewish people took them for the very tyrants and persecutors whom the passage condemns.

But I certainly would not want to confuse that shameful past with the present. I would want to remember that it was certainly not the Christianity of Jesus that inspired all this. It is recorded and confessed in our Christian commentaries with shame. Christians recognize in Annas and Caiaphas, in Herod and in the people who put Jesus to death, the same spirit in themselves that kills the prophets, even if it no longer stones the glorious messengers of God. Thinking upon these things I might even be disposed to believe that true Christianity is one of the greatest forces in the modern world to save men from racial fanaticisms. The Christian world, except in a few barbarous spots, has come at least so far as to see the incongruity of singing Jewish hymns on Sunday and killing Jewish men on Monday.

(2) I think I would make up my mind, for a second thing, that a great deal of this sinister menace of Anti-Semitism has been and is due to fear and jealousy. You remember what the London storekeeper says in Galsworthy's play, "Loyalties." He enumerates quite a number of the race's virtues, but he objects to Jews on account of these very virtues: because they are honest, intelligent, industrious, and because they have the bad habit of getting on, and because they are everywhere.

And yet, while I saw this, I think I would keep steadily before my mind the larger humanity that is ever working to overcome these primitive traits of fear and jealousy. I think I would always remember the Dreyfus Case and the heroic way in which Jean Jaures labored for the victim of the most shameful outburst of racial feeling in modern annals, through twelve years of monumental labor—humanity in French form, for humanity in the Jew. As the tumult and passion of his own people rose against him, the voice of Jaures rose above it like that of a seabird in a tempest, demanding that justice should be done, in a sublime vindication of our common humanity.

(3) I think, however, that the worst enemy I would detect in the world I faced would be the subtler forms of pogrom and vivi-sepulture in the Western World, directed not at the flesh nor so much at the rival in commerce, as at the Jewish soul. I would feel that here was an enemy to be fought not with any external weapon, but with the whole, the full, the mighty forces of the Jewish soul in fellowship with the nobler soul of the whole world.

If I were a Jew, as far as I faced my problem, as a problem of dealing with the external world, I should know that there is only one great position to be taken, and that is to be larger in mind, heart, and spirit than the foe. The prejudices and fanaticisms of race are infinitely difficult to overcome, for when we overcome them in one form they reappear in another. After a long and very large-hearted discussion of race in our men's class, one morning, a Christian brother got up and, after clearing his throat said, "Well, pastor, I think you are right. The Jews are all right, but I can't stand the Irish."

Recently I was using a marked copy of Galsworthy's play, to which I have already referred. The central character, as you remember, is a Jew, and the author's main purpose undoubtedly was to out-think racial prejudice. This copy had been used in both Christian pulpit and Jewish synagogue and there were some interesting pieces of paper attached to it. One was by a "Christian" who evidently thought that the Jew had come out too well. He had actually tried to palliate the crime of the Englishman, and had deleted the word "honest" from the description of the Jew. But there were also the marks of the "Jewish" synagogue on the copy. A rabbi's peroration was there. It was a frank and quite pagan rejoicing that the Jew had outwitted his Gentile brethren. These two men, Christian and Jew, by their footnotes had canceled out the whole spiritual drive of that great drama, in the interest of race, masquerading under the great name of religion. There is only one great way to deal with the spirit that draws a circle so narrow as to leave you out, and that is to draw in your mind and heart and spirit a circle big enough to take him in.

2. But if I were a Jew, I think I would know that the external problem, however large and menacing and hard to endure at times it may be, is not my greatest problem. It is always within, and cannot be solved from without.

Therefore the second thing I would try to learn from the world's caricature, and from the opposition to my race I encountered, would be what it had to teach me about myself. Caricature is always an exaggeration of some characteristic or group of characteristics, but usually it points to something that is there and it is only by a divinely inspired process of self-criticism that the soul of a race can be saved.

(1) The world knows two kinds of Jews; and the Jew himself knows the two kinds. "A peculiar people this," as one of the rabbis has said. "Their character is hard to fathom. When Aaron asked them to give for the golden calf they did so; and when Moses asked for the tabernacle they also gave. The Jews are likened in the Scripture to the stars and the dust and so they are. When they ascend they go up to the

Introduction by Rabbi Harry Levi

Temple Israel, Boston

Ignorance is the mother of prejudice. We seldom respect those whom we do not know. And we cannot know people unless we meet them. Scenically "distance lends enchantment to the view" but not socially. If Christian and Jew are to share good will, they must get closer together. Hence years ago I began to exchange pulpits with Christian ministers, that they might meet and know my people, that I might meet theirs. Some three years ago in such an exchange with Rev. Harold Stratton of Arlington Heights, Mass., I urged that an exchange of pulpits should be followed by an exchange of pews. Six months ago the members of the Brotherhood of Temple Israel were the guests of the Men's Club of Rev. Mr. Stratton's church. The following month the courtesy was reciprocated. On this occasion Dr. Guthrie was the guest of honor and brought with him a number of the men of his church. It was here that he presented his address on the theme, "If I Were A Jew." The address was followed by a question period. There was here no empty compliment, no patting on the back, no condescension. It was a rare hour of frank, honest, fine give and take. Out of such occasions, such meeting of men of differing faiths, must come the better days.

stars; and when they descend they go down to the dust." The determination as to which of these types shall prevail is in the keeping of every member of the race. It determines his own destiny, it determines the destiny of his people, it determines their place in the larger life and service of the world.

(2) The real question that the world is asking of the Jew, as he rises into power in the modern world, is: "Do you come as the friend of our best or our worst life?" In an article in the *Atlantic Monthly*, some years ago, written by a New York rabbi, entitled "The Modern Pharisee," it was claimed that the real danger for Judaism is not in the noble separateness and distinction of the Pharisee at his best, but in the Sadducean tendency to make wrong contacts with the civilizations in which the Jew finds himself. The idea was that Jewish Bolshevism in Russia, *e.g.*, is the great prophetic passion for social justice in contact with and perverted by Slav morbidity and mysticism, and that the strain of crass Jewish materialism in America is Jewish intellectual ability and intensity in contact with and perverted by Yankee business acumen. This certainly is an interesting diagnosis of the situation. It would be a curious piece of irony if the picture of the Jew that affronts other races should turn out to be the picture of themselves, in which Herod has been out-Heroded. But it would also be the supreme tragedy for the Jewish race; for it would mean that those who are able to be and were commissioned to be the friends of the world's best life had become its enemies, and in the process had destroyed the greatest soul the world has known.

(3) Every one of us is either a true or a false artist of his race. If you were to ask me tonight why I, one of the myriads of Gentiles, believe in the greatness of the Jewish spirit, the depth and tenderness, the height and grandeur of it, the evidence I would have to offer might seem casual, but for that very reason it is significant. It would be first of all that great series of lives in the Old Testament; then next a Jewish family that my own family knew with intimacy far across the world; then one rabbi, one tailor, one landlord who kept a few Christian families, month after month without rent through a hard winter. That is all; but after all it serves to show the part the humblest as well as the mightiest of us has in our daily contacts in replacing the world's caricatures with a true and convincing picture of the soul of the race.

3. And so, to pass to the positive formulation of what I would seek to be and do, if I were a Jew I think I would concern myself with three things:

(1) The eternal question as to the mission of the Jewish people. What is that mission? The mission of your ancestors has certainly been to teach religion to mankind, to be the standard bearers of the knowledge of God throughout the earth. Last Sunday morning I was standing before a class of young people preparing to enter the Christian Church. As I turned the pages of the Old Testament I asked, "Why is it that we, and scores of other nations throughout the world keep studying the religious literature of this one people?" And they agreed that it was because the Jew had the greatest vision of the Eternal, the most sensitive ear to the voice of the Spirit that rules the world. This is the reason why the thunders of Sinai are still heard in the world, and the greatest songs that men sing throughout life's pilgrimage are the Psalms of Israel, and the highest prophecies of the human prospect in God are drawn by those who were the prophets of Israel.

But what, we ask again, is the mission of this people today? Here you are, scattered throughout our Western civilization, the most indestructible people the world has known. In this great hour when the Western world is facing a waking Orient, facing its menace, its judgment and its hope, here you are scattered like Eastern garrisons throughout the West. Who knows but it may be given to this people again to become God's standard bearers, and the mediators of a spiritual unity that shall make the world, East and West, in the deepest sense, one!

But however that may be, no greater tragedy could be conceived than that the religion that has been the suffering mother of at least two of the great religions of the world should have lost this sense of its highest mission in some great hour when the world shall be conscious that its greatest need is the knowledge of God.

(2) The second question with which I would concern myself would be, the great world society that is now being created throughout the earth. I would know from my own racial history that there is no panacea for the evils from which humanity has suffered from the antagonisms, the prejudices, and the bitter conflicts of race with race. "There is no short cut to success," as a great student of the race problem says:

> No easy hopes or ties
> Shall bring us to our goal
> But iron sacrifice
> Of body, will, and soul.

The great enterprise upon which we have started now cannot be achieved in a generation. It will take more than a generation to teach the Englishman that, however great he has been as a schoolmaster to the less advanced races, he is not permanently commissioned to keep them in his school. It will take more than a generation for the *Mayflower* stock, that gave the original and great direction to the life and institutions of this country, to recognize the worth and potency for good as well as evil of all the other emigrations that have come over in the *Oceanic* and the *Mauretania*, the pilgrim ships of later years. It will take a long time before we will "include our John Sobieskis with our George Washington in our national idealism."

The worst thing that could happen to us here is that we should all be so thrown into the melting pot as to become a Yankee Stew, that all the great races that have their distinctive contribution to make should simply lose their distinction and contribute to a monotonous standardization of the whole. There is only one worse thing that could happen and that would be that the melting pot should become a "varnishing pot," covering with a thin veneer the races, creeds, and cultures that have their own color and worth. It was one of your own great sons, Moses Hess, who satirized the son of a German Jewish banker, who would stand for hours on end desperately endeavoring to iron out the Semitic kinks of his hair!

No! There are no short cuts to this great fellowship of human life. "Men who look to gather where they sow," it has been said, "may grow greens for the pot or grain for the oven. Forests spring from the labor of those who will never feast in the halls roofed by their beams. Generations must live and die ere the strong and enduring growth is ripe for the axe, and others must come and go or ever the beams are hewn and joined of that final abode where all nations and kindreds and peoples and tongues shall dwell together as one."

But that does not mean that all that is left us is to work for a distant consummation which we ourselves can never expect to see on earth. A human fellowship is an actual present experience. It is found in the region of art, which knows no bonds of race. It is here in the field of science. "Who cares to what race a man belongs who finds a cure for cancer or any of the other ills from which humanity suffers?" It is already here in the greatest and most comprehensive of all fields, the field of religion, or we would not be here in the Brotherhood of this Temple tonight, for whose Rabbi I have not only the profoundest respect, but if he will let me say so, that kind of affection that we feel for all great and generous souls. And while I am speaking of that will you let me say that there is no voice heard over the radio in Boston that speaks with clearer vision of what belongs to our common and highest humanity, and no voice that seems to strike the responsive chord in so many hearts in the different branches of the Christian Church as the voice of your own great leader.

(3) And that leads me to mention finally, and in a word, the last of these concerns I would have if I were a Jew, and I have the feeling that whatever I was, I could count it the greatest of all, my attitude as a Jew to Him who is not only the greatest of all Jews, but the greatest of the human race.

I remember, some years ago, reading Rabbi Enelow's *A Jewish View of Jesus*, and if you have not read it I should like to commend it to all who are here tonight whether Jew or Christian. I remember the joy with which I recognized that the old era of polemics was passing and how a new era of appreciation was being born. I rejoiced in the open-mindedness, the catholic spirit, the deep and whole-hearted appreciation of the Jewish view of Him to whom the heart of the world has gone out, whom we, Christians, call "Lord," even when we so feebly obey the mighty commands of His spirit, and so dimly share His eternal vision of God and humanity.

I understand clearly that here is no official attitude of modern Jews to Jesus, that there is no acknowledgment of his Divinity or Messiahship in the conventional meaning of those terms; but it is something that the

modern writers of Jewish history are giving an ever larger place to Jesus and the great movement that he inaugurated and it means much for the growing unity and fellowship in faith and service that a Jewish scholar can ask, "Who can compute all that Jesus has meant for humanity?," and thus answer his own question, "The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has kindled—all that is unequaled in human history. Among the great and the good that the human race has produced, none has ever approached Jesus in the universality of appeal and sway. He has become the most fascinating figure in history. In him is combined what is best and most mysterious and most enchanting in Israel—the eternal people whose child he was. The Jew cannot help glorying in what Jesus thus has meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian once his teaching is better known and the bane of misunderstanding at last is removed from his words and his ideal."

If there is anything of that hope in the Jewish heart, it is in the Christian heart also. And the day may come, yea, the day shall come, when the mission of the first Israel and the mission of the second Israel shall be accomplished through Him and the "earth shall be full of the knowledge of the Lord as the waters cover the sea."

If I were a Jew, this would be my hope; and because I am a Christian, it is my faith.

The Roman Catholic and Protestant Churches

V. Catholic Authority and Protestant Freedom in Religion

By Professor Daniel Evans, D.D.
Harvard Theological School

THE one word that runs through all Catholic discourse and literature is authority. Nowhere else does one hear or read the word so frequently as with the Catholics, neither in our political, nor social, nor scientific world. It sounds and resounds everywhere. It is iterated and reiterated perpetually. This word expresses the fundamental position of the Catholic Church toward the human mind and conscience. It claims the right to require the subjection of the mind and conscience to its teaching, not on particular truths but on all truths which have to do with faith and morals. And this authority is made at times to cover many intellectual matters, within the province of science and philosophy, and of political matters, as to the nature and freedom of the state and the form of government, though there has been a progressive delimitation of much of these territories from the authority of the church.

And in whatever sphere and to whatever extent the authority is exercised, its place is permanent. It is to wield authority over all the periods of the individual's life, from childhood through manhood to old age. Never is the individual to be free from this authority. It lasts throughout his whole life. And the race itself is to be under the authority of the church throughout all generations. The time has never been since the foundation of the church, nor as long as it continues, when the race will become free from the authority of the church. The individual and the race may be freed from all other authorities in the course of time and development, but not from the authority of the church.

The basis for such extensive and permanent authority lies in the claim that the church was founded by Christ, that it alone is the infallible teacher, that religion is of its essence dependent upon authority, that there is no protection from error, nor guarantee of truth otherwise or elsewhere, that the whole of religion, and its ethics and civilization itself are involved in this authority.

Therefore the church demands submission, has the right to coerce the mind, to conscript the conscience, and the basic virtue of the good Catholic is obedience to the limit of full submission. And the promise is made as the reward for this obedience that "the one universal act of submission, and doubts and perplexities of yesterday and today vanish into serenity and security of tomorrow."

Now over against this Catholic authority in religion, we must examine the Protestant freedom. The break with the authority of the church by the Reformers came from the discovery of the conflict of authorities. The authority of the church clashed with the authority of the Bible and the Reformers accepted the authority of the Bible and broke with the authority of the church. They followed the greater authority. The Catholic infallible interpretation of the Bible was found to be not only fallible, but erroneous; the Catholic practices were not in accord with the Christian religion; the Catholic way of salvation did not lead to assurance: the Catholic ethic did not express the Christian spirit. When these two authorities were found to be in conflict, then a choice of authorities was forced upon the Reformers and they preferred the authority of the Bible. If the church had given the Bible to the world, it was the religion which the Bible records for us, that gave the church, and the church must be subject to this religion. If the church can and should judge much in the Bible and consider itself superior to it in these parts, nevertheless, since the Bible records for us the mighty truths of prophets and apostles and the Christ, it is judged by these, and this judgment has been sometimes favorable, and at other times unfavorable. It has happened more than once through the centuries, as it did more than once in Peter's own lifetime when he was judged and condemned by Christ and St. Paul, so the Christ and St. Paul have judged and condemned the church.

To set the authority of the church against the authority of the church, was a fighting measure necessitated by the situation. Some Protestants stressed the authority of the Bible too much. They merely exchanged one infallible authority for another, with no change of mental or moral temper, but the greater reformers did not make this mistake. It was not the whole Bible that was such an authority, but the Gospel in the Bible, all that had reference to, and was of worth in, bringing the world the glad tidings of salvation. They made a distinction within the Bible itself, and were thus freed from the authority of the lesser and lower and outgrown parts of the Bible.

This, of course, required freedom of soul for the interpretation of the Bible, for the discovery of its truth and for the rejection of its error. They sincerely held that they were guided by the spirit of God in their interpretation, and in their acceptance and rejection, and they also believed there were depths in it which they had not yet fathomed, and ranges which they had not yet covered. The spirit in the Bible and in their souls bore witness to the reality of these profound experiences and everlasting truths. And these truths found them at deeper depths than the truths of other literature. If they were bound by some truths of the Bible, these very truths freed them from the errors of the Bible, and the tradition and authority of the church.

But no man can be bound by the truth who is not free to study it, consider it, weigh it, test it, and accept it only as it wins and takes captive his free mind. A slave cannot commit himself, a free man can. A mind subjected to authority without the right to question, challenge, assent, or dissent cannot commit itself; a free mind can commit itself. This committal comes after the examination into the claim, not before. Whatever authority is recognized and accepted is pedagogical in character and purpose. It may be exercised over minors, but it purposes to educate the minors and make them mature, and give them their freedom. Such authority is indispensable at one period in the life of the individual, social groups and people, but it becomes dispensable the more it accomplishes its purpose, which is to make free men, and if the Son makes us free, then are we free indeed.

And such freedom is worth all it costs, in the way of difficulties, perplexities, differences, controversies, divisions, dangers. It's the price of manhood in religion and to this we are all called.

Not Strength of Granite

By Josephine Johnson

Not strength of granite, barren, cold, and hard,
Not for endurance only, pray I, Lord.
Rather, like some great oak tree, grant to me
A living strength and fruitful. Let me be
Rest for the weary, shelter for the weak,
That age relies on, little children seek.
So shall each tempest, smiting from above,
Leave me but firmer, rooted in thy love.

A Day at Dayton

Personal Impressions of the Scopes Trial

By Rev. Fred. P. Ensminger

Congregational Superintendent of Kentucky, North Carolina, and Tennessee

DAYTON was trim and hospitable. The proprietor of a shoe store was cordial; he cashed a check and volunteered to introduce us to a lady whom we were glad to meet. He had been a juror excused by Darrow because he knew evolution was wrong.

We stood, with a number of others, in the crowded courtroom. A red-haired policeman, who kept his frayed temper and courtesy until the end of the day, waved people out of the airway of our windows all day. He hoped that it would rain tomorrow so that the people would not come out.

A fine looking man said that he was from a town up at the head of the Sequatchie Valley. I asked him if there were any modernists in his county. He replied, after consideration, "No, I reckon we don't know enough up there to be modernists."

An old gentleman of thoughtful mien from Harriman had come with us on the train. He winters on the West Coast of Florida. He said that he had come to help keep Bryan of the Florida East Coast from putting it over on Scopes. He had some modest and good tracts, showing that the letter killeth, but the spirit maketh alive. These were given out after conversation.—Takoma Park literature was scattered about the courtroom.—In the courthouse yard a small boy hireling was giving out a book notice that howled to heaven. Its climactic cartoon begins with a gorilla chewing a human thigh bone. Bones and skulls are at his feet. An intelligent Devil with hair tuft horns, bat wings, and a trident, stands behind him as his mentor. A breast-legend makes him D-EVIL-UTION. An ascent of seventeen stairs, with captions on the stair-risers, begins with "Might Makes Right," ascends through varied stages, such as "Nameless Diseases," "Orgies," "Suicide," and issues in "1914-1918." It is called "Evolvo-Spoof-Us." A bat accommodatingly flies around to orient darkness. One experience of the day was the shifting of the local train to set off a baggage car which contained a trained chimpanzee.

At the Trial

The trial begins. The bulk of the people are from the valleys and ridges of East Tennessee, but the whole sovereign State has representatives, and some concerned educational and religious leaders from all over the South are present. The legal fraternity are interested. Tennessee teachers are there. It is a practical problem with them. Here are a number of cosmopolitan champions of liberty and freedom. The reporters make the largest group. Camera men are the most conspicuous.

A local school official stands in a prominent place near Bryan before court opens. The movie camera will have to feature him, whether or no. He is said to have gubernatorial aspirations.

Notables to be observed are Darrow, Bryan, Scopes, and Malone. Some, who know who he is, wish to see Mencken. The local people are interested in "His Honor," who keeps his poise and gracefully presides; in the promising young attorney-general of the district, in the senior McKenzie—"General McKenzie," lawyer with a penchant for humor. But the interest focuses on Bryan.

Like all Americans, the folk admire smartness and respect Darrow for his record. They like him because he provides a part for a legal duel. They disapprove his lack of church loyalty and regard him and Malone as infidels. They are fortified in their predisposition to think this a line-up of good and evil. Darrow accommodates himself easily to the situation and is well received by the opposing attorneys. It is a curious phenomenon that all the lawyers are Democrats.

Scopes is a young college graduate with hair pushed back from a good forehead. He has poise and sense and many friends in Dayton. His father is beside him. The father is more doubtful. He was born in England, where they think differently about religion, and it is said that he had voted for Debs.

The Day's Battle

The day's battle is over the constitutionality and verbal statement of the Anti-Evolution Law and the regularity of the indictment. Neal, of the defense, a Tennesseean, who was a leader in the attack on the State University administration, is the attacking captain. He proceeds with the arguments to quash the indictment. Hayes, Darrow's assistant, gives an exposition remarkable for its clarity. He frames an imaginary parallel law by which a man is to be punished by the State of Tennessee for teaching the heliocentric theory of astronomy in defiance of the Bible that the world is flat.

General McKenzie answers for the prosecution and an historic episode results. In a grandiloquent way he welcomes the strangers from Chicago and New York, at the same time informing them that they had no need to come to Tennessee to interpret evolution to its people. They are put in the category of foreign attorneys. These alien attorneys are not familiar with Tennessee procedure, but they are welcomed as any attorneys. It is an effective Southern way of putting meddlesome Northerners in their places. The judge, with grace, seeks to avoid a *faux pas*. He assures the visitors that they are the guests of the Tennessee attorneys. McKenzie is almost humble in assuring them that all is in good nature and that they are guests and should understand him. He loves them; he repeats it,—he loves them. Malone speaks out. He says with great plainness and some spirited insistence, "We fully appreciate being guests, but here in court we do not wish to be considered guests. We are here as lawyers and as Americans." It is another evidence of the different currents of thought and different psychologies of the South and the North. The localities have diverse concerns. They treat the same concerns differently. They misunderstand each other.

Darrow Speaks

In the afternoon's argument Darrow made a speech which may go down as a constitutional classic. His left elbow appeared through a tear in his shirt-sleeve, but he was oblivious to all petty annoyances. He rose to sublime characterization and offered asides which revealed his human touch.

He began by saying that it was well-nigh impossible for him to transport himself in thought back into the sixteenth century. Progressing, he recalled the great and forgotten days of Jefferson, when Americans really loved liberty, and the subsequent times when the founders of Tennessee provided for it in their constitution. He opined that the framers of the instrument meant what they said in expressing desire to cherish literature and science and to assure religious liberty. He shouted that the substance of liberty was gone when it was merely a legal husk and had no public opinion back of it. He said that he knew why learning and religious liberty were so foully attacked and his client in danger of disgraceful conviction. It was on account of the militancy of some Fundamentalists who would make all go to heaven whether they wished to or not. As an aside, he intimated that this came about through a foreign lawyer from Florida. Bryan was publicly mum all day, even glum, forbidding. His face was set hard, jaws outlined like those of a steel trap. As Darrow spoke of the great commoner, Jefferson, one could think of the other and much different modern commoner present and watching. Darrow might have known more about the Scriptures than he did. He revealed much to the most of his hearers. His climax was the picture of increasing and cumulative religious hatred and strife and war, threatening a civilization which might be lost in a returning welter of religious wars like those in mediaeval Europe. Tenderly maintaining the value of Scripture of all faiths in giving help and consolation, he marveled that religions sometimes made men hate, rather than love each other after the way of the Nazarene. "Bigotry" and "Ignorance" were the strikers that rang against the bell of liberty in this great oration.

Psychologically, the crowd was not captured by Darrow. He was good-natured and leisurely in his brilliance, rather than grandiloquent and satirical. Had he been playing to the galleries, he could have made a clarion call for the right of a man to think and act for himself and for brotherhood and tolerance. Was he really speaking to the judge? Daytonians were positive that the judge would never yield to the motion to quash the indictment. He seemed to be speaking to the American people at large—

in Tennessee and everywhere—the people who have the disposition to do the right when they understand it. After adjournment, his opponent, General McKenzie, told him, "That was the greatest speech I ever heard." A friend of Darrow's interposed, "Didn't it convince you?" "No," said McKenzie, "it didn't even strike a spark."

Varied Personal Verdicts

Going from the trial, a local man said to his companion, "The trouble is that Darrow was in the wrong pew. Up in Chicago they might like that kind of a speech, but it does not go down here."

On the train an employee repudiated the idea of hearing such a trial. It was "rotten." After the war, the carpet-bagger came down and ruined the country and were properly treated. This was another attempt to ruin it.

The old gentleman from Harriman thought that the speech would not be effective in changing local sentiment. He believed that God, in his own unforeseen way, would overrule the situation for good.

A splendid Tennesseean, who had held a distinguished office, deprecated the whole thing. He said it would enter politics and saw men even then in courtroom grooming themselves for the political race. A Tennessee lady, of poise and charm, who has rendered great public service to America, was deeply concerned as to outside opinion. "I am afraid that they will think we are fanatical," she lamented.

The Situation and the Way Out

The situation is surely fraught with great issues. No proponent of liberty would have a deeply religious people go beyond its information. The educational development of the East Tennessee mountain region has been retarded by the physical difficulties. Farms yield a restricted living. Illiteracy, however, is being steadily banished. The church is the great popular institution. Southern educators are campaigning for patronage of libraries.

There are little-understood holy values in the South, for which a Southerner could die. Courtesy, formal chivalry to women, personal dignity, are invaluable. The people have had a lesser share of opportunity and prosperity, with considerable privation and suffering. The Bible has fed and sustained them. It is being attacked by unbelievers and aliens. Why should others interfere, if Tennesseeans wish to protect the religion of their children?

The way out is through the Bible, the Christlike spirit, the positive spiritual affirmation of a progressive orthodoxy. Congregational churches among the white people of the South have borne a good spiritual witness. They have a mighty mission in providing liberty to the growing cohorts seeking the larger concepts and applications of religion, believing in religious toleration and in discriminating between the lowlands and the ranges and peaks of our blessed Book. Fortunately our Southern-born Congregationalists yield to no others in the land in sense of their mission and in loyalty to Christ.

A Canadian Outlook

Church Union the Day After

By Principal D. L. Ritchie

"DISTANCE," it is said, "lends enchantment to the view." It also sets things in true perspective; that may be part of the enchantment. How, after a month has passed, does Church Union in Canada, so adequately dealt with in *The Congregationalist*, now present itself to those who toiled to make it a success and who themselves were amazed at the spirit and achievement of its first days? Has any of its glamor gone, or anything of the enchantment of that first week passed away? The truth is that, seen with some perspective now, the thing looks as wonderful as ever. The consummation of the Union was really a great thing greatly done. That was the witness of all who shared in it, and as they have carried their impressions to the far corners of the Dominion, the wonder of it grows as the promise that these days gave is swiftly and smoothly being made a fact in places and with things where difficulty might have been expected and delay was feared.

The spirit of Union is plainly on the wind; it certainly is in men's hearts, and they are hastening to make it a fact in Canadian church life. Especially in the great spaces of the West does it grow like corn in July heat. The churches of Manitoba, which have voted on Union since the day of consummation, have given a great answer. It is clear that they mean to have one Christian Church, the center of a community's life, unifying, purifying, and enriching the social order, and so giving the spirit and teaching of our Lord a fair chance of showing what the Kingdom of God means. Nor are the Eastern Provinces disappointing expectation. Their social life is less fluid, traditions and prejudices are more stubbornly set, but such a buoyant spirit of hopeful joy as is abroad can melt hard resistances and do unexpected things.

The increase and spread of a spirit of good will may win over many who hitherto have been Anti-Unionists. They feared a great ecclesiastical machine, a clerical bureaucracy, some form of soul and social tyranny, but when they see and feel the new spirit and understand afresh that where "the spirit of the Lord is there is the true liberty," their fears in many instances will melt away and their oppositions be overcome. Certainly nothing was more distinctive of the early days of the United Church Council than its jealousy for spiritual liberty and its swift erasure of the landmarks of the ecclesiastically-minded who would authoritatively fashion all things after a pattern. Ideals with freedom to adopt them, good methods with liberty to adapt them, the best order and forms with the right to choose and co-ordinate, were what daily gained favor, so that it was clear that the United Church of Canada, in its early days at least, understood well the narrow and harsh temper that causes splits and schisms, and it would have none of it. With order, it means to give freedom, in fashioning the great organization the present leaders are bent on flexibility, and assuredly all that is a good omen for the future. Because of this spirit, it is clear that before another year has gone many things which it was thought would take years to set in order will be accomplished facts. Union in realization promises to be as great a thing as it was in expectation. The whole thing is proof once more that while without good will men can accomplish nothing, and with a little good will can do great things, with much good will nothing is impossible to them. A will to good will is the one thing needful in all the world today to solve its tangled problems alike in church and state.

And yet there was one spot in the great feast, and it is causing many to wonder with a great disappointment. It was not the grievous split in the former Presbyterian Church. To those with a slight knowledge of the history of Presbyterianism that is easily enough explained. Not from the Presbyterian split, and, alas, its bitterness, but from the chill silence of the Anglican Church in Canada has the great disappointment come. After the Lambeth Appeal, apparently so solicitous for Church Union, that silence is hard to understand. The three churches now united have in their possession recent invitations from the revered Primate of the Episcopal Church in Canada to enter on discussions and negotiations with a view to Church Union, and all know what use was made of these by the Anti-Unionists with the purpose of thwarting the Union that has been accomplished. They argued for a wider Union, and pointed to the zeal of the Anglicans as proved by the Lambeth Appeal and the Archbishop's invitations seeking such a blessed consummation. At least by appeals and discussions the Anglicans have made themselves the protagonists of Church Union in the world. But when the great experiment is made, and achievement has crowned it, not a sentence of greeting, not a word of welcome, not a syllable of benediction; rather, in some places and in various ways, hindrance if not ill-will.

Delegates from other churches came from afar and rejoiced with a great joy at what they heard and saw and shared, but from the Anglican Church in Canada by silence made almost audible by the solitary voice of one of its scholarly ministers who, on his own behalf, from his own pulpit, uttered the Christian good will that all had a right to expect officially from a church so greatly concerned about Christian separations and church divisions as the Anglican Church has professed to be. What can be the meaning of it all? Can they be astonished if many wonder and ask searching questions? Did their invitation mean Church Union, or even what some call Christian Unity, or did they aim only at an enlarged ecclesiasticism of their own type? Certainly the measure of the lost opportunity to recognize and rejoice

in a great achievement in Church Union can be determined only by a true zeal for the unity of Christ's people.

Doubtless the United Church of Canada will manage to do its work in the world without such countenance on the day of its birth, but all are impoverished when the spirit of good will is thus withheld, the cause of Christ is hurt in the house of his friends, and the Kingdom of God is thwarted in the world. All that must be deplored by Christian men. But what is most to be deplored is the blow that has been dealt at reality in Christian negotiations and much advertised programs. It is a poor thing to play ecclesiastical politics when the hour calls for the practice of Christian brotherhood. The leaders of the Anglican Church cannot now complain if their professed zeal for Christian Unity is painfully discounted and their invitations to Union conferences not esteemed at their face value. It certainly will take much explanation to justify their attitude to the actual Union of three historic churches in Canada. These are plain words, but frankness is always best; it wears longest. Nothing can be done until men and churches handle reality.

The leadership given by the Canadian Churches cannot fail to have great results. Others will follow in the path they have hewn, though much differently. Fragmentary Protestantism will increasingly come together to do its work in the world, and good men everywhere will rejoice when they hear of separations blotted out and unities and unions realized. No one can contend that it is the will of Christ that his flock should be artificially separated in ecclesiastical pens which nullify and destroy the spirit of love and brotherhood. It is still his prayer that the world may know that the Father sent him to be its Savior because his people are one in love and good will.

Christian Workers in South America

V. South America—A Land of Contrasts

By Frank K. Sanders

SOUTH AMERICA and her peoples abound in contrasts. Both are great, but not in our way. Brazil is larger than the United States and Argentina is only a little smaller, yet the United States has no reason to fear competition from either nation. They have the power to be real rivals, but, for many reasons, are not likely to be. One warms up to cultured South Americans. They are a charming people, abundantly worth knowing, abounding in various types of genius, artistry, and culture, yet the average northerner seems to think of them as grown-up children. He has difficulty in gauging their psychology. They are keen about imposing fronts to buildings and careless regarding the conveniences therein; they go into projects with much enthusiasm, but seem unprepared to stay with them through all kinds of fortune. They can make money, but spend their incomes lavishly to the last cent. Often one hears the remark that the vast improvements made in the more progressive cities are wholly financed by foreign capital, and that the provincial towns may expect no help of any kind from a central government in dealing with their problems. Wealthy South Americans, especially the landowners, look upon their incomes as a source of spending money, rarely as a basis for enlarging a business or for befriending a town or city.

A Beautiful Memorial

Whether any such sweeping judgment is correct may be questioned. South Americans have great qualities. I shall never forget the wonderful monument to General San Martin and the Army of the Andes, which is not only a fitting tribute to that heroic leader who with his indomitable army conquered the difficulties of the Andean passes and brought freedom to Chile and Peru, but an inspiring masterpiece of sculpture. Ferrari, who conceived it, set his impressive statue on the rocky peak of a group of foothills just out of the city of Mendoza from which the historic march began. By a skillful treatment of the native granite, the noble figure on horseback, moulded in bronze, and the bas-relief depicting the scenes of the preparation and the march seem a very part of the mountain peak itself. Such a monument is something of a shrine. I felt, as when standing in the noble memorial to Lincoln at our own capital, that it stirred me to reverence for real greatness and heroism.

Moreover, a good friend of the Chileans said, a day or two ago, "I question whether it is wholly right to say that South Americans lack persistence. They have initiative and energy enough when aiming at some task they appreciate. None are more efficient then. But in committee service, while they are ready to execute any specific task, they do not care to keep in readiness for future tasks of the same sort. A Chilean young woman will readily accept and handle some definite responsibility, but she does not care to take it for a year." The Latin temperament and the Iberian heritage of these people are hard for Anglo-Saxons to understand and properly estimate. But South America is a land we need to try to interpret fairly, for its potentialities are very great indeed.

In place of making this last article a series of references to the wonders of nature in South America or to its interesting cities, I am minded to touch upon a varied series of contacts, each of which has some bearing on the question of the place which South Americans may take in the world of today. Every well read man knows that they do not lack genius, brilliance, the power of self-expression, the ability to think through weighty problems. The question is whether they have or will gain the more solid qualities which underlie an enduring and steady development. Undoubtedly, their heritage is in the way. It is hard for a proud South American to accept defeat philosophically. This works out not only in the political sphere where a defeated candidate is tempted to rise in revolution against his rival, but in everyday activities. A boy in school likes to play on a winning side, but is inclined to quit if he loses once or twice. Politeness with the gentlemanly South American ignores often the matter of truth; he will say what he regards as courteous whether it is so or not. In South America social rank counts heavily. Until recently the middle classes which make so much of the real strength of any country were scarcely existent. Commerce and public education is altering this condition in the cities, but in the country, that is in nine-tenths of South America, the old feudal conditions prevail. These conditions deaden the initiative of those who might really lead, and prevent the rapid development of a healthier social and political condition. A good illustration has developed during our trip. Mr. E. S. Gilmore of the Wesley Hospital, Chicago, was studying medical service. He finds first-rate doctors and surgeons, well-equipped hospitals in the cities, and no nurses worthy of mention. Young women of fair social standing will not qualify, since the Latin-American mind dislikes the idea of unmarried women in attendance upon both sexes. The only remedy seems to be the discovery of a few winsome young women of irreproachable character and standing who will be martyrs for a great cause.

President Arturo Allesandri

It may seem strange to us in the United States to hear our idealism defended. We take it for granted, but not so our neighbors in South America. While we were at Santiago, the capital of Chile, our group was honored by an invitation to call upon President Arturo Allesandri, recently restored to power after being driven out of Chile by the old aristocratic group. We found him a thick-set, business-like type of man with a friendly smile. His well-guarded reception room was spacious and stately, but the steps leading to it were filled with a motley throng, every one of whom was, apparently, wishing to take some fancied wrong to "Don Arturo." In response to our greeting, the President said that he had been studying North American psychology and that while many spoke of us contemptuously as "dollar chasers," he knew that we were a people of high ideals with "a soul." He went on to declare himself in full sympathy with such ideals as he understood; "in fact," he added, "I think I am essentially a Christian." He has a leadership of his people which he seems to be using wisely.

There is no finer tribute to the innate idealism of these peoples than the beautiful symbol of international peace which crowns the summit of the pass over the Andes, ex-

actly where the boundaries of Chile and Argentina meet. For nearly a quarter of a century the bronze statue of the Christ has blessed a friendship which seems likely to be permanent. The conception and execution of this perfect piece of symbolism was wholly South American.

Our best illustration of what South America is preparing to do was given by Gabriela Mistral, the Chilean educator, humanist, and poet, a woman of simplicity of appearance. Though a representative of the lower middle class in society, she has won a foremost place in the respect and affection of her own countrymen. I am told that she is today the most quoted writer in the Spanish speaking world. She was very gracious and witty, talking brilliantly on a very wide range of literary and religious themes. She is much of a mystic and believes that all true followers of religion can and should find much common ground. Her Catholicism, to which she is loyal, in no way precludes her sympathy with any true spirit. Her whole life is absolutely devoted to making the spiritual predominate over the material. I recall, however, one remark which revealed her heritage. She had said that all religious people should pay far more attention to the saints and to the secret of their lives. When one suggested that there are modern saints who are too active in doing good to be able to meditate, she did not really respond. To meet on intimate terms with so fine and lovely a character was a real privilege. More than one of the group of twelve thus favored realized that travel puts one into touch with facts and people who give him a fresh education.

I must close with a reference to two educators I have met on a basis of friendship, neither of them evangelicals, Professor Dr. Ernesto Nelson of the University of Buenos Aires and Rector Dr. Enrique Molina of the University of Concepcion, Chile. Of course, these were broad-minded men or they would not have been willing to discuss educational or religious themes with us. They were also scholars of much prominence in their own nations. They were keenly in earnest regarding moral issues and moral and religious advance. They both declared that the "intellectual" South American does not consciously base his ethics upon the character or will of God, and yet that he has a very definite moral code to which he does respond. They urged that young missionaries aim to acquire such familiarity with Spanish as to enable them to read the thoughtful literature which molds the serious-minded. They declared that such literature sells better in South America than novels.

Every traveler to South America feels like writing a book, so many of his experiences, if he has the good fortune to be well introduced, are absolutely novel and full of stimulus. I shall not weary the readers of *The Congregationalist* with more articles. I content myself with urging that reports and volumes on South American themes be utilized by many here at home to get a sounder view of these republics with which we ought to be on happier terms, and of these peoples who will fully and richly reward our friendliness.

Parables of Safed the Sage

The Parable of the River and the Delta

This have I observed as I and Keturah went around this wobbly old Planet, that the great Rivers that flow to the Ocean have an hard time getting there because of the Silt which they carry. It is not the Rocks that impede them, but their own Detritus. For we saw the Nile and the Rhine and the Ganges and the Irrawaddy and certain other Mighty Streams, even as we had seen the Mississippi, and every one of them had a great Bar at its mouth, and a low, flat plain of soil through which it crept wearily and sluggishly into the Sea.

And I said unto Keturah, All the four rivers in the Garden of Eden rose in the Highlands in the heart of Continents, and every one of them gathered Silt as it traveled, and likewise the sewage of Cities, and flowed thick and with great and lazy Labour to the Ocean.

And she said, It seemeth a pity, for they flow out as Pure Rippling Springs, and they end their course as Muddy and Unattractive Sewers.

And I said, Keturah, it is often so with Human Life. We spend much of our time admonishing Youth, and reproving it for its Thoughtlessness. But most of the Novels that I read in the days when Novels themselves had not become Silted and Filthy were of the beauty of Unreckoning Youth and the sordidness of Coldly Calculating Age.

And she said, It is a sad thing for Age, not that it groweth old, but that it loseth the Vision and Idealism of Youth.

And I said, It is not the obstacles that lie in the channel of a man's life that impede him from reaching the Ocean of his hopes, but the Silt of his own growingly Materialistick Mind. This is what doth make a Delta wherein are lost much of the freshness and purity of motive, and a large part of the spontaneity and ardour, that are so beautiful in Youth.

And Keturah said, My lord, we must never grow Old. And if so be that our hairs grow white, still must our hearts keep young. Nor will we seek to cumber our lives as they flow toward the Sea with too many cares of things that clog the tides of the spirit.

And I said, Oh, Keturah, it mattereth not that streams should carry burdens. All of these mighty streams, the Ganges and the Irrawaddy and the Yangtze Kiang and the rip-roaring old Mississippi bear great Ships and are not impeded, but they clog themselves below the water-level, in the depths which men see not, but the hidden silt impedeth the flow, and sendeth each of the great rivers out at their latter end in a Dozen Muddy Creeks that crawl and grope, instead of going forth Majestickally and finishing their courses with triumphant shouts. Even so do men whose lives sprang forth from hillside springs, pure in purpose and joyous in spirit, load down their Ideals with Silt and Sewage, and suffer Slow Debasement till they go wearily and obstructed to Oblivion.

And Keturah said, It is not Earthly Gain that can corrupt us, for we possess it not.

And I said, It is not earthly gain that doth corrupt any one, but the love of it, and it corrupteth not only those who get it but those who strive and fail. But we will seek to keep a clear and free channel for our lives, that our Ideals sustain us to the end.

An Anthem

By John T. Theodore

My head was bowed before a heedless Fate;
My shoulders ached from Sorrow's stinging rod;
I longed for peace,—now bruised and desolate,—
And turned my steps into the House of God.

Away from all,—behind the pulpit high,—
There stood a group with robes and tasselled caps;
They sang an anthem, now in whispering sigh,
Now in full voice or like some thunder-claps.

They sang the song with most bewild'ring trills
And convolutions intricate and rare,
And traversed back and forth the lines in frills,
Now with appeal, and now in ringing dare.

Few words I caught, but I could not, alas!
Discern the burden of their song, its goal;
It was to me, indeed, like "sounding brass,"—
A pretty face, and yet without a soul.

Then came "Amen!" in cadence sevenfold;
"So Let It Be!"—but "IT" was lost in ART;
And when the last notes died away, behold!
They had not soothed a whit my aching heart.

I longed for peace; I found an idle strain.
I sought relief from burdens hard to bear;
I looked for God; they strove to entertain;
When the song ceased my burdens still were there.

The Northern Baptist Convention

Lively Disputes and Dignified Settlements

By Francis C. Stifler
Wilmette, Illinois

EVOLUTION as a subject for religious debate did not make its appearance in the discussions of the Northern Baptist Convention held at Seattle from June 30 to July 5. No Baptist Convention since the first in 1908, however, has recorded so much debate on matters of doctrine and polity. Seattle placed the meeting far from the center of denominational population and in the midst of a strong Fundamentalist section. The situation offered the ultra-conservatives the chance of all chances to win.

The delegates came up to Seattle with the stage set for lively discussion. One of the first things on the program was the report of the Committee on Affairs of the American Baptist Foreign Missionary Society. This committee was instructed a year ago "to ascertain and report the policy, if any, which the Board of Managers of the Society had adopted with respect to the appointment and retention of persons as missionaries who do not accept or who have repudiated or abandoned the evangelical faith as held historically by Baptists." This report, some 15 pages long, which had been broadcasted earlier in the denominational press, was very fair and satisfying to the entire Convention, as revealed by a unanimous vote of acceptance taken within two minutes after its reading. Then just as the chairman of the session was moving on to the next order of business, there appeared by his side Dr. W. B. Hinson, Fundamentalist leader of Oregon, which is the great Fundamentalist state of the Convention, to offer a resolution. His opening remarks gave the impression that he was there to bury still deeper all former differences, and delegates of all theological views were sure that the storm was over for a year at least, when Dr. Hinson produced a resolution calling upon the Foreign Mission Board immediately to recall every missionary who did not preach and teach that "the New Testament clearly teaches the divine and direct creation of man in the image of God, the plenary inspiration of the Scriptures of both Old and New Testaments, the certain Deity of Jesus Christ, involving His Virgin Birth, His sinless life, His sacrificial death, His bodily resurrection, and ascension to the right hand of God, and His return."

The Convention hall was packed to the doors. At once it became evident that the Fundamentalists had planned this move so as to gain their deep desire to harass the denomination with some creedal statement. The battle was on. The President of the Convention, Hon. Carl E. Milliken of Maine, proved himself a superb parliamentarian. He was never once questioned in his decisions. In the next 15 minutes some of the great debaters of the Convention had spoken, when finally a vote to postpone action until the resolution could be printed and distributed was carried and the matter was put over till the following day.

A Day of Dispute

The following day, Thursday, July 2, proved the big day of dispute. Northern Baptists have never known a day like it. It began early in the morning with the report of the Enrollment Committee, usually a matter of mere routine. The chairman of this committee reported that numerous resolutions against the seating of the delegates of the Park Avenue Church of New York City had been received and that the committee had voted to leave the matter to the decision of the Convention. The Park Avenue Church, it will be recalled, have recently called to the pastorate Harry Emerson Fosdick, whose acceptance was given with the understanding that baptism by immersion should not be a prerequisite to membership. The present pastor of the church, Dr. Cornelius Woelfkin, his wife, and two other delegates were present at the Convention. When the resolution to unseat was offered, the chair surprised and confounded the conservatives by ruling that it was unconstitutional according to the by-laws of those sections relating to the status of delegates, to unseat, as the Park Avenue Church had as yet made no changes in its status. An appeal from the decision of the chair was not sustained and the report of the Enrollment Committee excluding that section referring particularly to the Park Avenue delegates was accepted by a vote of 912 to 364. This discussion consumed the entire morning session of July 2.

Missionaries and Their Beliefs

The afternoon session was the battle royal over Dr. Hinson's resolution regarding the theological beliefs of the missionaries. This time the resolution was in the hands of every delegate. Again the house was packed with Fundamentalist delegates from Oregon and Washington. All delegates were seated by states. Certain minor amendments were offered and accepted which slightly softened the tone of the resolution but left its creedal statement untouched. In the midst of the debate that followed, Dr. W. S. Abernethy of Washington, D. C., appealed to the chair for a vote by states. This is a provision in the by-laws of the Convention that had never hitherto been resorted to. It provides that by request of one-fifth of the delegates present at any session, the vote of any subject may be taken by states, each state delegation by a majority decision casting one vote for every 10,000 constituents in its state. Such a vote gives a decided advantage to the Eastern states where the churches are larger and more numerous. Such an appeal had long been expected by Eastern leaders as a probable feature of the Seattle Convention.

But the vote by states was never called for. In the midst of the debate there arose from the Illinois delegation a man six feet four, built along the general lines of Abraham Lincoln and armed with a real ability to sway the crowd. He indulged in a little genuine humor which had its telling effect and then moved to amend Dr. Hinson's resolution by removing the entire paragraph containing the creedal tenets and substituting therefor a general exhortation to the Foreign Mission Society to exercise care in the selection and retention of its representatives. The speaker was Rev. Robert Van Meigs of Quincy, Ill. He is one of the most picturesque figures in the Convention who has hitherto taken no prominent part. He is a Fundamentalist. His genius for swaying a great audience is unquestioned. From the time he spoke till the vote was taken the defeat of the original resolution was expected. The vote, taken at 4.30, was 742 to 574 for Dr. Meigs' amendment, which was really nothing more than a decent burial for the designs of the Fundamentalists.

The following day a parting shot was taken by the conservative wing of the delegates in the form of a resolution to amend the by-laws so as to define a little more clearly just what a Baptist Church is. This resolution, which was overwhelmingly adopted without debate, is the stage setting for next year's Convention discussion at Washington, D. C., when it is expected that many more churches than merely the Park Avenue Church of New York City will be found to be practicing what is known as "open membership."

More Funds for Foreign Work

Aside from the discussions over doctrine and polity, the great question before the Convention was that of its budget. The churches had failed to reach last year's budget by $1,500,000. Theological dispute was partially responsible for this. To cut the budget still further, however, looked to the Foreign Society, suicidal. After much deliberation and discussion, in the midst of one of the most beautiful scenes of co-operative self-denial, the two foreign societies were granted increases in their budgets while the other boards accepted decreases in theirs. It became the conviction of the Convention that the general morale of the churches this year depended upon a process of encouragement of our foreign workers.

A word should be said as to the temper of the Convention. There was never a finer demonstration of the competency of a Christian democracy under able leadership. In all the tenseness of the debates of Thursday, July 2, there were no personalities indulged in and no sign of bitterness. As one Convention preacher stated it, "There was no peace, but there was love."

Devotionally the high points of the Convention were reached first under the spell of Dr. F. W. Goodchild, official head of the Fundamentalist group in the Convention, and again under the spell of Dr. Cornelius Woelfkin, whose seat in the Convention was challenged on account of heresy. Dr. Goodchild lifted the convention in his noon-time devotions on Friday, July 3, and Dr. Woelfkin when he was called to the platform in connection with a short debate on his fitness to serve on one of the denominational boards.

The local press made a great deal of the presence in the city of Seattle of certain Fundamentalists who were apparently there to direct the forces of their cohorts in the Northern Baptist Convention. Among them was Dr. T. T. Shields of Toronto, and Dr. Frank Norris of Fort Worth, Texas. These, together with Dr. Mark Matthews, pastor of the First Presbyterian Church of Seattle, had the bad taste to hold certain simultaneous meetings in which they denounced their theological foes and threatened to create a new Foreign Mission Society. It should be made perfectly clear that all this is entirely aside from the truly orderly and Christian deliberations of the Northern Baptists who argued their way as Christians should to a better understanding of their common aims.

A Moment of Insight

By Atwood Cecil Brainard

When it was done,
"Only another sin," he said,
"Another one
That I must pay for, haply, when I shall be dead."

A sudden cord
Whipped at his heart. "Another spear,"
He moaned, "O Lord,
"Have I plunged in Thine uncomplaining bosom here!"

Christian Endeavorers at Portland, Ore.

An Interpretation of a Great Convention

By Rev. Francis E. Clark, D.D.

I HAVE been asked by *The Congregationalist* to give my interpretation of the recent Christian Endeavor Convention in Portland, Oregon.

It is not an easy task, since a multitude of subjects were touched by the hundreds of speakers and leaders of conferences and classes, but here is a partial interpretation:

It proved that religion and religious themes were of as much importance and interest to the young people of today as ever. The convention resented the current talk about the peculiar and general degeneracy of young people in these days, declaring that except in the Wordsworthian sense, the boy is not "father to the man," but the man is still the father of the boy; and that the father's own laxness and lack of Christian training and family religion account largely for the crime and moral laxity of youth.

The convention received with special applause Governor Pinchot's plea for law observance, and all allusions of this character, all references to a new world order, a "warless world," and kindred subjects. The resolutions declared that "war settles nothing but unsettles everything," and that young people have a special right to express their opinions on this subject since they are in the draft age, and must bear the brunt of another war if, unhappily, it ever comes.

The delegates gloried in their international and interdenominational organization as a forerunner of more complete Christian unity, and deplored the indifference or hostility of some denominational leaders who would thwart or limit their union activities.

Thousands of the delegates had never crossed the continent before, and were evidently impressed with the vastness of their own country and the big things of the Western coast,—the mighty rivers, majestic mountains, and enormous trees. They even wondered at the "Great Big Baked Potatoes" which the menu of the Pullman diners list; and the cherries of Oregon which, in spite of the proverb, require two bites apiece.

The unbounded, free-handed hospitality of the Westerners was also impressive. At every large town near the Coast the delegates were met by groups of other Endeavorers who rained flowers and fruit upon them, and cheered them on the way with jubilant songs, while in Portland free automobiles, free excursions, and abounding hospitality were the order of the day.

Growth of Christian Endeavor

Evidences of the constant growth of Christian Endeavor in all lands added to the joy of the multitudes that for six days thronged the auditoriums and churches. Secretary Gates reported the formation of more than 9,700 societies within the last two years in the United States, since the last International Convention,—6,000 within the last twelve months. Dr. G. H. Hubbard, who formed the first Christian Endeavor society in China, forty years ago, brought news of 1,400 *new* societies recently reported in that country, making more than 2,500 all told. Two thousand were reported from India. The eloquent James Kelly of Scotland, President of the European Christian Endeavor Union, told of a thoroughgoing Christian Endeavor revival in Great Britain, and in Australasia, as well as cheering accounts of great Endeavor fellowship meetings, embracing all the recent warring countries, in Hamburg, Germany, and in Riga, Latvia.

Mr. Kelly also brought an invitation from the British Endeavorers to hold the next World's Convention in London in July, 1926, for which the Crystal Palace and the great Albert Memorial Hall have already been engaged. The invitation was unanimously accepted. It is expected that at least a thousand delegates, perhaps twice that number, will go from America.

Missions occupied a large place in the time and affections of the Portland convention, and such speakers as Rev. Royal J. Dye of Africa, and Rev. Dirk Lay, the apostle to the Pima Indians, made a deep impression. Mr. Lay was backed by a dozen Pima Endeavorers on the platform.

Election of Dr. Poling

I need not add that I was greatly rejoiced at the election of Rev. Daniel A. Poling, LL.D., Litt.D., as President of the United Society of Christian Endeavor, a position which, after thirty-eight years of service, I imperatively resigned on account of advancing years. No one could be better fitted for the post than Dr. Poling. He is young, enthusiastic, well-poised, gifted as a preacher and writer, beloved of all young people. While he will remain as co-minister of the Marble Collegiate Church of New York, his church gives him a yearly vacation of three months, and expects him to make Christian Endeavor his chief *avocation*. With his wife and seven children he represented, on the platform, a "Family Christian Endeavor Union," all the members of which belong to one or another of the five societies in the Marble Collegiate Church.

I still retain the office of President of the World's Christian Endeavor Union.

The Portland Convention was not a battleground. With scarcely an exception, not a controversial theological word was spoken. The creed of every society is the creed of its own church, and its only covenant is: "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever he would like to have me do." In this there is no room for controversy.

To sum up my interpretation of the convention: It indicated the blessing of God upon the movement as never before; it proved that the young people were resolved in their societies not to sidetrack the devotional life, but to *major* in religion, as from the beginning, using all other things, recreation, athletics, social life, as *minors*, rejoicing in an ever-widening fellowship, national and denominational, and praying for the time when "All may be one."

* *

P. S.—While I am writing, let me say that it may be of interest to your readers to know that the next World's Christian Endeavor Convention, which is to be held in London, promises to be an important international event, promoting good will and fellowship throughout the world, and especially among the recently warring nations of Europe.

The Crystal Palace of London and the great Albert Memorial Hall have been secured for the meetings, by the Endeavorers, and already the official heads of the seven leading denominations of the Christian Church in Great Britain and Ireland have accepted the position of honorary presidents and supporters of the convention. Among these are the Bishop of London, Dr. J. D. Jones of Bournemouth (Congregational), Mrs. George Cadbury, the president this year of the National Free Church Council, Dr. F. B. Meyer, and others. The Archbishop of Canterbury, despite his seventy-seven years, has promised to speak at the welcome meeting at the opening of the convention.

It is expected that delegates will be present from every nation of Europe, as Christian Endeavor has a foothold in all of them, as well as from Australia, India, Africa, and Asia.

Home Missions Conference

Impressions of Northfield Gathering

By Mrs. John Voorhis Holt

Earnestness, consecration, and large endeavor, together with a spirit of Christian fellowship, dominated the 19th Interdenominational Woman's Home Mission Summer Conference held in Northfield from July 6-14.

The enrollment was the largest in the history of the Home Missions Conference, with a larger number of denominations represented, a larger group of girls in the camps and a larger number of women in the halls. Pervading all was the fine spirit of hospitality, helpfulness, and fellowship.

The conference was presided over with ability and charm by its chairman, Mrs. T. R. St. John. The program committee, of which Mrs. Charles E. Blake was chairman, presented a program of remarkable strength and interest.

A "get-together" for the camp girls, a presentation of leaders, and a reception to the missionaries at The Northfield brought the entire conference group into a splendid fellowship and created an atmosphere of unity and understanding at the beginning of the conference.

Dr. James Gordon Gilkey was in charge of the morning Bible hour and chose for his subject "Secrets of the Victorious Life." The topics for study were: "Utilizing One's Reserve Power," "Taking the Strain from Life," "Keeping the Radiance in the Day's Work," "Conquering Fear and Worry," "Getting Along with Queer People," "Keeping One's Sense of God." Dr. Gilkey made an eloquent appeal for the development of larger personalities plus the infinite energy, power, and love of God. "Christ taught the art of living at our best, 'I am the Way, the Truth, and the Life.' A victorious life has learned that out of the vastness that is God, it can summon the power to lead one into the abundant life; that God loves us so much he stays by to bring us to our best self and to him; that those who are living at their best *see* God, they are triumphant and radiant Christians."

The theme for study was "The Slav in America." Two evenings of rare pleasure were provided when Mrs. Arthur B. Strickland in Slovak costume gave in monologue the fascinating story of "Sonya the Slav" and Miss Ellenor Cook gave a brilliant recital of Czecho-Slovakian folk songs.

The conference was fortunate in having addresses from Miss Nannie H. Burroughs, head of the National Training School for Women and Girls in Washington, D. C., Mrs. Jennie F. Pratt, Kindergartener at Ellis Island, and Miss Laura F. Parker, Executive Secretary of the Farm and Cannery Migrant Work. The need for co-operation on a large scale was made evident if the streams within our land are to be kept pure.

The study groups for the week were in the hands of experts. Mrs. Dan Brummitt taught with the added enthusiasm of one recently returned from Czecho-Slovakia the senior book, *Pleasant Pioneers;* the young women's book, *High Adventure*, was taught by Miss Maude E. Bradley, and Mrs. A. M. Lamb led the junior group with *Better Americans, Number Three.*

The methods hour brought forward many valuable suggestions for presenting study programs.

The music of the conference was in the cap-

ble leadership of Mrs. Rex Dodge of Portland nd her splendid choir of camp girls, with Miss Elizabeth Lowry as pianist.

The musical pageant, "The Nation's Gifts of Music to America," was written by Mrs. Dodge nd presented by the camp girls. The various ational groups in their brilliant costumes made pageant of beauty as well as song. When this ntire cosmopolitan group burst into our own ymn, "America," aided by the piano and organ, nd flung into being the living flag—our own Stars and Stripes—the large audience rose to ttention and a lesson in race relations had een learned never to be forgotten.

The daily forum proved of large interest. Dr. Cady led the discussion on "Race Prejudice," Mrs. Lucia Ames Mead led the topics, "The United States and the United World," and "Common Fallacies About War and Peace," nd Miss Mary Peacock opened the discussion n "Building for the Future."

Sunday at Northfield is always an inspira- ion. This year the morning sermon was preached by Dr. Gilkey, the student-fellowship ervice on Round Top was led by Miss Ona A. Evans, and the Communion service in Sage Chapel was followed by an address by Dr. Arthur H. Bradford, whose subject was "Serv- ng by Being."

The atmosphere of a conference that brings together a large group of purposeful young women, together with leaders in church work nd young missionaries in active service, is freighted with Christian energy and brings a new meaning to Christian fellowship. These intimate personal contacts with those doing large service in the world, broadens and deepens the understanding of our young women nd gives them a new estimate of Christian living as they catch the vision of a service for themselves that is world-wide in its interest.

This conference has emphasized the meaning of worship and has given to young and old alike a new appreciation of worship in the individual life. The camp girls particularly will never forget the early morning services in the groves where nature, God, and man were alone together, they will carry into mature woman- hood the deep impressions of the sunset services on Round Top, and they will never forget the twilight Communion service when God walked among them and blessed them.

The great spirit of Northfield sent a challenge into the hearts of those gathered on her hill- sides, for larger Christian service and for a deeper sense of the living presence of God to be interpreted to the world in radiant lives.

Principal Dickerson Resigns

Dr. Charles E. Dickerson, who resigned from the principalship of Northfield Seminary, North- field, Mass., last October, and who retired from his work at the last commencement season, has been connected with the Northfield Schools 36 years. For 22 years he was head of the de- partment of science and vice-principal at the Mount Hermon School.

At Northfield Seminary, where he has been principal for 14 years, his work has been equally noteworthy and successful. With vi- sions of higher achievements ever before him, he has steadily strengthened the organization and improved the quality of work done since the seminary came under his care. That Dr. Dickerson has placed the school on a high scholastic basis is evident from the testi- monials from over 40 colleges which students from Northfield have attended, and by the ex- cellent records they have made.

In the second year of Dr. Dickerson's ad- ministration the number of students was con- siderably increased in the opening of Gould Hall, which accommodates 150 students and teachers. At this time the teaching staff was proportionately increased. Fourteen years ago there was little departmental organization. Now there are 11 well organized departments.

Dr. Dickerson has ever kept before him the threefold purpose of D. L. Moody in founding the institution—practical training in domestic work, intellectual training of the highest, and steady emphasis upon the development of character.

For Unity of Administration

In the old Bull Moose days Southern Cali- fornia was overwhelmingly progressive in poli- tics. If public opinion may have veered some- what from the political ideas of that day, Con- gregationalism remains continuously "progres- sive." Here the policy of apportionment of benevolence received an early and hearty ac- ceptance. More recently our representatives have been active in securing closer unity in the administration of moneys both for local and benevolence enterprises.

As the Committee of Twelve struggled with a proposal for merging the missionary societies, the State Conference at Long Beach in May voted to approve the consolidation into four organizations. As later, it has been given out, there is urged the merging of the work into two societies—for home and foreign activity— there is undoubtedly quite as great an accept- ance. Still further, as led by Supt. G. F. Kenngott, the conference may be practically ready to favor the consolidation of all our mis- sionary work into the direct responsibility of the National Council.

Those who have recently removed here from the East can readily understand the strong sentiment for the maintenance of those organ- izations which originated in a crisis of special need, and have through the years accumulated a treasure of accomplishment and personal as- sociation. The very name is dear to thousands; the constituency has been bound together by annual conventions, co-laborship, and litera- ture; their money is invested in it, and their prayers and hopes. This for each of the na- tional societies. Any change would be a per- sonal shock. Yet should not the largest measure of strength and efficiency be prized above one's personal attachment? It seems so to us at this Southwest. We believe that to put all our missionary work under unity of adminis- tration would eliminate waste, overlapping here and neglect there, give focused vision and poignancy of appeal, a concentrated attack of all the allies upon the frontier of need. Already both in Northern and in Southern California, the Women's Foreign and Home Missionary Societies have voted to consolidate and are working out the plan. In this connec- tion, too, it may be noted that the Board of Directors of the conference now number 27, of whom one-third are women.

In parallel fashion, the conference has pro- gressively taken under its management within its limits, the functions of several of the national home societies. Since Nov. 4, 1908, it has administered its own home missionary work, sending five per cent. of its receipts for that purpose to the Congregational Home Mis- sionary Society. In 1916 it took over the work of Ministerial Relief, transmitting to the National Society 25 per cent. In 1917 it as- sumed the functions of the C. S. S. E. S., send- ing the National Society last year 10 per cent., and in 1923, the work of the Congregational Education Society, sending on 12½ per cent. with a minimum of $500 annually.

In the past year the conference has assumed the responsibilities formerly under the care of the A. M. A. Already it had given its support to our Lincoln Memorial Church, the only church for colored people in the Far West. It has aided the Armenians. Large sums have been given annually for work among the Mexi- cans in many places. Why, then, should not similar oversight be given directly to the work among Japanese and Chinese and also the In- dians? If the preceding steps had been wise, the work of the A. M. A. as a whole in our section would seem warrantably to come to the conference. Accordingly it has been done, and approval to the request had been made unani- mous by the Commission on Missions of the National Council at its meeting in Chicago in January, 1925. Five per cent. of the receipts from the churches for the purpose are to go to the A. M. A. Rev. Paul Waterhouse has been secured to work among the Orientals and the Indians, and to give himself to church extension in other directions as he may be able.

In this gradual assimilation of the work of the several national societies by the conference there has been no desire to accentuate state rights, but rather state obligations. Nor are we possessed by a narrow sectionalism. In each case our fellowship with the life and work of the nation is expressed in the sending of funds on a percentage basis for the areas be- yond California.

However, it is considered that the Board of Directors, numbering 27, with their superin- tendents specialists for the field, can act more intelligently, sympathetically, and quickly to meet our own situations than can any offi- cials in Chicago, Boston, or New York, however capable and devoted. There has been expected, too, a deepening of interest of Congregational- ists in their own local work, which in the in- creased contributions seems to be proved. Then, too, as the home missionary work, the Sun- day school founding and training, are so closely related, and that of the races may well be uni- fied, it was judged the conference adminis- trators might best co-ordinate these branches of the service. There is high appreciation of the fine work done by the Pacific Coast representa- tives of the various national boards, but there is conviction that each conference may better take care of the functions within their own borders. Moreover, we wish to support finan- cially all these lines of service, and further maintain our place in the national fellowship by sending contributions for general missionary activity.

One other matter requires mention: the movement toward a unified treasury and budget. Each church now apportions its con- tributions for benevolences in certain per- centages for each society. Are we not rapidly approaching the time when the churches will raise a total amount for benevolence without such division, making one offering simply for conference work? In this case, the conference must pass on contributions to the C. C. B. S. and the American Board until there may be full unity in national administration. Already some churches have a unified budget, which in- cludes with local expense their apportionment for benevolence. As Supt. Kenngott says, "That will be a great day, when in the interests of unity, simplicity, and fairness to all, we have one conference work, all under the ad- ministration of the conference directors, demo- cratically elected and widely representative of all the churches and their unified though varied interests."

Yucaipa, Cal. CHESTER FERRIS.

The Pastor Says: It is better to meet God with an ear trumpet than with an orchestra.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Those Larger Minds and Other Worlds

In the midst of the fierce materialism of our day there is a new outbreak of interest in things spiritistic. Spirit photographs and "ectoplasm," mysterious breezes in darkened rooms and puzzling bell-ringings, are become matters of headline in our daily papers. Serious investigations are being carried on by scientific men, and there is much argument about it and about. The spirit of man is never content to abide long in a purely materialistic world.

If it is possible to make authentic investigations into the realm of the hereafter, we want those investigations. At the same time credulity on the one hand, and notorious fraud on the other, have again and again loomed so large in these matters that the cautious mind must be forever on its guard. Mediums who produce some phenomena that no investigator is able to explain, are, by these same investigators, caught red-handed in so much trickery that the guardful mind finds itself suspicious about the unexplained phenomena also.

It is hard to think, anyway, that if the spirits of our beloved dead wish to make themselves known to us, there is no way save through the tipping of tables, the ringing of bells, the blowing of cold airs, manifestations out of specially constructed cabinets in darkened rooms, and through other tricks that conjurors duplicate on the stage for public amusement.

It may be that some of the mediums are not consciously deceiving. Perhaps at times, being in some sort of self-induced hypnotic state, they are not themselves aware that they are performing hocus-pocus. What that mysterious subconscious mind can lead its owner to do, not only in hypnotic and trance states but even when he appears to be normally conscious, is still largely unknown. Hypnosis and automatic writing frequently bring forth into light things which the conscious mind was utterly unaware of possessing; but it has been found again and again that they were merely things which had been forgotten by the conscious mind, or which had been taken into the subconscious mind in entirely normal ways though without conscious awareness.

Yet it may still be true that our larger minds have contacts and perceptions that but seldom get to our consciousness.

> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God who is our home:
> . . . . . .
> Hence in a season of calm weather
> Though inland far we be,
> Our souls have sight of that immortal sea
> Which brought us hither.

Wordsworth meant more by this than mere poetic fancy. Watchers at the bedside of the dying now and then see the eyes of their beloved lighted with new and wondrous light as their lips utter greetings to those gone before, whom they believe themselves to behold. Here and there are souls that feel unseen presences, and that believe themselves to receive high biddings. These are revealings that would be worthy of a spirit world. St. Paul, St. Augustine, St. Francis of Assisi, and others of great achievement, and others still, even to our own day, who never came to fame, have believed

(Continued on next page)

Closet and Altar

KEEPING THE HEART

Keep thy heart with all diligence, for out of it are the issues of life.—Prov. 4: 23.

He that secures the heart secures all the rest, because this is the principle of all the moral actions of the whole man, and the hand obeys this, and the feet walk by its prescriptions.—*Jeremy Taylor.*

It must begin at the heart; otherwise it will be but a mountebank cure; a false imagined conquest. The weights and wheels are there, and the clock strikes according to their motion.—*Robert Leighton.*

The hand may commit mistakes, it is the heart that commits sin.—*Joseph Parker.*

Watch Nature in all her moods as you will—she is only the great palace in which the Father has set His children to dwell; and the real shadow and sunshine is in the words and hearts of men.—*William Everett.*

> Oh! that mine eyes might closed be
> To what concerns me not to see;
> That deafness might possess mine ear
> To what concerns me not to hear;
> That truth my tongue might always tie
> From ever speaking foolishly;
> That no vain thought might ever rest,
> Or be conceived in my breast;
> That by each deed and word and thought
> Glory may to my God be brought!
> But what are wishes? Lord, mine eye
> On Thee is fixed, to Thee I cry;
> Wash, Lord, and purify my heart,
> And make it clean in every part,
> And when 't is clean, Lord, keep it, too,
> For that is more than I can do.
> *Thomas Elwood.*

In the religious life our house must be set in order daily. Any remissness in systematic vigilance and industry means so much spiritual confusion and loss. Day by day in repeated aspiration and petition must we speak with Heaven; so shall we be cleansed from all filthiness of flesh and spirit, perfecting holiness in the fear of God.—*W. L. Watkinson.*

Whether we will or no, the greater part of life is passed alone; and, oh, how much depends on the upward guidance of solitary thought!—*Henry P. Liddon.*

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—*John Ruskin.*

Be not weary of me, good Lord, and let me not be weary of myself, or of trying to conquer myself. I am all weakness, but thou art almighty, and canst put forth thy strength perfectly in my weakness. Make me truly to hate all which thou hatest, fervently to love all which thou lovest; make me truly sorry, for love of thee, that I have so often offended thee, and so mightly transform me, through thy grace, that I may no more offend thee; through Jesus Christ. Amen. *C. B. Pusey.*

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

Recreating Bodies and Souls

Comment on the Prayer Meeting Topic for August 9-15

BY CHARLES ERNEST WHITE

Topic: The Benefits of Wholesome Play.—Mark 6: 31, 32; Luke 2: 52.

Light from the Bible Passages

Jesus was a worker, as a boy, in the carpenter shop. No one can think of the boy Jesus not entering into the play of others in his village. Apocryphal writers long years after his death tried to picture him as working senseless miracles even as a boy. He was far more likely a normal lad who worked as other boys and played as they did. He was a worker as a man. When men became Jesus' disciples they entered upon a career of strenuous activity. After a season of hard work he called them to a vacation. He knew they needed it. They needed to get away from crowds and incessant activity to quiet and rest. They undoubtedly valued it all the more because of their previous hard work. Try to imagine what they said and did.

Leads for the Leader

What is the best argument for a vacation? What is the best kind of a vacation? How can we take our religion into our play? Do we usually "leave God at home" when we go on our vacation?

Our play ought to refresh us. Do we play too hard? Do we make it a business instead of a pleasure? Must we always win? Do we find ourselves physically renewed?

Our play ought to bring us into better relations with others. "Team-work" has a spiritual value. Do we get it?

Our own play may come through helping others to play. What can Endeavorers do toward giving pleasure to the poor, neglected children of the community? What about assisting at playgrounds?

Thoughts for Members

What is life all for? This is a question that will trouble you a great many times before you have finished with life. Let us try to settle it now, once for all. What is it all for? Birth, babyhood, youth, maturity, old age, death? Play, study, work, pain, sickness, sorrow, sacrifice, joy, love, disappointment? I will tell you what I think: It is to produce in us a character like Christ's.—*Sydney Strong.*

> If all the year were playing holidays,
> To sport would be as tedious as to work.
> —*Shakespeare.*

In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against Nature not to go out and see her riches, and partake in her rejoicing with heaven and earth.—*Milton.*

You were made for enjoyment, and the world was filled with things which you will enjoy, unless you are too proud to be pleased with them, or too grasping to care for what you cannot turn to other account than mere delight. —*Ruskin.*

A Moment of Prayer

We thank Thee O Thou who givest us all things, for the periods of rest and recreation which Thou in Thy mercy dost bestow upon us. Teach us, we pray, to make the most of them for our own upbuilding of body and soul, and for the increase of happiness for all those whom we meet in the daily rounds of life. Amen.

The Congregationalist's Bible Class

The Second Missionary Journey

Comment on the International Uniform Sunday School Lesson for August 9
Acts 15: 36 to 16: 5

If some people had written the Bible we may be sure that this lesson, or at least part of it, would never have been in the New Testament. They would not have considered it seemly to tell the story of a quarrel between two good men like Paul and Barnabas. We may thank God that the Bible was written by open-minded, honest men, who were more interested in telling the truth than in putting even good men in a favorable light. This surely is one of the marvelous things about the Bible, the way in which even in the account of its greatest heroes its writers tell the unfavorable as well as the favorable side. From Genesis to Revelation we have recorded the sins and weakness of men as well as their spiritual attainments; and we have also the evidence that even the best men were not perfect. The Bible would be far less valuable were this otherwise.

Abraham, Moses, Elijah, David, Peter, Paul, John—all its noblest characters are revealed as men who touch us ordinary mortals at certain points of weakness and sin, and the great lesson of this is that weak and sinful men like ourselves may find beauty of character and strength of soul through Divine power.

This seems to be a very unseemly quarrel that broke out between Paul and Barnabas as they were about to enter on their second missionary journey. Apparently, also, it broke out in an unpremeditated way and it was all the more intense because of the suddenness of the cleavage. Apparently neither of the missionaries had been anticipating any trouble, for Paul had proposed to Barnabas that they should go together visiting again the churches that they had established during their first missionary journey, but the suggestion of Barnabas that they should take John Mark with them roused Paul to indignation.

We do not know just what ground of complaint Paul had against John Mark. This young man was evidently the son of a favored Christian family. It was at his mother's house that the disciples were assembled when Peter came to them after his miraculous release from prison, and it was at her door that the amazed, and probably terrified, damsel had left Peter standing while she went to tell of his presence.

We do not know a great deal about John Mark, but as the author of the second Gospel he has left a beautiful and glorious memorial that would imply for him much greater directness of action and strength of purpose than Paul apparently was willing to accord him.

We do not know why he had left Paul and Barnabas on their previous journey. The record of that journey merely mentions that John Mark left them at a certain point and went to Jerusalem, but there is nothing there that indicates the reason. However, Paul felt so strongly about what he had regarded as Mark's desertion that he and Barnabas had an irreconcilable difference. So each went his own way, choosing his own companion. Paul took Silas and Barnabas was accompanied by Mark.

Let us hope that these two noble-minded men, however sharp was their contention, agreed to differ and parted company without ill-will or temper, though they could not see eye to eye in a matter of policy. Let us remember, also, that there was one good aspect to their difference of opinion. It provided for two journeys instead of one. For they wisely did not attempt to go over the same territory, but each pair chose its particular course. Also let us emphasize the beautiful way in which the lesson ends. If it begins in contention it ends in construction, for the record is that "the churches were strengthened in the faith and increased in numbers daily." It is interesting that the Golden Text of this lesson is the verse in Psalm 72 from which the Dominion of Canada took its name. When the Fathers of Confederation were considering a name for the united provinces away back in the 60's of last century, some one turned to the Scriptures and read the passage, "He shall have dominion also from sea to sea and from the river to the ends of the earth." Then and there the name *Dominion* was taken to describe the new confederation. It was perhaps with reference to this historic instance as well as for its appropriateness as a text that at the recent great gathering in the Arena in Toronto, when the United Church of Canada was inaugurated, this passage should have dominated the assembly in a great streamer along one side of the auditorium.

If the church grows in spite of dissension and difference, how much more vitally would the church grow and progress if Christians everywhere were united in spirit and purpose! Only the other day we heard of some eminent man who defended sectarianism on the ground that various rival sects had accomplished more than would have been done by one organization.

There may be superficial truth in such a claim, but one cannot find much consolation in it when he thinks for a moment of what a Christian Church, vitally united, and dominated by the spirit of God, could accomplish.

Recent Books for Bible Readers

THE MEN WHOM JESUS MADE, by REV. W. MCINTOSH MACKAY (Doran. $1.60). Dr. Mackay, minister of Sherbrooke Church, Glasgow, who has written former volumes on *Bible Types of Modern Men* and *Bible Types of Modern Women*, here presents studies of the Twelve Apostles. His method is that of comparing the finished product with the raw material to reveal what the Master accomplished. Dr. Mackay has used skillfully the materials available for such character study.

STUDIES IN CRITICISM AND REVELATION, by THOMAS JOLLIE SMITH (Revell. $1.50). The author of this book is Professor of Hebrew and Old Testament Studies in the University of Melbourne. As a critic of conservative views and standpoint Professor Smith is to be reckoned with, but despite his honesty and good spirit his book is rather a partisan document. His strength is in the vigor with which he assails the modernist tendency toward asserting too dogmatically conclusions that rest upon a basis of assumption rather than careful proof, but he hardly perceives the extent to which conservative criticism has rested upon a similar dogmatism and he fails to do justice to the constructive value of progressive critical scholarship. A notable, and to us very delightful, feature of the book is the brief introduction by Dr. F. W. Norwood of the City Temple. Dr. Norwood in his student days was a friend of Professor Smith. He admires his character and intellectual capacity, but after the lapse of years finds himself not in entire agreement with Professor Smith's standpoint and with the views expressed in his book. It is highly creditable that in a dignified way Dr. Norwood should have said so, and it is particularly creditable to Professor Smith that he should have sent forth his book with an introduction that in some measure criticizes his own position. That is the spirit that men ought to display in the approach toward truth; we hope the time will come when men everywhere will value honesty of statement more than mere words of eulogy.

HUMAN NATURE AND THE GOSPEL, by WILLIAM LYON PHELPS (Scribners. $2.00). A book of this title by the Lampson Professor of English Literature at Yale will immediately commend itself to *Congregationalist* readers, and the reader who seeks these pages with high expectation will not be disappointed. Three years ago Professor Phelps wrote a book under the title, *Human Nature in the Bible*, dealing mainly with the Authorized Version of the Old Testament as a masterpiece of literature. In now approaching the New Testament Professor Phelps realizes that he has a task of deeper spiritual import, and the spirit of his approach is admirable. Recognizing the New Testament as "the literary masterpiece of all time," Professor Phelps is clear in the perception that its true pre-eminence is none the less not as literature but for the personality that appears on almost every page. "In the presence of the Light of the world," he writes, "all other lights are dim, and it is impossible to consider the New Testament merely as a literary work." His faith in Jesus is clearly and nobly expressed.

> I believe in him [writes Professor Phelps] as the Divine Revelation, as the Teacher who knew more about humanity than any poet, novelist, scientist, philosopher, or dramatist. I believe that he is the one hope of mankind, and that his way of life is not only the wisest, but the only way that can bring nobility and happiness to the individual and security and peace to the world. And I am just as certain of his ultimate triumph on earth as I am that I shall not be here to see it.

We have, we hope, quoted enough to make this book sought after.

THE BEAUTY OF THE NEW TESTAMENT, by BURRIS A. JENKINS (Doran. $1.50). Somewhat similar to Professor Phelps' book in purpose, but more the book of a preacher, and using Moffatt's Translation, instead of the Authorized Version to which Professor Phelps clings, is this volume by Dr. Jenkins, pastor of Linwood Christian Church, Kansas City, Mo. Dr. Jenkins is well known for his work as an editor as well as for his eminence in the pulpit. His method is somewhat the reverse of that of Professor Phelps. He begins with the pre-eminence of Jesus and the truth of the New Testament and comes to the beauty of the record, whereas Professor Phelps approaches the pre-eminence of Jesus through the beauty of the record. But both books are one in their appreciation of the artistry of the New Testament and in their adoration of the portrait there portrayed, their faith in the living Savior of Men.

Our Invalid Parish

(*Continued from preceding page*)

themselves to hold direct relations with that world. By these relations they have been comforted, greatened, inspired to noble living, perhaps led to be God's messengers to men in a special way.

Here is, then, our privilege: not to be credulous in the presence of table tippings and cabinet manifestations, but to open our whole selves, conscious and subconscious, to that greater Reality which enfolds all things that are seen.

AMONG THE NEW BOOKS

Sermons and Addresses

SENTENCE SERMONS, by ROY L. SMITH (Revell. $1.50). A volume containing several hundred of the crisp sentences following a general heading which have made the author, a Minneapolis Methodist pastor, famous through their syndicated publication in daily newspapers.

VILLAGE SERMONS BY A NOVELIST, by GUSTAV FRENSSEN (Appleton). Gustav Frenssen became widely and favorably known in America largely through the translation of his book, *Jörn Uhl*. These sermons, delivered to a small village congregation at Hemme, in Holstein, Germany, reveal him in a less-known but very acceptable rôle. They are the expressions of a man deeply and sincerely religious who speaks to his fellow-men in vigorous, simple language. It was Frenssen's early ambition to be the greatest preacher in Germany. For various reasons that ambition was not realized but one recalls it in the quality of these sermons.

LIFE IN THE HEIGHTS, by J. H. JOWETT (Doran. $1.50). Dr. Jowett was at his best in expository preaching, and his highest art in that sphere was in the "week-night meditations" based on studies in the Epistles. This volume contains nearly seventy such studies.

THE ROMANCE OF RELIGION, by LEWIS T. GUILD (Abingdon Press. $1.75). A modest but able volume culled from the pulpit work of a long and fruitful ministry. The sermons are varied in theme and interest but are marked throughout by an earnest spirit in interpreting the Gospel for daily life.

THE PERIL OF POWER, AND OTHER SERMONS, by HENRY HOWARD (Doran. $2.00). These sermons are by an eminent Australian Methodist preacher, well known in England and the colonies and now introduced to American readers. There are sermons in the volume that we like better than the title sermon, but the volume as a whole reveals a preacher of individuality whose power lies in the mastery of truth and in the qualities of originality and effective illustration.

BRITISH PREACHERS: THE MEN AND THEIR MESSAGE—1925, edited by SIR JAMES MARCHANT (Revell. $1.75). The first of a series of proposed annual volumes. The present volume includes sermons by twenty-one preachers. The list in itself is interesting: L. P. Jacks, R. J. Campbell, John A. Hutton, James Black, J. C. Carlile, Dean Inge, Leyton Richards, H. Tydeman Chilvers, George H. Morrison, Bishop of Birmingham, James Reid, Dean Burroughs, F. W. Norwood, F. B. Meyer, R. C. Gillie, John Kelman, Herbert H. Farmer, Miss A. Maude Royden, Charles Brown, Bishop of Durham, and Norman Maclean.

SERMONS BY LEADERS OF THE SCOTTISH PULPIT, edited by D. P. Thomson (Doran. $2.50). Twenty-one sermons by the following preachers: James Black, J. Golder Burns, J. T. Forbes, A. C. Hill, W. Newman James, Norman Maclean, George H. Morrison, Robert Morton, Hubert L. Simpson, Lauchlan MacLean Watt, John White, and others.

LOOKING TOWARD THE HEIGHTS, by O. C. S. WALLACE (Doran. $1.60). Dr. Wallace is pastor of Eutaw Place Baptist Church, Baltimore. These sermons were delivered in a huge tent erected on the campus of the College of William and Mary to the students. They are enriched by illustrations, full of the power of appeal, and greatly challenging to high ideals and noble purpose. They centralize Christ, incarnate and crucified. Dr. Wallace uses to fine effect the best of poetry.

DOING THE IMPOSSIBLE, by JOHN E. CALFEE (Revell. $1.00). Dr. Calfee is president of the Asheville (N. C.) Normal School. He has given us a group of his chapel talks to students. Each talk centers around a phrase like Doing the Impossible, Whipped by Fear, Selling—What?, etc. They are invigorating, practical, and suggestive.

MAKING A PERSONAL FAITH, by WILLIAM FRASER MCDOWELL (Abingdon Press. $1.00). To the students of his Alma Mater, Ohio Wesleyan University, these lectures were delivered by Bishop McDowell on the Merrick Foundation. His aim is not so much to save the faith of the fathers, as "to save the children of the fathers to a living faith of their own." His subjects are: The Spirit and Method of Faith, the Personal Basis of Faith, the Manner and Purpose of Faith, the Outcome and Product of Faith, and the Permanency and Continuity of Faith. It is a strong, bracing, spiritual tonic not only for the college students of today but for their elders. It helps men to get a grip on Jesus Christ.

THE WAY TO THE BEST, by MILES H. KRUMBINE (Doran. $1.50 net). This volume of sermons is written by a Lutheran pastor in Dayton, O. They are direct in method, modern in application, and winsome in their appeal.

Sermons and Addresses for Children

STORIES TWICE TOLD: SERMONS FOR CHILDREN, by J. P. STRUTHERS (Doran. $2.00). Every month for twenty-seven years Rev. J. P. Struthers wrote for children in his paper, *Morning Watch*. The present volume, published since his death, contains some of the most notable pieces. It contains over fifty sermons, sketches, and stories, widely varying in type but of uniformly high quality.

A BUNCH FOR THE BAIRNS, by DAVID WILSON (W. P. Blessing Co., Chicago. $1.25). Addresses originally given from pulpits in London and other parts of England. The texts are aptly chosen and used.

FROZEN BUTTERFLIES, by H. S. SEEKINGS (W. P. Blessing, Chicago. $1.25). Thirty-two talks with boys and girls by an English preacher who knows how to talk *with* boys and girls and not merely *at* them.

Light on Present Problems

THE WORLD AND ITS MEANING: AN INTRODUCTION TO PHILOSOPHY, by G. T. W. PATRICK (Houghton Mifflin. $3.50). The Professor of Philosophy in the University of Iowa, in the writing of this book, has rendered a fine service both to the student of philosophy, and to the general reader of average intelligence who would like to have some glimmering of the problems with which philosophers and scientists are grappling.

We doubt whether there is available anywhere a better general introduction fulfilling the purpose that Professor Patrick himself defines in the preface. Approaching his subject modestly, mindful of those who challenge all philosophy, Professor Patrick says:

But whether philosophy is progressive or not, there are today a lot of new and vital movements in it which thoughtful people are anxious to know about, and one purpose of this book is to study these movements. If, as Professor James said, Pragmatism is to be the philosophy of the future, it is well to know just what Pragmatism is. If there is still hope for an idealistic view of the world, we are keen to know how Idealism stands today in face of the revelations of science. If the new physics and the new theory of relativity have thrown any light on the nature of things, we long to know what this light is. If the Freudians and the Behaviorists have contributed to a better knowledge of the nature and destiny of the soul, we should like to know what their contributions are. If on the other hand there is nothing in prospect but a blank agnosticism, even this we do not care to accept without first subjecting it to reflective thought.

It is precisely these questions upon which this book sheds light. Its aim is not to set forth a system of philosophy, but to survey systems and conclusions. In doing this, however, Professor Patrick has not abrogated the rights of judgment and criticism. He has sought to be impartial, but not impersonal, and has not refrained from indicating his own views, and his general standpoint which he himself describes as "realistic and pluralistic, and I hope theistic; certainly idealistic, and quite unmistakably optimistic." Bishop McConnell has said regarding Professor Patrick's volume that "for sheer absorbing interest it far surpasses a detective story." We hope the day will come speedily when such books as this will be among the "best sellers."

SCIENTIFIC RESEARCH AND HUMAN WELFARE, by FRANKLIN H. HARRIS AND NEWBERN I. BUTT (Macmillan. $2.50). While science and scientists are under fire it is a good time to consider the positive contribution of science to human life and welfare. In this work by the President of Brigham Young University, in which the Research Assistant of the same University has collaborated, we have a useful survey of the field of scientific discovery and invention. An appendix giving the discoveries in chronological order, and an excellent index, make the volume valuable for reference, in addition to its major value as a well developed story of the way in which science has conquered disease, the problems of communication, transportation, and production, and the various problems incident to want and welfare.

GETTING A LAUGH, AND OTHER ESSAYS, by CHARLES HALL GRANDGENT (Harvard University Press. $2.00). This volume takes its title from the first essay, a racy and illustrative discussion of the things people laugh at. It well describes the volume as a whole for the professor has seen life with a humorous eye. It is a somewhat personal volume but trivial incidents and prejudices are dealt with in an entertaining way. One gets here and there the impression of the heaviness of the professor and scholar playing the rôle of the man-of-the-world, but the professor and scholar are sufficiently in evidence to make the volume solidly instructive as well as entertaining.

THE VOICE WITHIN. A Study of Conscience, by GEORGE DICKSON OWEN (Stratford Co. $1.00). What is conscience and what does it do? It is umpire and troubler and how much more? Is conscience always to be trusted? Is conscience the voice of God in the soul of men? How about the education of conscience? All these and many more questions about conscience are discussed fairly and thoughtfully.

Fiction

NINA, by SUSAN ERTZ (Appleton. $2.00). When an unknown author, as was Susan Ertz when her novel, *Madame Claire*, appeared, wins immediately such popularity, the publication of a second novel inevitably evokes the question: "Is it as good?" *Nina* is written with as much distinction and charm as was *Madame Claire*, but one questions whether, if it had appeared first, the theme chosen would have brought her such decided recognition. Nina was the niece of a wealthy widow, Mrs. Caldwell, and she was brought up together with Morton, a boy adopted by her aunt. Mrs. Caldwell loved the boy more and spoiled him. He grew up selfish and heedless of others. The marriage of Nina and Morton was a failure because of his character and the story deals with the love which Nina unfalteringly gave him despite neglect and unfaithfulness. Nina even obtained a divorce in the hope that she might be nearer to him than when he was bound to her. Her marriage to another was brought about by a young Frenchman, a particularly well drawn character in the story. He wishes to see her shielded by the love and care of a man worthy of her. Having accomplished this he doubts if he has done right. "Perhaps Nina's foolish love—that asked for no goods in exchange, was the greatest thing in the world." The fact that Nina's love has so much more the quality of sisterly affection than of ordinary passion seems somewhat to weaken the development of the theme.

THE RECKLESS LADY, by PHILIP GIBBS (Doran. $2.00).

PARADISE, by COSMO HAMILTON (Little, Brown. $2.00).

SOUNDINGS, by A. HAMILTON GIBBS (Little, Brown. $2.00).

These three books are by three talented brothers, who in their respective books have much in common. Having had exceptional opportunity for observation and knowledge of the war, of post-war conditions, and of the younger generation, each displays that talent to marked degree in their individual interpretations of their subject, their subject being the study of people and conditions since the war.

In *The Reckless Lady* Sir Philip Gibbs interprets the state of mind of the privileged classes in England who have lost, or feel they are losing, their privileges. A young English girl whose father belongs to the old order of aristocracy, but whose mother has been reckless, marries an American and each of these facts is the occasion for the author's critical observations. The latter part of the book dealing with the impressions and reactions of an English man and woman to America and Americans is very striking, and almost as if written to promote good feeling between the nations.

Paradise is frankly a good story. The hero, the Honorable Anthony, is a misfit before the war, but having found himself then he also finds opportunity for his adventurous spirit after the war in a quest of a fortune on an Island in the South Seas.

Soundings is the subtle study of the development of the personality of a very modern girl whose education by her artist father has freed her from the hampering training which the education of a girl usually means.

GOD'S STEPCHILDREN, by SARAH G. MILLIN (Boni & Liveright. $2.00). Rev. Andrew Flood, a weakling and an example of misguided missionary zeal, settled among the Hottentots. After the complete failure of his efforts to convert them to Christianity he conceived the idea that the only way to win their hearts was to wipe out the distinction between white and black, to become altogether assimilated with them by marrying a native woman. In a story that steadily gains in power the author traces the fortunes of the daughter, the grandson, the great-granddaughter, and the great-great-grandson. The story of the suffering and shame that follow under existing racial conditions is told with a stark directness that makes the book a serious contribution to the discussion of the subject of miscegenation. The last descendant of the missionary that is dealt with is educated at Oxford and marries an English girl but before their child is born he determines to leave his wife and says: "For my sin in begetting him, I am not to see my child. And, for the sorrow I share with them, I am to go among my brown people to help them." But while the story closes there the reader thinks of the unborn child and others concerned whose fortunes the author did not trace.

THE PASSIONATE QUEST, by E. PHILLIPS OPPENHEIM (Little, Brown. $2.00). Two young men and a girl brought up in a very narrow religious atmosphere leave their home and seek their fortunes and ideals in London. One man wants wealth and obtains it, the other literary success and obtains it, and the girl the beautiful things of life which she eventually obtains. The story is much more intricate and interesting than this optimistic development would suggest.

TONGUES OF FIRE, by ALGERNON BLACKWOOD (Dutton. $2.00). This is a collection of short stories in which Mr. Blackwood, who is well known for his extraordinary ability in writing of the occult and the mysterious, has again drawn his material from this field.

SNUFFS AND BUTTERS, by ELLEN N. LA MOTTE (Century. $1.75). A collection of nine stories which deal with those poignant happenings and misunderstandings which so often follow the contacts of the white man with the Oriental. Miss La Motte is gifted with keen insight and each tale is a fine example of her skill in dramatic presentation.

IN THE LAND OF YOUTH, by JAMES STEPHENS (Macmillan. $2.50). James Stephens was awarded the Taillteann gold medal for his novel, *Deirdre*. His new romance, *In the Land of Youth*, is the second volume in a cycle dealing with the Irish saga of Queen Maeve, of which *Deirdre* was the first. The myths and legends of Ireland could scarcely be more beautifully told.

Our Readers' Forum

From a Santa Barbara Reader

To the Editor of The Congregationalist:

I thought you might like to hear from the part of your great family in Santa Barbara.

The promise, "In the world ye shall have tribulation," has been fulfilled to us, but while we are sorrowful, we are still rejoicing. There were three churches standing very near together, ours between the other two, the Episcopal and the Unitarian. Ours is left, the others demolished. The fine large Presbyterian and the Methodist also are in ruins. Do you not think we may say without criticism, "We thank thee, O God, that we are not as other men"? We have only a small church membership here. Some of them have lost their homes but not many are injured. Our pastor, Rev. Paul Davies, is among us cheering by his very presence.

Our Intermediate Endeavorers attended the State Convention week before last. In the procession they carried a banner on which was inscribed, "Pep, yes! Santa Barabara Co. raised 90 per cent. of all the mustard in the world." That spirit prevails among the people yet. Our churches, hotels, banks, stores, school buildings, homes—many of them are wrecked, but no one is whining. I have not heard of *any one* who thinks of leaving on account of the earthquake. Where *would* we go to be safe? Not to Montana or Wyoming, not to Boston if we wanted to dance, not to Illinois or Kansas, or any other place where cyclones may come at any time. Life and property are just as safe here as anywhere. It is 100 years and more since our fine mission was wrecked. This second catastrophe will in time be repaired. We are only safe "under the shadow of His wing," and there we may be always and anywhere.

We are so thankful it was not when school was in session or later in the day when people would have been in stores and offices and on the street. And then though we have had neither gas nor lights, it has been bright moonlight and we have had water.

It *has* been very trying on the nerves of people who are ill, or not strong. This is the eleventh day since the earthquake and we have had shocks every day—two since I have been writing; but since we have learned that they do not forebode another disaster, only the settling of the earth, we do not run out-of-doors every time one comes.

I doubt if I ever entirely recover from the shock, as I am almost 85 and was just recovering from a serious illness, but hope to be at least stronger. *The Congregationalist*, like some of our other blessings, still comes, and I enjoy it.

Santa Barbara, Cal. HANNAH F. TURNER.
July 8, 1925.

Michigan Layman Nominated

To the Editor of The Congregationalist:

If the nominations for the moderatorship of the National Council are not closed, may I suggest a Michigan layman for the position who has for many years been an honored Massachusetts layman as well. I refer to Pres. Kenyon L. Butterfield of the Michigan Agricultural College, who is this week assembling the rural pastors of the state at Lansing for a two weeks' conference on the practical problems of the rural pastor. President Butterfield and his staff are making it easy and profitable for these hard-working, meagerly paid men and their wives to come together on the beautiful campus of Michigan's second greatest institution of learning. President Butterfield has for years been and is a member now of the National Council, and has done notable work on its Social Service Commission, with special reference to the opportunities and duties of the rural church, to which class the larger number of our Congregational churches belong. If this is the year for a Western layman, President Butterfield fits into the picture as no other man mentioned can. Of Congregational heritage and training, progressive without fanaticism, and familiar with all the problems of administration, this real leader of men, if elected, will be the first man called to that office from the great State of Michigan, which now contains the fifth city of the nation, and is the fifth state Congregationally measured.

Cleveland, O. DAN F. BRADLEY.

When we can do nothing else for those around us we can at least keep from showing them a gloomy countenance. There are faces that throw a shadow wherever they appear, and spread discouragement without speaking a word.—*Young Churchman.*

WITH THE CHILDREN

The First Baby of the White House

By Frances Margaret Fox

The first baby that ever lived in the White House was little Susanna Adams. Her grandfather, John Adams, was then second President of the United States; his beautiful wife was Susanna's grandmother. She was an orphan, was this little Susanna, who went to live in the White House when she was three years old. Her father was Charles, one of the three dearly beloved sons of John Adams. He was the small boy his mother once described in a letter, as "a sweet little fellow." When he died, the grandfather and grandmother adopted his wee daughter, who cheered their sad hearts with her merry, laughing ways and made their home happier in the President's huge "Palace."

Susanna never forgot something that happened while she lived in the White House. She was about four years old and was still wearing little black dresses because her father died, when Uncle Thomas sent her a doll's tea-set. Susanna's dearest friend was a little girl named Ann Black. Ann came to the White House straightway to play tea-party with the new dishes.

Here, though, is the story exactly as Susanna's granddaughter told it, and as Mrs. Upton gives it to us: "They had real hot water in the tea-pot and real sugar in the sugar-bowl and cream in the cream-jug, and cake in the plates. All went smoothly until my grandmother went out of the room for a few minutes. When she returned, Ann's envy had overcome her friendship, and though she had fled, the china remained—in little bits on the floor. She had smashed it all.

"As toys were more rare and consequently more valuable than now, this incident produced a coolness between the friends which lasted until some one gave Ann an extremely pretty but small wax doll and she invited my grandmother to spend the afternooon with her. My grandmother went, carrying her own doll, and the two little girls played most happily together; while Ann with proud superiority displayed the advantages of her doll, which was wax and could open and shut its eyes. But in one unlucky moment she turned her back, and like a flash the wax head was in my grandmother's mouth and two rows of vindictive little teeth closed through the neck. With a triumphant 'There!' my grandmother put the several parts into Ann's hand and walked out of the house; she always ended the story with, 'And I never was sorry that I bit that doll's head off.'"

And to think that this little four-year-old was an Adams! Even so, as an Adams always told the truth, we are obliged to believe the story.

Usually little Susanna was a sunny-tempered, good, and happy little child; she behaved so well her grandfather was proud of her; naturally he loved her dearly.

When her baby days at the White House were over, little Susanna went to Quincy with Mr. and Mrs. John Adams to live in their old home. In later years, two more Presidents welcomed this same little Susanna to the White House as their guest. One was James Monroe and the other was John Quincy Adams.

On the farm at Quincy, little Susanna lived the days of her joyful childhood. Mrs. John Adams was certainly a delightful grandmother. She kept a bag of ginger-cakes near the top of the cellar steps, which hung so low the children could help themselves.

One reason why John Adams especially approved of the little Susanna was because she was a worker. He didn't like lazy children. In those long-ago days before typewriters were invented, all legal papers had to be copied by hand. Now by dint of continual practice, Susanna, while she was still only a little girl, was a good penman. It was so easy to read her writing that she begged her grandfather to allow her to help him with his copying; so one time when he had much work to do as Commissioner for the American Government because we were having trouble with Holland about fisheries, little Susanna copied thirty foolscap pages for her grandfather. He was so pleased that he ordered a gift made on purpose for her.

It was a gold ring set with twelve big pearls in a circle surrounding a lock of his hair and a lock of her grandmother's hair. When John Adams presented the ring to little Susanna, he said, "This is a reward for your industry." No wonder she treasured the gift all her life and that her daughter and her granddaughter, in their turn, considered the beautiful ring a priceless possession.

In time, Susanna was married at the old home in Quincy and later, in the year 1818, went to live in Washington. As long, though, as Mr. and Mrs. John Adams lived, Susanna and her little daughter Susan often went home to visit.

At the White House, where she had lived as a baby, Susanna was a welcome guest. James Monroe was United States President then and Susanna and his daughter, Miss Maria Monroe, became great friends. Susanna's uncle, John Quincy Adams, was President Monroe's Secretary of State. When Uncle John Quincy became President, the White House doors were again opened wide to admit the lovely Susanna, who, although she was twice married and lived to be ninety years old, will always be remembered as the first White House baby.

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The Three Kites

By Charlotte E. Wilder

In the night, while every one in the Bump family was sleeping, the wind began to blow. Mrs. Bump woke and said to herself: "Good. Tomorrow the wash will dry quickly." Mr. Bump thought: "Oh, dear, the dust will blow in my eyes when I drive the car."

But Bobby turned over in bed and nudged Billy. "Did you get the kites out yesterday, Bill?" he whispered. "Just listen to that wind!"

Billy opened his eyes and shut them again quickly. "Yes, I did," he grunted. "Can't you let a fellow sleep?"

Betty didn't hear any of the noise, but she was the first one the next morning to take her kite out of the closet. It was a red, diamond-shaped one with a yellow tail. Right after breakfast, the three of them ran outdoors, past the garden and the plot where Daisy, the goat, was browsing, to the slope behind the barn. And soon the kites were sailing high up in a row, like pennants of green and blue and red.

"I wonder what would happen if one go loose?" said Billy, letting his string out.

"I guess it would go up and up until it go caught on a star," said Betty.

Billy began to laugh. "What a silly idea," he said, and let out some more string. He was not looking at it, but suddenly he felt the end slip through his fingers. He jumped to catch it, but it was already high in the air and the kite was pulling it farther away every moment.

"Oh, dear!" he exclaimed. "I forgot to tie the end to this piece of wood inside."

"Maybe it will come down soon," said Bobby, holding his very tight. But the lost kite was sailing very fast in the high wind and though the children raced after it, they had to stop when they came to a fence and a new-plowed field.

"I'm going back in the yard where the wind isn't so strong," said Bobby. "You can sail mine some of the time." They had hardly been there a minute before the wind dropped suddenly. The kites began to circle and swoop.

"Run, Betty," called Bobby, "or your kite will get caught on the barn!" Betty picked up her heels and ran, but as Bobby started to follow, his kite made a big dip and the string caught on the weather-cock. There it hung, flapping, and though Bobby pulled as hard as he dared, he could not get it loose.

"Let's climb up in the hayloft inside," said Billy, "and try to pull the string from that little window." They all thought that was a good idea, so Betty dropped her kite on the grass and went into the barn with the boys. They tried their best to reach the string, but it was out of reach, so they climbed sadly down again. And then, just as Betty reached the door of the barn, she stopped with a cry. There, on the grass, was Daisy, the goat, eating up the only kite that was left. She was tearing at the red paper with her teeth, and crunching the pieces of wood as though they were delicious little bones.

"Oh, you naughty little thing!" said Betty, beginning to cry. Daisy looked at her in a very surprised way, because she was the pet of the family and was usually allowed to do anything she pleased.

Mr. Bump must have heard the noise, for he came around the corner of the barn, calling, "What's the matter?"

They told him the whole story and he listened, turning over the remains of Betty's kite in his hand. Then he said: "Now just wait a minute. We can fix this one all right, and why don't you boys make some new ones?"

"Can we really?" They had never thought of that, because their other ones had been bought at the store.

"Why, of course," their father answered. "We always made our own when I was a boy. Come along."

They went with him, all talking at once and laughing. Soon they were cutting up paper and tacking long, thin sticks together.

"I think it's just as much fun to make kites as to sail them," said Betty.

Billy stopped hammering, and looked up. "Just the same," he said, "next time I'm going to hold on to mine, and stay away from the barn and—one more thing—lock up that Mrs. Daisy!"

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NEWS OF THE CHURCHES

In the American Tropics

The Rapidly Growing Church at Coral Gables

By E. L. Hay

Down where the American tropics begin—
Miami, on the lower East Coast of Florida
-where the southbound visitor first sees the
coanut palm, the Caribbean pine, and the
yal palm in their native splendor, there has

Recently Erected Church Home at Coral Gables

ecently been dedicated the new house of wor-
ip of First Church of Christ, Congregational,
Coral Gables.

Here on the mainland of the United States
as been built a community that is totally dif-
rent from the other cities of the country.
ith its happy blue skies, brilliant golden sun-
ght, and vivid colorings of tropic verdure,
iami—the American tropics—has called for
chitecture that reflects the charm of the
ackground. One of the most graceful achieve-
ents in this Old-World architecture is the new
ilding of the Coral Gables Church, designed
y Richard Kiehnel, of the firm of Kiehnel and
lliott.

In its lines, coloring, and massed effects this
lifice is reminiscent of the missions built cen-
ries ago in the New World by the pioneer
panish monks. There is a warm beauty ex-
ressed throughout the building that is at once
iendly and persuasive. There is grandeur in
ie ornate belfry tower, with its tall columns
nd arches and small grille balconies.

Below the belfry tower colorful roofs of
panish tile slope leisurely to quaint over-
anging eaves. The main portal of the
hurch is graced by massive stone ornamenta-
ion, surmounted by a small arch and flanked
y two wrought-iron Spanish lamps, whose
elicate traceries of metal resemble the black
ace of mantillas.

The Beautiful Interior

Once within the portal of this church, the
isitor is immediately led further by the re-
oseful beauty of the interior. Here, one feels, is a place of serene happiness and spiritual satisfaction. Its harmony and beauty lead the mind from the hurly-burly confusion of this speeded-up civilization to the superior, balanced peace that comes from the contemplation of beauty.

Through the decorative wooden grille, immediately inside the entrance, the eye views an ample auditorium with a series of Roman arches extending leisurely towards the pulpit, which is set beneath a vaulted dome. These graceful arches and columns separate the two side ambulatories from the main body of the auditorium.

Large Cuban tiles, set in black and white mosaic design, compose the floor of the church. The pews are quaintly fashioned in cypress and have a most venerable appearance, achieved by a special treatment of the wood's surface.

Dominating the whole auditorium is the heavy-timbered ceiling of "pecky" cypress, with large cross-beam structure, fastened at the junction angles of the beams by massive decorative steel plates. A characteristic Spanish detail of the interior is the polychrome designs, in vivid colorings, painted on the cross-timbers of the ceiling and on the spindles of the wooden grilles.

Throughout the interior an interesting Christian symbolism is expressed in many details of decoration, from the trinity groupings of floor tiles and windows to the antique Spanish light fixtures. Large chandeliers of wrought-iron, fashioned in the circular, ornate design of a crown, have been suspended from the huge timbers overhead—ever present suggestions of the spiritual crown of light. The wall brackets are Spanish lanterns, wrought in iron, of antique design, each with a small cross surmounting the entire lovely pattern.

Sloping rafters and beams form the ceilings of the wide ambulatories, which serve as side aisles for the main body of the auditorium.

Three-paneled, arched windows, in groups of three, occupy the most of the space of the side walls. The panes of the windows are of a mellow golden tint.

Probably the most unusual feature of this new structure is the provision for an outdoor auditorium. At the rear of the church is a quaint monastic cloister whose arches look outward upon an ample Spanish patio and garden, capable of accommodating a couple of thousand people. Facing this patio are a raised pulpit, an organ console, and a choir loft of ornamental stone. By this strategic arrangement the church organ can be used for both outdoor and indoor services.

Landscaping of this patio and garden is now being accomplished by the artists who have supervised the entire artistic growth of Coral Gables. Within a few brief months, it is expected, this garden and the grounds surrounding the house of worship will be an enchanting place of rich tropic foliage and floral color.

Shrubs, trees, ferns, and flowers attain maturity in this sun-drenched climate and prodigal soil with amazing rapidity.

Church Less Than Two Years Old

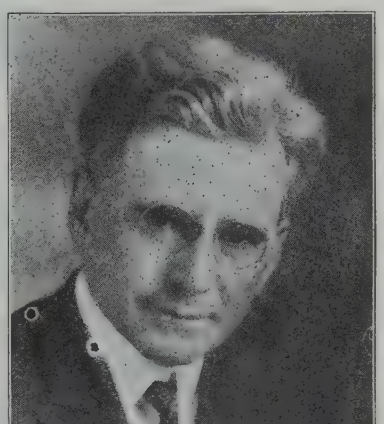
Less than two years old, the Coral Gables Congregational Church has had a most interesting history and surprising achievements. Since its organization on Dec. 19, 1923, the church has secured its permanent pastor, Rev. Thomas B. Powell, and has acquired its handsome new home and a cosy parsonage, located a block away from the church.

Dr. Luman H. Royce, Director of City Work of the Congregational Extension Boards, effected the organization of the Coral Gables body in December, 1923, and served temporarily as pastor. December 30, 1923, was the date of the first service and on the 17th of the following February the first Communion was administered. At this time the services and church meetings were held in the living room of the temporary parsonage which had been loaned the church by George E. Merrick, owner and developer of the suburb.

On Oct. 3, 1924, Mr. Merrick deeded to the church the site where the present beautiful house of worship stands. From April, 1924, until December, Rev. Orvis T. Anderson, pastor-at-large for the Congregational fellowship in Florida, served as stated supply. On March 11, 1924, an ecclesiastical council of the Congregational Churches recognized the young church and admitted it officially into the fellowship. The church was incorporated Aug. 27, 1924, as Coral Gables Congregational Church.

A Small but Progressive Group

Though small in numbers the membership of the young church was particularly active. There were many details of organization to be



Rev. Thomas B. Powell

carried out, in addition to the establishing of the regular routine of church work. Within a brief time after the securing of the church property, the trustees were authorized to break ground and on Nov. 2, 1924, the special ceremonies for the laying of the corner stone were observed.

In January of this year the church invited Rev. Thomas B. Powell to visit Coral Gables

(*Continued on page* 154)

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(*Continued from page* 151)

in connection with a visit to Florida under the auspices of the Church Extension Boards. Mr. Powell was at that time pastor of the First Congregational Church of East Orange, N. J. While here he accepted the invitation to become the permanent pastor, and the following month moved his family and household goods from New Jersey to the American tropics.

He began his Florida pastorate on March 1 of this year. Two weeks later, on Sunday, the 15th, the first public worship was held in the new house of worship, and on April 5, Palm Sunday, special dedicatory exercises were observed, in which eminent pastors of the Congregational fellowship participated, including Dr. L. H. Royce, organizer of the church, and Dr. J. R. Smith of New York, Secretary of the Congregational Church Building Society. The dedicatory address was delivered by Dr. Smith; the act of dedication was conducted by Mr. Powell.

One interesting detail of the dedication ceremonies was the baptism of an infant son of Mr. and Mrs. Hilliard Webb Edwards, who were the first couple married in the Coral Gables Church in December, 1923. During his incumbency as organizer and temporary pastor, Dr. Royce had performed the wedding ceremony, and Mr. Powell thought it quite fitting that he should also perform the first baptism of the church for this first-born of that alliance.

The Minister of Coral Gables

A brief mention might here be made of the man who is now guiding the Coral Gables Church toward its ultimate destiny. During his pastorate in New Jersey, Mr. Powell made many friends and attained eminence in ecclesiastical circles, notably as President of the Congregational Ministerial Association of the Metropolitan area, and as a member of the Executive Committee of the Congregational Extension Societies.

He is a graduate of Bucknell, '06, following which he matriculated in Yale University and received his Bachelor of Divinity degree in 1909. While a student at Yale, Mr. Powell distinguished himself by winning the much-desired Mersick prize for oratory. His first pastorate was Center Church, Meriden, Ct., where he served for seven years. He was called to East Orange and there, too, served for seven years. Accompanying him to his new pastorate are Mrs. Powell and their three children, Dorothea Saunders, Priscilla, and Thomas B., Jr.

Mr. Powell is keenly interested in his new service and in the unusual possibilities for developing and expanding the influence of the young church. Equally pleased are the congregation in securing his services, for he is eminently qualified, by reason of his experience, youth, and proven ability, to foster the church through its most promising and happy future.

It is of happy significance that the Community Church of Coral Gables has started so auspiciously to make history and to become immediately such an amiable and loving force in the life of man here.

Of profounder significance is the fact that this huge, lovely suburb of Coral Gables, sometimes called Miami Riviera, is the outgrowth of land purchased thirty years ago by a pioneer Congregational minister, Rev. Solomon G. Merrick, father of George E. Merrick, the man who has carried forward magnificently his father's dreams of establishing here a community of beauty, culture, and genuine neighborly happiness. The original Merrick farm was a tract of 160 acres. Within the last four years this has been expanded to 10,000 acres, embracing some of the most handsome homes and estates in the entire Miami district. Rev. Solomon G. Merrick was the first pastor of the Congregational Church of Coconut Grove, a township near Coral Gables, which church might be considered the spiritual forbear of this young church.

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From West to East

WASHINGTON

Triangular Exchange in Seattle

By way of commemorating the successful outcome of 20 years of effort to unite the Presbyterian, Methodist, and Congregational Churches of Canada, three Seattle ministers, one from each of the three denominations involved, exchanged pulpits, Sunday, June 28. Dr. Arch Tremayne, of Pilgrim Congregational, preached a commemorative sermon in the Woodland Park Presbyterian Church; Rev. W. W. MacHenry, pastor of this Presbyterian Church, preached at the Woodland Park Methodist Church, while the pastor of this Methodist Church, Rev. F. L. Pederson, preached at Pilgrim Congregational. On this same Sunday, in this same city, on the eve of the Northern Baptist Convention here, one faction of this great Christian body, known as "extreme Fundamentalists," were firmly entrenched in the First Presbyterian Church, occupying the pulpit morning, afternoon, and evening, vehemently propounding their interpretations of the Scriptures, and severely criticizing all who differ from their viewpoint, and this while their brethren were holding a preliminary meeting to the Convention in the First Baptist Church. Which of these, think you, the three pastors who presented the triangular exchange, or the militant "Fundamentalists," best interpreted to the world the teachings and spirit of Him who taught his disciples to pray, "Thy Kingdom Come," and who Himself was heard to pray "that they all may be one"? C. R. G.

CALIFORNIA

Big Creek Community Church

On the last Sunday in May, Supt. W. J. Minchin visited Big Creek, addressing a largely attended service in the Moose Hall, where Dr. L. A. Stark installed and commissioned the officials of a new organization known as the Big Creek Community Church. The charter list of the new church was composed of 77

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Wanted, Sept. 1, young man assistant for social and religious work with boys and young men. Address C. F. Hersey, New Bedford, Mass.

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Progressive pastor wishes to communicate with a church seeking spiritual leadership. Address "Y. Z.," *Congregationalist.*

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Congregational minister spending vacation in Boston would supply few Sundays in August. "B. L. H.," *Congregationalist.*

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names. This remarkable piece of work has been done in three months' time in a community that has been in existence for a decade or more without a church or leadership. The California Home Missionary Society accepted the challenge of work in a camp that has no permanent prospects but has a population of 1,000 or 1,200 people who need ministry. It has meant a heavy initial expenditure but has already proven to be a rewarding venture.

Association Helps Celebrate Antioch Anniversary

Combining the 60th anniversary of ANTIOCH with the spring meeting of the Upper Bay Association, an unusually fine celebration was held the latter part of May. Organized just following the Civil War the Antioch Church has faced the joys and sorrows of changing population and industry, yet comes to its 60th anniversary with its physical equipment so restored that it had the appearance of a new house of worship. The program of the Upper Bay Association was regarded as one of the best held in that association and the evening program was in recognition of the anniversary and in appreciation of the improvements. Prof. F. W. Hodgdon of the Pacific School of Religion and Rev. H. V. White of Stockton, together with the conference superintendent, were the visiting speakers. At noon the delegates and friends were all entertained at the home of Mrs. Beede and the evening dinner was served in the dining room of the church.

The pastor, Rev. G. S. Brett, has been with the church three and one-half years, and during that time has helped straighten out a bad legal tangle that has impaired the title for years. Following that he led the church in its work of restoration and refurnishing until both church and parsonage are spick and span in appearance and fitted for the great task of ministering to the community.

NEBRASKA

Congregational Rally at Sutton

The second annual Rally of the Congregational Churches of Central Nebraska was held at Sutton, Sunday, June 21. There were fully 1,000 present representing 15 churches. The morning worship consisted of two simultaneous services, one for young people and adults addressed by Rev. Harold Cooper, pastor of the Crete Church, and the other was a junior church, conducted by Rev. O. M. Adams, Director of Religious Education of First Plymouth, Lincoln.

In the afternoon, for the first hour and a half, the people met in three sections. The men met in the Park Pavilion under the leadership of Supt. W. A. Tyler; the women in the Methodist Church under the leadership of Rev. Ada S. Anderson, State President of the W. C. M. I., and the young people in the Congregational Church under the leadership of Dr. F. G. Murphy and Howard Anderson. Each group discussed the work of the church from its vantage point. Following the sectional meetings, they all assembled in the pavilion for the vesper service which was addressed by Rev. A. G. Heyhoe of Doane College, Moderator of the Nebraska State Conference.

Rev. N. J. Breed of Hastings, who is father of the rally idea, was in general charge. The following officers were chosen for the next rally: President, Rev. Harold Cooper, Crete; Vice-President, Rev. A. E. Bashford, Exeter; Secretary and Treasurer, Mrs. A. W. Clark, Sutton; and in addition a committee of pastors and laymen were chosen to co-operate with them.

The gathering is valuable mainly for its added fellowship and greater inspiration.

C. G. M.

IOWA

Semi-Centennial at Hartwick

The last Sunday in May witnessed an occasion of unusual interest in the fine rural community of Hartwick. The church reached the half century milestone and that event was of sufficient importance to assemble a great multitude of people who filled the church building in three separate services—morning, afternoon, and evening.

The church was founded by men who had the sacrificial spirit. From the beginning the community has sustained it with genuine devotion to religion. During these 50 years it has been served by 25 different pastors, many of whom were furnished by Grinnell College during their student days, and now occupy prominent positions. In spite of these biennial changes in leadership the church has prospered, and is today a vigorous community organization with a great host of young people and an expansive parish of wide outreach. An interesting feature of the celebration was the presence of six charter members and an equal number of former pastors. Of the latter were Robert Lavender and W. E. Sauerman who served the church in pioneer days. Leaders of a later day who shared in this anniversary were Rev. J. E. Nyhan of Moline, Ill.; Rev. N. W. Wehrhan of Grinnell, Ia., and Rev. H. H. Pittman of Springfield, Ill. These visiting clergymen all brought their splendid messages which were a challenge to the church to enter into a great future out of a great past. The present pastor, Rev. A. T. Eldridge, is rendering most acceptable service. P. A. J.

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Grinnell College, Grinnell, Iowa, (Dept. C.)

ILLINOIS

Rededication Service at Pacific, Chicago

PACIFIC, CHICAGO, held a rededication service on Sunday, May 17, to inaugurate, by the complete rehabilitation of the church building, the new era which has been ushered in. Dr. J. A. Jenkins of Union Theological College preached at the morning service and Dr. John R. Nichols of the City Missionary Society was at the evening service, which was a union of the Warren Avenue Church and the Pacific congregations. Warren Avenue Church has gone into advisory relationship with Pacific, nominating two members of the church to be members of the Board of Directors of the latter. The church building has been recently decorated throughout and is taking on new life. Rev. J. M. Stevens of Peoria, who was pastor of the church from 1900 to 1907, was present at the homecoming on Tuesday night, May 19, to which all former members of the church were invited. Rev. W. A. Briggs is pastor of Pacific Church.

Gift to Pastor of Rogers Park, Chicago

A few weeks ago the people of ROGERS PARK, CHICAGO, presented their minister, Rev. W. W. Patton, with a new Nash Sedan automobile for his professional work and his family's personal pleasure. A group of the young married people in the church proposed the gift, and immediately received the hearty endorsement of the trustees and the generous support of the parish for the project. With the gift goes insurance for one year.

The church this summer is also remodeling two rooms in its parish house into fine, attractive studies for Mr. Patton and the assistant minister, Rev. J. D. Hoy. Their studies adjoin each other, and will be connected by telephone on a switch board in the present church office with the office itself and with the outside world. These improvements will give one more bedroom in the parsonage, where Mr. Patton's present study is located.

When Sunday Comes

By John Andrew Holmes

The acid test of public interest in radio religious services will come with the invention of a receiving set that will receive the offering.

MICHIGAN

Notes of Progress at Port Huron

PORT HURON, Rev. Jonathan Turner, pastor, had six accessions at the last Communion, four men and two women, making 58 since the first of the year.

A series of morning sermons (preparatory) was presented on the general theme, "Selling the Bigger Idea of the Church": (1) "Its Inner Beauty and Meaning," (2) "Its Work of Broadcasting," (3) "Its Main Message, Man is More than a Machine Merely."

A weekly luncheon down town of the Men's Club has been an interesting and profitable experiment here.

A new church history and manual with roster of membership is being printed.

The Church School has just had its summer Christmas Tree, and sent their boxes to China.

Boulevard, Detroit, to Build

BOULEVARD, DETROIT, has broken ground for a new building, to cost around $100,000. Last year 107 new members were received, making a total membership of 550. About 650 are now enrolled in the Church School. Rev. F. C. Ellis is pastor.

OHIO

Tallmadge's Anniversary

FIRST, TALLMADGE, is preparing to celebrate the centennial anniversary of the opening of this historic church. It was on Sept. 8, 1825, that this church edifice was dedicated: and it is now one of the oldest, if not the oldest, building now in use for religious purposes in the state. Arrangements are in hand for an extensive celebration of this interesting event, consisting of special sermons on Sept. 6; historic addresses, community dinners, and a pageant on Sept. 7 and 8.

In preparation for the centenary the church is redecorating the building, inside and out, at a cost of about $1,500. Rev. W. H. Morton is minister of First Church.

PENNSYLVANIA

Randolph Centenary

RANDOLPH, GUYS MILLS, will hold its centenary and homecoming, Aug. 9-12. This church was founded by the early settlers, many of them the best pioneer stock of Western Pennsylvania, and has had an unbroken history ever since. At one time Randolph was one of the strongest churches in the county and enrolled many well-known families. John Brown of Harper's Ferry tradition once attended that church and the ruins of his old tannery still remain a few miles away.

The program will be a four-day treat, avoiding everything cut-and-dried and leaving the way open to use any of the old pastors or numerous visitors who are present. The centennial is the consummation of a four years' pastorate under Rev. W. S. Percy, during which the church and Sunday School have prospered and feel a corresponding inspiration to make this event a noteworthy success. It is hoped that ex-pastors and friends will attend the celebration.

Slovanic Choir Wins Approval

The choir of SLOVANIC, PITTSBURGH, is rendering splendid service. Not only was their singing at the State Conference much appreciated, but at the Christian Endeavor Spring Rally they received second prize.

NEW JERSEY

Building Improvements at Jersey City

Since the coming of Rev. R. H. Davidson to WAVERLY HEIGHTS, JERSEY CITY, last December, extensive improvements have been made on both the interior and exterior of the church building.

Rutherford's Annual Meeting

The first annual meeting of RUTHERFORD since the coming of Rev. N. W. Pendleton was held in June. Some of the outstanding features of the year were: 101 new members received into the church; the completion of the new church and community center; the local budget well taken care of; installation of bowling alleys, pool tables, etc., by the Men's Club; over 100 per cent. increase in attendance at the Sunday morning service.

CONNECTICUT

Ordination of Paul A. Cullens

Early in June, a council of the Naugatuck Valley Association of Ministers was called by FIRST, WATERBURY, to ordain Paul A. Cullens, recently graduated from the Harvard Theological School.

Mr. Cullens' father, a graduate of Bangor in 1898, was a Congregational minister serving for the most part rural churches, so the candidate spent his early days in the country parsonage. His schooling was of necessity varied. He attended Pittsfield and Groveland High Schools and then Mt. Hermon, all situated in Massachusetts. He took his undergraduate and graduate work in Harvard University. It was not till his senior year in college that he decided to become a minister, and graduated this year as a member of the first class since

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e amalgamation of Harvard Divinity School
d Andover Theological Seminary.
The ordination service was most impressive,
pecially since a minister of 87 years, Rev.
L. R. Wyckoff of Woodbury, Ct., gave the
ht hand of fellowship, and Rev. Archibald
llens, the young man's father, gave the or-
ining prayer.
Rev. H. D. Gallaudet of First, Waterbury,
ve the charge to the candidate, Dr. C. A.
nsmore of Yale the charge to the people,
d Dr. S. K. Tompkins of Boston, with whom
e candidate has been doing student work dur-
g the last two years, preached the sermon.

RHODE ISLAND

ntral Falls Young Women Go to China

CENTRAL FALLS, Rev. J. D. Dingwell, pas-
, is located in a district into which people
various nationalities have come. The church
s shown a spirit of helpfulness by keeping
en door and by maintaining a civic forum.
e pastor has written and staged community
geants. For two years the church has met
full its apportionment for benevolences.
Last month it sent from the wonderful Chris-
n home of Robert Cushman (of *Mayflower*
scent) two fine daughters, Misses Elizabeth
ster and Mary Bradford Cushman, as mis-
naries to China under the American Board.
large audience on Sunday, June 21, with all
e Pawtucket pastors present gave an enthusi-
tic farewell.
Dr. D. Brewer Eddy, associate secretary of
e American Board, gave a stirring charge to
ese young women whose enthusiasm for their
w work was an inspiration to the large
thering who witnessed the service of recogni-
n. One hundred and fifty young women gave
Pledge of Devotion, expressing to these young
lleagues their allegiance through "thought,"
rayers," and "love," as well as through
ancial backing.

v. A. W. Bailey Leaves Pawtucket

The educational pastor of FIRST, PAW-
CKET, Rev. Arthur W. Bailey, has closed a
o years' service with that church. The reso-
ions adopted by the church appreciate his
al, earnest ministry in advancing the edu-
tional life of the church and school and his
luable contribution to the young people. The
miration and appreciation of his faithful
fe for her tireless service and hospitality are
pecially stressed. Mr. Bailey is now resid-
g at East Dennis, Mass., where he plans to
end a year in study.

re Damage at River Point

The church house of RIVER POINT, Rev. W.
Leonard, pastor, on Sunday afternoon, June
, was visited by one of those strange, myste-
ous fires beginning in the loft of its vestry.
hrough water, smoke, and blaze the vestry
as a bad loss and the auditorium was dam-
ed. The loss was partly covered by insurance.

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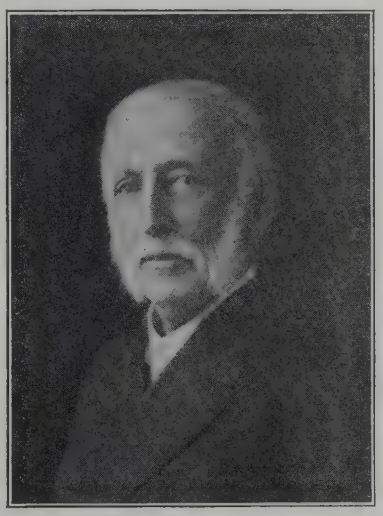
MASSACHUSETTS

Splendid Service as a Union Church

Congregationalism united with the union idea when 34 years ago Rev. W. J. Batt, for many years chaplain of the Massachusetts Reformatory, inspired the formation of the West Concord Union Church, one of the earliest community churches in the state. On July 2 Mr. Batt, assisted by the present pastor, Rev. A. W. Stone, and a former pastor, Rev. S. N. Adams, of Chester, N. H., burned the mortgage on the second church edifice which was built to accommodate the growing church 15 years ago.

The church has now 355 members, 279 having been added during the present pastorate. The financial growth has also been marked, the annual receipts having increased 100 per cent. during the past nine years.

The church property, including the recently purchased adjacent parsonage, is now valued at $60,000. In addition to the carefully graded



REV. WILLIAM J. BATT
Pastor Emeritus

Church School of 250 members, some 12 organizations are affiliated with the church, several of community scope.

Congregational in its origin and ministry, the church frankly accepts the more inclusive union idea. In these days when the merging of denominationalism into a common sense of oneness in Christianity in Canadian church

REV. ALFRED WHEELER STONE
Present Pastor

unity is causing wonder and rejoicing, may we not give recognition to a body which achieved this end over a quarter of a century ago? Liberal and Fundamentalist unite in common wor-

WEST CONCORD UNION CHURCH, CONCORD

ship. The increasing benevolences are given largely to non- and interdenominational projects. With forgetfulness of denomination and remembrance of the common bonds of spiritual unity in Christ, may it not be that the spirit of this Union Church indicates the key to the answer to the prayer of our Lord, "that they all may be one," among and within denominations and among all the peoples of the earth.

Going to Portland, Oregon

Rev. John Vaananen has resigned from MAYNARD, where he has faithfully ministered to his people for more than 15 years. Finnish, Portland, Ore., has called him to become their minister, and Mr. Vaananen is going to be in his new pastorate by Oct. 1.

West Gloucester Christenings

Rev. C. G. Fogg, pastor of WEST GLOUCESTER, on June 21 baptized 14 children at the parsonage, later baptizing three children at

(*Continued on page* 159)

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(*Continued from page* 157)

ıome, and on June 28 one child at the church. West Gloucester received one member on con-fession on July 5.

The Pastor Says: The man who runs a pop-corn stand nowadays boasts that he is a man of affairs, as contrasted with the theorist and visionary who manages merely a church or a college.

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Church and Ministerial Record

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DRAKE, G. B., student pastor, Ames, Ia., to Springfield, Mo. Accepts.

HAMMOND, J. A., Closter, N. J., to Westbrook, Me. Accepts to begin Sept. 15.

LOCKETT, J. J., recently of Southboro, Mass., to North Attleboro. Accepts.

Resignations

LOCKWOOD, D. C., Park, Berkeley, Cal.

Accessions

	Conf.	*Total*
CALIFORNIA		
Claremont		13
Los Angeles, Masis	12	63
Pasadena, First		10
FLORIDA		
Miami Beach, July 12		21
MASSACHUSETTS		
Rutland, June 24	16	20

Events to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

ISLES OF SHOALS CONGREGATIONAL SUMMER CONFERENCE, Star Island, off Portsmouth, N. H., Aug. 10-24.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., Aug. 10-17.

Northfield Summer Conferences

GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 1-17.

MASSACHUSETTS CHRISTIAN ENDEAVOR INSTITUTE, Aug. 17-24.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

MRS. THOMAS H. HARPER

Mrs. Thomas H. Harper, wife of Dr. Thomas H. Harper, pastor of the Central Congregational Church of Dallas, Tex., passed away June 24, after a most active life in the churches to which she and her husband ministered. She was one of the most lovable of women, a real leader amongst all, having unusual ability and talent. Her singing of gospel songs over the radio gave her a multitude of friends whom she had never seen. Services were held in the Central Church and Dr. A. E. Ricker made the address. The body was taken to Oklahoma City for interment and a service was held in the old Pilgrim Church, where Dr. and Mrs. Harper ministered for fourteen years, Drs. Urch and Sheldon having charge of the service there. The churches were crowded with mourners and the flowers which expressed their love were of the choicest. A memorial service was held in the Westminster Church at Spokane where Dr. and Mrs. Harper ministered for seven years. She leaves her husband, a daughter, Mrs. Helen Carpenter of Los Angeles, and a son, Harold, who are grief-stricken over her departure.

"She being dead, yet speaketh."

MRS. ELIZABETH A. NORTHROP

Mrs. Elizabeth A. Northrop died at her home in Ivoryton, Ct., on May 26, 1925, at the age of 84. She was the daughter of Samuel M. and Harriet H. Comstock.

During her long life she interested herself constantly in the development of community and church activities.

As a charter member of the Ivoryton Congregational Church, the formation of which was due greatly to her, she has done much to make that church a power for good. As a trustee and deaconess she interested herself in the temporalities and the spiritual work of the church. For many years as president of the Home Missionary Society, she not only gave largely of her abundance, but eagerly and persistently endeavored to quicken the interest of the church members in mission work at home and in foreign lands.

She administered a fund left by a deceased sister, Harriet, to which she added largely from her own purse, and thus was able to aid a goodly number of young women in securing an education.

These now living useful lives in this and far-away lands bear witness to the love and wisdom of their benefactress.

Her slender, active figure will become a memory in this community, but the wise and forward looking labor of her long years in this place will serve to stimulate a real zeal for God's work in the lives of those upon whom her mantle falls.

The Congregationalist

Continuing
The Recorder* and *The Advance

July 30, 1925

Vol. CX **No. 31**

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The Congregationalist

Vol. CX No. 32 August 6, 1925

Happenings in China

The Social Significance of Leisure

By "AL PRIDDY"

America's Largest Congregational Church

By FREDERICK L. FAGLEY

Our Readers' Views and Opinions

Santa Barbara Resurgent

The Death of Mr. Bryan

AN EDITORIAL

With the Approach of September

We realize that the autumn season and the beginning of the church year is near at hand

FROM our reading of the daily newspapers and the weekly and monthly magazines, more than ever before we are impressed with the conviction that the world at large needs the stabilizing influence of the Church and the doctrines of Christian brotherly love. The history of the past few years has left turmoil in almost every nation of the globe — political, economic and social. The next few years are to determine the dwelling-place of our children, their children and the ages to come.

Are we as individuals prepared for intelligent service?

The Christian church faces a tremendous task, and needs the earnest efforts of every one of its members. Both at home and abroad, in all walks of life, its influence must be felt, and to cope successfully with sinister opposition the workers must be trained to the great problems ahead.

The Congregationalist

gives to the people of our denomination instructive and inspirational articles and editorials regarding these problems, carefully outlining the programs of our great leaders, and week by week the news of the progress of the Christian world. No church can afford to be without a large number of subscribers, for it is upon these well-informed people the pastor depends for help. The larger the body, the firmer the grip has that church in its community.

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Pres. Mary E. Woolley, Litt.D., Mount Holyoke College

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

Dr. Bridgman to Return to Congregational House

THE announcement that Dr. Howard A. Bridgman will return to the Congregational House in September to succeed Rev. Alfred V. Bliss as District Secretary of the A. M. A. will be welcomed by the fraternity of the Congregational House to whom Dr. Bridgman's genial comradeship made him deeply beloved during his long years of association with *The Congregationalist*. This appointment also brings to the service of the A. M. A. a conspicuous leader whose knowledge of, and interest in, its work are deep and thorough-going.

Few men, also, know the life of the New England churches more intimately than does Dr. Bridgman, and few, if any, are more acceptable in the pulpits of New England. His coming into this work will be a source of strength alike to the society that he serves and to the whole Congregational fellowship of whose work the A. M. A. is an important part. The A. M. A. has made an excellent choice. Mr. Bliss, as has already been announced, goes to Maine where he assumes the duties of State Superintendent.

Cheer Leaders and Engineers

THAT the need of the times is for social engineers rather than mere social cheer leaders is the dominant note in a review by Glenn Frank, President-elect of the University of Wisconsin, of the observations which, as Editor of the *Century* magazine, he has made from time to time in its editorial columns on the general outlook for Western civilzation. "Social cheer leaders," says Mr. Frank, "might do a little toward dulling the despair of a new dark ages, but only social engineers can usher in a new renaissance."

Referring to the extensive "literature of despair," produced by those who believe that we are in a disintegrating civilization, Mr. Frank says that the only valid literature of hope can come, not out of mere optimism, but "out of the same fields of research and experience that have inspired the literature of despair."

The main thing I want to emphasize at this point, [Mr. Frank continues] is that while mooning optimists may write a literature that will give us the spirit of hope, only responsible scientists, philosophers, administrators, and authentic spiritual seers can write a literature that will give us the anatomy of hope.

This "literature of hope" he defines as follows:

A literature of hope is a literature that uncovers for us the unused resources of health in our civilization and suggests to us a workable technic for using them. And a realistic literature of hope always warns us against optimism unless we set ourselves manfully at work to harness the forces of health it has pointed out to us.

Goals and Processes of Attainment

WHAT Mr. Frank points out would seem to be axiomatic, a very commonplace of truth concerning hope and progress. But like most commonplaces it needs the most insistent emphasis. The forces of moral purpose and spiritual enlightenment are ineffective today because in the main they are meeting desperate facts and situations with theories and ideals, failing to perceive that the assertion of a high ideal does not by any means imply its realization, and that the practice of an ideal by a few does not necessarily hasten its acceptance by the many. We are laying much emphasis upon social goals, but little emphasis upon social processes. And this is true in relation to almost every problem that is associated with the fundamental matter of the continuance or disintegration of civilization.

Take, for instance, the matter of world peace. World

peace depends to some extent upon the establishing of a peace psychology, a hatred of war. But can a peace psychology be developed rapidly or widely until there has been developed a psychology of security? Moreover at the very crux of this matter of security lies the constant menace of nationalism and sectionalism—a nationalism that, strange to say, was helped on by a perversion of American idealism, and a miscarrying of the hopes that were placed upon the freedom implied in "self-determination." This, in itself, is an illustration of the way in which the highest idealism may prove futile, or even disastrous, when it is not related to facts, processes, and possible consequences. Effective idealism must take account of conditions and means of attainment as well as of the desirable goal.

The Matter of Imperialism

OR take the cognate matter of imperialism and expressionism—the relations of stronger to weaker nations, and the racial issues that underlie these relationships. The Christian who believes in brotherhood and service—that the strong should serve the weak and that the worth of men should be recognized regardless of race or color turns with revulsion from the whole program of exploitation with its greedy concession-hunting and its associated and underlying sordidness of political and military ambition and aggression. The whole business is a vile misrepresentation of "Christian" civilization. But it should not be forgotten that it is not altogether a misrepresentation of the civilization that the churches have failed to Christianize. A Christian theory, a Christian conception of life, even individual Christian practice, will not alone remedy this situation. There is a demand for a Christian foreign policy when we have not yet established a Christian home policy. Possibly the demand for the one may help to produce the other—the need of mending our own civilization from the bottom up may be made apparent only as we see its crucial weaknesses shown up in its contact with the East.

But can one believe that the reply to the evils of expansionism and imperialism is found in an anti-imperialism that simply denounces and condemns? The fact is that a Christian imperialism of helpfulness and service must be built up by as patient and elaborate and costly a process as that by which militaristic imperialism has attained power. Only thus can Christian ideals supplant worldly motives of self-interest and ambition. It is useless to consider the goal unless we discover and employ the means of its attainment.

The Clash in the Far East

ONE cannot discuss these matters without having in mind the tragic situation in China. It begins to look as if here, rather than in India or in connection with Japan, the real showdown between East and West is going to come. Here the defects and evils of Western policies of force and aggression are coming to a head, and just because the Chinese have in recent years imbibed more of Western ideas and ideals than any other people in the East they are bound to be the most resentful of foreign aggression in so far as it outrages the ideals of sovereignty and political rights which Chinese students have discovered to be at the very core of Western civilization. As yet this resentment is sporadic, and probably it will prove to be futile in its immediate effect. The chances are that the Chinese themselves will pay, as they have paid heretofore, in loss of life and in exorbitant indemnities, the cost of outbreaks of resentment. But there is an ominous aspect to the whole situation. The student outbreaks may not always be sporadic or disorganized. In the background is Russia—not as yet, according to the best testimony, very deeply involved in the incentives toward the present upheaval, but none the less an influence, and always likely to become a more dominant influence, sinister, unscrupulous, unsettling. The only ultimately effectual barrier against these sinister influences that largely leave out of account both Christian ideals and the closely related ideals of democracy and civil liberty will be a deeper fidelity to these ideals on the part of Western nations in their intercourse with the East.

Events at Canton

HOW finely Christian leaders in China are expressing the Christian outlook and sympathy in the present crisis is evident from the resolutions passed by the faculty of the Canton Christian College which appear elsewhere in this issue. In connection with the events at Canton that called forth these resolutions we have been privileged to see a private letter from a member of the staff of the Christian College. From this we have permission to quote the following vivid account, though the name of the writer must be withheld. The letter says:

It was a sad, sad conclusion for the college year. A sudden interruption of examinations, a rushed Commencement, and a hurried flight of the foreign staff, were all forced upon us by the march of most extraordinary and regrettable events.

It was well known that the critical day would be Tuesday, the 23d, but we had high hopes that it would pass by without any untoward incidents.

Our students and Chinese staff members left the campus during the morning in order to participate in the patriotic parade in Canton. It was destined to be a very large demonstration of Cantonese sympathy for the victims of the Shanghai tragedy, and it was well known that there would be many thousands participating. No members of the foreign staff went into Canton to witness the parade, because there was certain to be considerable anti-foreign feeling among the demonstrators. So far as the Canton Christian College section of the parade was concerned, however, we were confident that all would be orderly.

Until late afternoon, no more thought was given to the affair than an occasional expression of wonder as to its progress. But about four o'clock, my afternoon nap was cut short by the sound of gun-firing from the direction of Canton. And it was not long thereafter that I heard excited student voices, saw a stretcher being brought up the path toward the infirmary, and then, to my utter amazement, saw student after student come straggling into the campus with mud and blood-stained clothes. Upon every face was written consternation and horror. They had been fired upon by the troops on Shameen (the French and British concession), they said, and the number of wounded and killed was still unknown. Their stories were remarkably consistent and were told in most cases without the sharp bitterness which might easily have been expected.

It was a ghastly affair and it took the very heart out of every American on the campus. We were stunned and dazed. It is sickening to think about it even now, and I do not feel like describing the situation. Suffice it to say that before the evening was over we learned that one of

the finest Chinese professors and one student had been killed, six students had been wounded, and a number were still missing.

The American staff members remaining on the campus, seventeen in number, unanimously felt that the shooting of the students was absolutely unjustifiable, irrespective of who may have fired the first shot. Accordingly, on the next morning we drew up some strong resolutions to that effect and took all the steps we could to give them wide publicity.

The Shanghai Tragedy

FULLY as deplorable—and apparently as avoidable—seems to have been the tragic outbreak at Shanghai. The Chinese side of the story is that the alleged killing of a Chinese laborer by a Japanese foreman in a Japanese-owned cotton mill occasioned a parade of students in protest. The claim is that as these students, orderly and unarmed, approached the Nanking road they were attacked and beaten by British constables who arrested about 30 student leaders, including two girls. The indignant students followed the party to the police station near which they were fired upon by order of Inspector Everson, when 11 were killed and 17 wounded. Whatever may be the full facts concerning this part of the story, the investigation by British Assessor Whitamore brought out the fact that in all about 44 shots were fired and that the order to fire had been given by Everson *about ten seconds* after he had warned the crowd to disperse. The Chinese claim that as the shots were heard "the crowd tried to disperse, but the firing continued."

That is a lamentable record, not dissimilar from the horror of General Dyer's action at Amritsar. One does not like to think such action typical of British officers, who in the main have justified their traditional reputation for coolness and efficiency in trying situations, particularly in dealing with mobs and "demonstrations." There can be no doubt that incidents such as this have given a great blow to British prestige not only in the East, but here in America, where there are always those who are interested in developing anti-British sentiment. Not the least unfortunate aspect of the matter is that such incidents tend to bring the whole course and policy of British imperialism under condemnation. We have no interest in defending that course and policy, but it ought to be said that it has not been without certain admirable aspects. The Amritsar incident, for instance, has in many minds wiped out all appreciation of certain high qualities of British administrators and administration in India, as it has blinded many to the sincerity and zeal with which outstanding Liberal British statesmen have set before themselves the task of promoting self-government in India.

The whole field of policy and activity of Western powers in the Far East calls for careful study and discriminating judgment. Also it would seem that situations must be estimated and dealt with according to the facts and not according to preconceived theories. Predominant above all needs, however, is that of good will. America has a profound opportunity in the present crisis, and it looks as if she is well represented in relation to Eastern affairs both in the type of American Christian leaders in China, and in the President who now occupies the White House. We believe that President Coolidge, so far as his personal influence may be exercised, may be depended upon to act with calmness, tolerance, and good judgment.

Two Prayers for the Times

DR. EMRICH calls our attention to two prayers by the late Dr. Jowett, contained in a little booklet, *Yet Another Day: A Prayer for Every Day of the Year,* published early in the present century by the Revell Co. Though written so long ago few prayers could be more appropriate to the present days of religious questioning and controversy. Dr. Jowett's prayer for July 24 is as follows:

> My Father, may some glimpse of larger truth be given to me today! May I not be contented with yesterday's revelation! May my windows be opened towards the East, that I may catch the dawn of new days and the coming of new light!

and that for April 30:

> God of all grace, I pray for all who mould the opinion of our country. Bless all the editors of our newspapers, and all whose ministry is in the public press. Illuminate their minds, and elevate their lives, that all their writings may be for the glory of their God.

Dr. Peet Returns to America

IF heroes of the Cross were welcomed with the *éclat* that attends military heroes surely there would have been brass bands and thronged city streets to welcome back to America that great Christian diplomat, Dr. W. W. Peet of Constantinople. Dr. Peet has passed the age of active service in the American Board and he now retires from the post in which partly through his inherent strength of character and partly through the unusual opportunities afforded a man of striking personality and administrative genius he glorified an office that nominally implied merely financial obligations. As Treasurer of the American Board in Constantinople, for over forty years, Dr. Peet stood in unusual relationships of friendship and confidence with missionaries and their families. Upon him devolved in large measure the duty of representing the Board and the missionaries in negotiations with the authorities and in many practical ways. The successive crises due to racial antipathies and massacres, political intrigue and change, international rivalries, and in later years the stress and strain of war, brought Dr. Peet into unofficial privileges and responsibilities more in character with the dignity and pretensions of a plenipotentiary than with the simple rôle of servant of a missionary board. But the power of Dr. Peet lay in the sincerity and simplicity with which he preserved his character of a Christian layman ever willing to bear his burden of service. Power and opportunity came to him because men trusted him. The story of his achievement can never be fully known. We are hopeful that much of the record may be told for *Congregationalist* readers by Dr. Peet himself, but he admits that for various reasons many of the most interesting revelations are either matters of confidence or matters concerning which it is inadvisable to speak.

Modest, courageous, patient, persistent, and above all a man with the vision of love, and seeking the conquests of love, Dr. Peet retires with the good will and admiration of all who have followed his course. There

is hope that his service in the Near East may still continue in counsel, or in other ways, but any continued service will be outside of the official responsibility that he has had under the American Board.

Dr. Peet's retirement has been fittingly recognized, especially by those whom he has most effectually served. The Acting Patriarch of the Armenians in Turkey, Kevork, presented Dr. Peet as he was leaving Constantinople with a beautiful manuscript copy of the Gospels, a rare parchment, finely illuminated, and dating back certainly beyond the eighth century, and probably as far back as the fifth. The address accompanying this gift appears elsewhere in this issue.

The Death of Mr. Bryan

THOUGH death came quietly and silently to Mr. Bryan its circumstances made his passing the dramatic climax of a dramatic career. His sudden emergence to fame and to presidential candidacy in the "Cross of Gold" speech could hardly have occasioned a deeper throb than the news of his death in the very hour of his Fundamentalism triumph and his plans for a further relentless crusade. If Mr. Darrow had been stricken thus suddenly many would have seen in it a direct judgment of the Almighty. They will be apt to see in Mr. Bryan's death either a martyrdom, or the intervention of a kindly Providence.

Probably Mr. Bryan would himself have chosen no better way to die than in the midst of fighting what he deemed the battles of the Lord. In battling the mocking and cynical skepticism of Mr. Darrow he might well regard himself as the champion of righteousness and truth, though many of us have never considered the Ark of God in danger and have thought of Mr. Bryan as more zealous than wisely guided in his efforts to steady it.

The Bible says that "he that believeth shall not make haste." Mr. Bryan's chief defect was that he lacked the *calm* of deep convictions. He over-estimated the power of agnosticism and infidelity, in exactly the same way as he either under-estimated, or never understood, the power of intelligent, open-minded Christian scholarship and the advantages to true Christianity of the utmost freedom in inquiry and thought. It is a dangerous tendency of the crusader to mistake his conception of a cause for the cause itself, and Mr. Bryan did not escape that danger. In assuming that there could be no valid conception and interpretation of the Bible and of the fundamentals of Christianity other than his own, he weakened his advocacy of religion and did grave injustice to many of his fellowmen whose love of the Bible and loyalty to Christ were equal to his own. The most painful fact concerning Mr. Bryan is that, especially in these latter years, he spent so much of religious zeal and energy in the drawing of circles to keep men out at a time when there never was more need of drawing circles to take men in—promoting harmony, goodwill, and good understanding between men, and of encouraging intelligent appreciation of differences where differences are bound to exist. As a Christian "commoner" he might have performed a profound work in drawing men nearer to one another in a democracy of love. He was eminently fitted for that task, but he chose, unfortunately, to put his strength into divisive efforts in the realms of religious thought and scientific inquiry, where he was manifestly beyond his depths.

However, this is not a time to dwell upon Mr. Bryan's deficiencies or mistakes. His strength, and in large measure his influence, lay in his possession of solid qualities, and of virtues that not even his bitterest enemies could impugn. Nor did his strength and influence lie, as many suppose, in his native gift of oratory. That was a weakness as well as a strength. Mere oratory is not at present at a very high premium among the American people; in fact, there is a sort of reaction against it. One must look deeper to explain the position and influence of Mr. Bryan among many who were repelled by his politics and who did not share his Fundamentalism, as well as among those who accepted without question all that he represented.

What were these solid qualities underlying Mr. Bryan's influence? First and foremost was the fact that he was a man of clean life. In the thirty years of his public career not the slightest breath of suspicion has ever been cast upon his private relationships, and those who know state that his domestic life was very beautiful. It may be said that other men have been equally correct without being equally influential, but this privately virtuous aspect of his life became a sort of tradition concerning Mr. Bryan in much the same way as it did concerning Queen Victoria, and it had much the same effect upon the popular mind.

Associated with this personal and private morality was a public antagonism to vice. Mr. Bryan warred upon the liquor traffic which he regarded as a fundamental social evil, and in the ascendancy of the Prohibition cause he increased his personal influence through its advocacy—an advocacy the honesty of which we have never heard called in question. Politically, many, who never believed in Mr. Bryan's policies, and who regarded him as a demagogue, never distrusted his personal honor. They may have regarded him as mistaken, or incompetent, or even as dangerous, but they never questioned his essential love of his country or his faith in his own principles—or expedients.

In addition to this, also, Mr. Bryan was not lacking in boldness or courage. He could be firm and unyielding, as he demonstrated at the last Democratic Convention. In a sense his religion was a vital manifestation of these things, and it won him influence and admiration among those who like to see a man publicly confessing and standing by what he believes, no matter how much he may be scoffed at, or made the butt of cheap ridicule. Mr. Bryan has had the courage of his convictions, and he has held tenaciously to his purpose, though his convictions might have been more intelligent and his purpose more enlightened.

But now he has gone from us. Perhaps already he is exploring the realms of mystery, and is discovering things that were hidden. One daily newspaper has fittingly headed its editorial reference with the text, *Now we see through a glass darkly but then face to face.* Yes, we see darkly. The remembrance of it should make us trustful in our attitudes and generous in our judgments.

Religious Thought in C

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The Rewards of the Ministry

From a Recent Address by Rev. A. J. Cov

Secretary of the Congregational Board of Pastoral Supply

The compensations in the ministry is a ther that needs greater emphasis. The material r wards of the ministry have increased somewh in the last year or so. The tendency to rai salaries up to a better and fairer level h continued. Now and then there has been instance where a backward church has n seen its way to recognize financially the gre increase in living expenses; but there ha been many more where generous increases ha been made. And we hope that in the years come the minister will have a more adequa financial support.

But the rewards of the ministry are not dollars and cents. It might be unfortunate it were so. The minister's satisfactions a of a more permanent and enduring type. I practical experience with the men in the mi istry today we find clear indications that the men have food to eat that the hireling knowet not of. These rewards are not limited to th men of genius who have such insight, con passion, and power of expression that the mu titude always hears them gladly, but are th possession of the more ordinary men who co secrate what gifts they have to their Master service. The greatest reward is doubtless i the attainment of the type of spiritual li which the minister discovers in his fellowshi with God and man, and tries to establish in h parishes. But there are signs and promise on the way to cheer and sustain the ministe in his time of weariness.

When the bonds between minister and peop are so close that a minister cannot consider field with a triple salary in a splendid Ne England church because the sacrifices of h own people for him and their need of him s that juncture is so great, there is a kind c riches that moth and rust doth not corrup If a man is in some hill-town parish, and ha a few words one day with a young man wh chanced to be there temporarily, and year after is sought out by that same young ma and assured that the word spoken in seasor and well-nigh forgotten by the speaker, marke the turning point in his life and sent him ou to large achievement for the Kingdom, tha shows the value of seed sown by the wayside If a minister preaches in behalf of world-wid Christianity to his congregation of very lim ited means, and a score of years later som great bequest for missions comes from tha preaching, that is altogether heartening. I he longs for more of this world's goods, an his successful laymen tell him in all humilit their increasing regret that they had not give their lives to the more spiritually worth-whil things, that, too, cheers the ministerial pil grim on his way. When a young man, with young man's desire for immediate results an an ambition to see the Kingdom ushered i speedily in his community, finally discover that the *Christian way* after all is better tha any form of outward success, that discovery for *him* is one of the great spiritual revela tions of a lifetime and is worth more tha silver and gold.

These are among the rewards we are privi leged to see in the lives of the men with whom we have to do, and to have fellowship with such experiences and to have some minor part in shaping the conditions that bring them to pass, is one of the rewards of the servants of the Board of Pastoral Supply.

"Think what a man ought to be, and he was that."—*Inscription on a tombstone in rural England.*

The Social Significance of Leisure

Good and Evil of the Right and Wrong Use of It

By "Al. Priddy"

WITHIN the last half-dozen years the social workers and thinkers have be-me acutely interested in the development a technique which they assert may be pefully applied to quite a number of our rious "problems." And because this tech-que, in its application to a problem, is a yful, constructive, and very human one, en when applied to the sorriest and shab-est of our problems, a description of it and its results is of interest to the church.

The technique has to do with the organ-ation of our leisure time. Leisure time has ways had a theological significance from e Sabbath of rest to the proverb of the le hands. But a science of leisure time, most as exact as medical science, so that usic may be the pill for this, drama the nic for that, a playground the antidote for e other, is very modern and quite recent. A city or town playground equipment is longer an indefinite philanthropy; not cording to the social workers and the venile court judges and officials. To them is a definite formula which, applied to a ighborhood of boys and girls, corrects a rtain evil or, better, prevents very con-ete evils from existing.

A social workers' conference met on the est Coast within the year. No aristocrats social workers, these, but tackling the w, festering sores of drug addiction and lied grim problems. Their chief recom-endation was not medical but recreational. peakers traced the origin of secret vices to n anti-social form of existence; a leisure me wrongly spent. Pageants, plays, hikes, usic—preventives in the realm of organ-ed leisure—were urged effected at once.

Problems of Industry

A man's leisure time was a province ither neglected by social workers until ite recently. This came about through the eling that a person's off-hours were not potential in character and life as a man's ork hours. The hours of labor and the nditions of work were supposed to be the alms in which society suffered the most. he getting of the daily bread in sweat and il formed the central interest in the aver-ge social-minded worker's point of view. ur problems, from this angle, were princi-ally economic. The living wage, the work-g day, family labor, child labor, strikes, ckouts, unemployment, industrial accidents ere, of course, the uppermost problems to ceive attention, and the interesting social nd legislative developments that followed ere also programs and remedies which had to do with man at work, not man at play.

More than one manufacturer employing housands of men, and men who were spend-g liberal amounts of money to make the onditions of labor more humane, have lately aid, what one man said to me:

I don't care how broad and humane a olicy we may have in industry, it doesn't et far if we neglect the leisure time of the eople. On Saturday the factory may close own for the week-end with everything micable; right. But it's between Saturday and Monday when something happens; it happens when the men are on their own, spending their own time, not ours.

Industrial plants which have spent mil-lions of dollars in improving the working conditions of employees have, lately, been undergoing periods of drastic retrench-ment, claiming that it does no good to ex-pect that a thoroughly humane condition of labor is going to guarantee a thoroughly hu-mane response. And it is notable that the fiercest strikes in America—those most feared—are those which take place in the industries where the most attention has been given to plant and factory welfare. A wrongly organized leisure has so often been the actual strike cause which the experts, skilled in the purely economic, have failed to grasp. And throughout the United States today there are fine Christian men who em-ploy labor who will not understand why their men quit at a time when the employer is doing so much for them, until he realizes that it was not the fault of himself nor his factory, but the evils from a wrongly spent, vicious leisure that he suffered.

Recreation and Citizenship

A wise and thoroughly alert superintend-ent of schools said recently:

The splendid systems of education we in-stall in our schools go to wreck when the boys and girls are outside the building. Even recess time, in many cases, undoes all the fine work of the teacher. We've got to put a lot of time and thought in right organiza-tion of the leisure time. Leisure time is school time; an educative force we have failed to reckon with, as we ought.

Leaders in the church life have been keen to see the importance of rightly spent leisure upon the life of the church. One denomina-tion has conducted training schools for its clergy in which leisure time leadership in wholesome recreation has been given. An ambitious Methodist clergyman in Vermont is a type of many others. An important part of his church program which is printed by the year contains a thoroughly organized Recreation Department in which the leisure time of his people is filled with finely planned socials, skating parties, hikes, plays, pa-geants, stunt nights, and the like.

And not only has organized leisure come to a paramount position in these specialized realms, but cities and towns throughout America have lately begun to see the rela-tion between good citizenship and spare time. In thirty-five states there are cities and towns which have organized very defi-nite and representative committees of citi-zens to organize year-round programs of leisure time activities for the promotion of better citizenship. Playgrounds, golf links, swimming beaches, and camping sites are becoming rapidly the supplanters of the street corner, the alley, the blind tiger, and the other numerous breeding places of a debased conception of citizenship. The in-crease in the erection of community build-ings had its definite rise out of a new understanding as to the importance of an organized community leisure.

Wrong Uses of Leisure

A definite distinction had to be noticed between "leisure" and "organized leisure." And this is the nub of the whole situation. The critics whom the social workers and educators have to face when they urge the importance of organized spare time are those who have seen the sorry sights that leisure has produced. There are many manu-facturers who said to me, regarding this, substantially:

All this talk about mollycoddling folks by organizing their spare time and making it attractive is wrong—dead wrong. That's about all it will be, soon, all play and no work. What we want is more work. It wouldn't do the workers any harm if they added some more hours of work to their day, instead of trying to reduce 'em.

Such men, when asked to be more explicit, have opened up the whole vicious situation of wrongly organized leisure.

They have mentioned the gambling at the baseball games, the vices of the cheap dance hall, the bad repute of many industrial and town athletic contests, and—snobbery and liquor drinking at the private golf clubs.

This is organized leisure, but not of the right sort. It is organized for commercial purposes, never for the man involved. And the social workers of the country as well as the social thinkers are always very ex-plicit in their opposition to this form of leisure.

A large number of men and women, when approached for their view of this matter of organized leisure, resented the idea that a man's leisure time should be tampered with by trained organizers.

The educators and social workers, who have had this said to them, have been very quick to reply:

"That's the trouble. We have left folks to work out their own use of their leisure, and look at that mess! Boys in the alleys shooting 'craps,' men in the gambling houses, women on the streets! Picking up with the men and women who organize their recreations for them; the cheap, vicious crowd that makes its living from teaching our people to play—evilly!"

One policeman, in a Connecticut city, told me how the newsboys had lately taken up shoplifting. One of the larger boys had showed them how to work it and he took charge of their stolen articles: knives, etc. This same officer told me of a man who would pick up boys on the street, take them into an alley, and teach them different forms of gambling.

"Anyone who resents the expert director of leisure time," protested a settlement worker, "ought to see the experts that are let loose teaching our boys and girls and men and women how to play their own vicious games! There isn't a single, soli-tary item in all the grim list of human delinquency and crime but what has its teachers going about daily; you find them

Above the Clouds

By Mary Shaw Page

A mountain lake of pearly grey
Our eyes behold, far, far away,
A mimic lake of clouds so fair
That vanish later into air—
Soft clouds that bathe the mountains' feet
But scatter in the noonday heat.

Could we but keep our clouds below,
To what soul-stature might we grow!
Like mountain peaks we'd rise on high
Above the clouds that typify
Care, doubt, pain, misery, and fear
And all the evils of our sphere.

He who lives on this higher plane,
Serene and peaceful may remain,
Sustained by elements divine.
Through tears his eyes like stars may shine.
That life may we like mountains know,
Above the clouds that surge below!

everywhere; the panderer, the gambler, the leech, and the thief, out for fresh victims. And we're supposed to keep out and do nothing about it!"

Exhaustive research work has been done out in the city of Cleveland in this matter of leadership in leisure time, and the report, embodied in a small book recommending community organization for leisure, states that with the exception of very small children, the hundreds of individuals investigated confess that they had learned practically all their play life from someone else. The report goes on to show how the older or the smarter boy becomes teacher to a group; and shows the evil this can be unless the teachers are themselves taught in the highest ideals of citizenship through play.

More People at Play

"If you think that the American people really know how to make the most out of their leisure," remarked a man whose business it is to train community leaders, "just look at them on the sidelines, in the big auditoriums, in the vast ampitheaters, being entertained by a few, highly paid or honored specialists, and contrast them with the —well, the big folk meets over in Europe; that one that ushered in the Czecho-Slovak nation. In America there would be forty or fifty thousand people watching a group of fifty or so do something. Over in Czecho-Slovakia fifty thousand men, women, and children danced in a big folk meet; doing the thing for themselves, not just being an audience. Think of the great folk-singing contests; the big gymnastic affairs of the old world."

In regard to this ability of the old world citizen to be a participant rather than to be "audience," I saw a vivid illustration in a certain Massachusetts city. On the wall of a Bohemian social club I saw a large poster of a muscular working man, with arms folded. In the background were pictures of various gymnastic and rhythmic mass games. On inquiry I found that this special group of Bohemians was planning to send a delegate to this great "bund," to be held in a Middle Western city and in which thousands of Bohemians were to compete; men from the foundries, men and women, old and young; a truly old-world national recreation held here in America.

"It's time for the American people to get into the ring," declared a government official, "and learn how to do their own leisure time things; there's too much dependence upon the star system, and it isn't civically healthful."

An institute having to do with the health of the American people has been calling attention to the great number of premature deaths of very valuable and highly-trained citizens caused by a lack of participating in active leisure time recreations.

Certainly, from these considerations, it would hardly seem that the right use of leisure time is as yet a fine art in America. And any help that can be given in the art of using leisure for health and for citizenship would, certainly, be more of a help than a presumption.

This emphasis of organized leisure by social workers, educators, employers of labor, and others upon the immense possibilities for social and civic good is of great inspiration to the Christian Church because it centers an acute interest on the worthwhileness of a man's life. For it is in a man's leisure time where his real self will be revealed; not necessarily in his work, especially through an automatic machine. It means, of course, that in a technical, scientific way court judges, social agents, great philanthropies are urging the sanctity of human living.

There is hardly a social or philanthropic organization or an educational system which does not look forward hopefully to the curative and preventive powers of a well-organized system of leisure time activities, one that will reach the millions of the American people through folk song and folk dance, music, art, crafts, drama, social, and physical recreation. And in reaching these millions will tap the hidden spiritual powers of men; giving them leadership and filling their lives with joy.

Parables of Safed the Sage

The Parable of Fog

As I and Keturah were chasing the Su around this old earth, we sailed past th Bay of Biscay. And our old Ford was honk ing its way through Fog, and warning tram steamers out of our track all the way fro Cape Finisterre to the shores of Sunna France. And the Fog Horn tooted nearl all the night, and then some.

Now I like the Ocean in most of its moods I like it when it is Calm, and when i frowneth; when it smileth and when it get teth its back up. But I have no love of Fog.

And I thought as I lay in my Berth, lis tening to the Foghorn, and noticing tha now and again the engine slowed up, an that sometimes there was an answering warning from another boat, how little use Fog is in Navigation or in Discussion.

For I know men who live and move an have their being in a state of Intellectua Fog. They reason not their course by char and compass, nor yet by clear vision fro headland to headland, but they go ever by Dead Reckoning in Fog.

Even so, I sat with a man on Deck, and he spake unto me of many things. And he had been to Colledge and had taken his Ph D. abroad, but he never had learned to think clearly. For he never began in his whole life, so far as I could judge, with a clear thought of what he wanted to say and finished it in the same sentence. For each time he would add, That is to say, or, By which I mean, or But if, or Although.

And I spake unto Keturah and said, There is hope for a man who is in Error, that he will go straight forward in a course that he doth plainly see, and will behold where he goeth, and turn again; but what hope is there for him that wandereth in a Fog?

And I said, There hath been much Bad Logick in all ages, and men have been taught in all generations to uphold the wrong by courses of Learned Argumenta-

(*Continued on page* 189)

A Call to a Forward Movement

By the Christian Church of China

(EDITORS' NOTE—*The National Christian Council of China, at its third annual meeting held at Shanghai, May 13-20, 1925, adopted a call for a "Forward Movement by the Christian Church of China." Bishop Logan S. Roots, D.D., of Hankow, China, who has just reached New York, has kindly provided the following English translation which comes to "The Congregationalist" through the Committee of Reference and Counsel of the Foreign Missions Conference in North America. We print the "Call" in full, for not only is it one of the most hopeful documents that we have ever read but it presents with fine judgment and precision what seems to us to be the needed call for the church in America as well as in China.*)

THE National Christian Council of China greets the churches throughout China in the name of Jesus Christ our Lord and Savior. Gathered in Shanghai from all parts of the country we have spent much time in considering the state of the church and the needs of China. We believe that the Spirit of God calls us all to a definite forward movement in and by the church in order that we may better serve the people as a whole.

Are not the notes of this forward movement three—truth, freedom, and love? Let us sound forth these notes with courage and clearness!

Truth

The Christian Church believes in the majesty of truth. We must seek truth with all our hearts, speak it with courage, act upon it whatever the consequences. To those who say it matters not what one believes we answer there is an eternal difference between truth and falsehood. To believe the former is life indeed; to believe the latter is fatal. The church is called to set forth the truth that Jesus Christ is the revelation of the Father and that in him there is salvation for men and nations. We have no cause to apologize for this truth or to fear for it. We welcome all honest enquiry, and we know that even bitter attacks and wilful misrepresentations cannot alter the facts on which the Christian Church rests. But this truth is not simply a matter of past history. The triumphant witness to truth rests upon the personal experience of the living Christ in his church today. This truth will be passed by contagion from one to another as it transforms our own lives. This is the chief method of evangelism.

Christianity welcomes truth wherever it may be found. The great truths seen by China's sages come from the one source of all truth which is in God. The church needs to make a far larger use of Chinese literature as a preparation for the full light to be found in Jesus Christ. We ask missionaries to study this literature with greater care and appreciation. We ask schools to give it a larger place in the curriculum. We plan, through our own committee, to make special studies in this field during the year so that all that is of worth in Chinese thought, culture, and customs may be retained and passed on unimpaired and even enriched to the new generation. In particular we plan to study whether the church cannot help its members to preserve and Christianize China's invaluable sense of corporate family life to commemorate ancestors and to maintain more fitly the attitude of respect to parents.

Even in our own schools and churches there are many who fall far short in their apprehension of truth. If we are to give the message we must have better education in the Christian religion and particularly in the Bible itself. We ask all who teach to consider the content of their religious teaching, to use the very best methods and to pay heed to their own spiritual lives that through them the truth may be passed on to their pupils. We are planning to give thought and attention to this matter through the year and we suggest the value of retreats for teachers where these matters can be prayerfully faced.

We do not pretend to know all truth. We want to maintain the scientific spirit ever eager to discover more, ever willing to restate and re-examine. There is no conflict whatever between true science and true religion. But humbly and with confidence we call our brethren to set forth courageously the fact that Jesus Christ is himself the Truth and to show how the nation may be saved through him. It is often hard to follow truth. It tears away the comfort of falsehoods and half-truths. But such comfort leads to disaster. This is the same with individual, church, or nation. *Let us dare to be true!*

Freedom

The church holds the principle of freedom to be fundamental and vital. This principle rests upon the worth of each man before God. Because Christ loved men and died to save them and set them free from the bondage of sin we know that men are of infinite value to God our Father. We proclaim the rights of all men, women, and children, and we must work for recognition of those rights just because we are named by the name of Christ.

It is by some supposed that the church depends upon and is subservient to earthly governments. That churches in the past have sometimes failed in this particular is clearly seen in history. It is therefore all the more necessary that the church in China make clear that it is a spiritual body owing allegiance only to God our Father and to Jesus Christ its living Head. The Christian should love his country, strive for its freedom and be loyal to its laws. Only if those laws are not in harmony with divine principles dare he disobey them. To the Christian freedom is not lack of all restraint, but true freedom means the increasing substitution of inward for outward control as man's spirit makes progress towards its goal. The Christian religion, then, can never be forced upon a man or a nation. We feel called upon to consider carefully whether in any degree we have departed from this principle in our teaching of religion.

In particular it is clear to us that there is still a lack of the most effective Chinese leadership in the church due not so much to scarcity of potential leaders as to a failure to secure conditions under which real leadership can develop. We call the churches, missions, and institutions of higher learning to study this question in order to see how far the hindrance lies in the foreign type of organization which gives little scope to the genius of the Chinese people and how far the control of work by foreign organizations and finance creates conditions unacceptable to those who might come forward. Bold action is needed in providing larger opportunity for the exercise of initiative and the right of experiment in re-shaping policy and in helping young leaders to work their way through the initial difficulties. Above all it is in comradeship, in the closest fellowship between older and younger, between missionary and Chinese, that this problem will be solved. These are days of transition and the path to freedom may be painful for all concerned. The goal, however, must never be in doubt.

Democracy has not always found church organizations which could meet its demands. For this reason it is necessary that the church in China shows clearly that it cares intensely and passionately for freedom. To set forth our Gospel without any form of compulsion, but so that all may freely take; to work out in our church life the best in democracy and not to get into political methods which mar the spiritual harmony—these are part of the church's task in her forward movement. To take the path of freedom always involves grave risks. There is a price to pay which we cannot evade. *Let us dare to be free!*

Love

The Christian Church is the creation of the God of love. Its every act and thought should be an expression of love—such love as we see shining forth from the life of our Lord and supremely from the Cross. For Christ first loved us and gave himself for the church and we have no right to be called by his name unless we love one another and all men. If we can show this love by the close personal relations between missionaries and Chinese, between learned and unlearned, between master and servant inside the borders of the church, we thereby become a bright and shining light to all the nation. If we can meet those who criticize us with patience, forgiveness, and a great desire to help them even in humble ways, we may bring them to understand that Christianity is not an aggressive and dangerous power in the midst of the nation, but rather points the way to harmony.

Alas! Christendom seems to many to be expressing itself more by gunboats and armies than by gentleness and forgiveness. The aggressive manifestation of Western civilization is no part of the Christian Gospel. We have to admit that no country is truly Christian and that many so-called are still, in some of their relations with other

countries, denying Christ. This whole question is very difficult to understand for those who have received Christianity from the very same countries which have menaced and injured China in the past and which maintain huge armies and navies today. Scarcely less difficult is the position of the missionary who desires to dissociate himself from all that is un-Christian in his own nation, but who has a responsibility to it as a citizen in a free country. We are planning to make the most careful study of this matter so that when we next meet we may be able to see clearly what in the present situation in China is the expression of the Christian way of love.

Further, we would call on the mission boards to pay very special attention to the need for a right attitude of respect for and understanding of China on the part of those who come out as missionaries. It is possible by failure here to do harm rather than good even when the intentions are admirable. While recognizing an attitude of increasing friendliness towards China on the part of foreign powers generally we believe that when foreign governments carry out aggressive designs in China or fail to show due respect to her as a member of the family of nations, Christian love calls for plain-speaking especially by the Christian citizens of the country concerned. In the past it cannot be denied that there has been failure in this matter.

Love prompts us to care intensely for the oppressed and this is especially the case with large classes who are perpetually downtrodden. The forward movement of the church needs to include a determined effort to improve the condition of the workers, and the relation between employer and employee, and a fearless handling of all that is contrary to love in the social and industrial life.

What a vast field of endeavor opens before us! Love is no mere word to pass lightly from lip to lip. Love means a way of life that involves hard thinking, patient toil, suffering, and it might even be death. Love lived out by the church is the one triumphant answer to any who may oppose her. It was Christ's answer on the cross—*Let us dare to love.*

A forward movement by the church on these lines will naturally draw to itself the best elements in the country; it will knit the Christian and the scientist in patient search for truth; it will show how to ground democracy on unshakable foundations; it will give passion and power to all movements for social betterment.

In this movement the Chinese Church still needs the co-operation of its missionary friends, less in the future than in the past as those in authority; increasingly as comrades, willing to give the highest gifts of scholarship, Christian experience, and brotherly love in the spirit of the servant. For such a movement the generous giving of Chinese and foreign friends is needed, but the gifts should be made available in such a way that they impose no restraint on the free movement of the living spirit.

Thus will the missionary movement *to* China lose itself in the forward movement of the Christian Church *in* China. Thus will the church establish itself unmistakably before the nation as the representative of a spiritual religion rooted and grounded in love.

What will be the characteristic activities of such a movement? We would briefly enumerate ten:

1. The blameless life of the individual, the maintenance of church life and fellowship, and the exhibition of personal relationships within the church which explain to all the meaning of Christ's way of life.
2. Continued proclamation of the Gospel without patronage or compulsion and particularly by each individual in his own sphere so that Christ may be presented with compelling power as the Savior both of individuals and of the nation.
3. Retreats wherein an intimate fellowship is developed in the study of the Bible, in prayer and in facing the deeper issues of our life and work.
4. The improvement of our religious education in school and church that it may meet the actual need of the student and enable him clearly to grasp the meaning of Christianity.
5. A large output of literature spontaneously produced under no compulsion but that of the Spirit to meet the many new questions arising today, and to stimulate creative thinking in the church.
6. Patient and loving co-operation between missionary and Chinese in seeking a solution of the intricate problems of this transition stage in the church's life.
7. A thorough and sympathetic study of Chinese culture and literature and a greater use thereof in teaching and preaching.
8. A careful study of the international situation in the Far East and a determined attempt to apply the principles of Christ in this field.
9. A united and vigorous crusade against the social evils which bring the people into bondage and particularly against opium and militarism.
10. A new attempt to work out the meaning of Christian love in the home, in the factory, in business, in every sphere of life all of which must be claimed as fit fields for the actual expression of the principles of our religion.

The National Christian Council puts forth this call with a full sense of past mistakes and of our weakness in the face of many grave evils. Nevertheless it is put forth in the confident belief that, as we listen, we shall hear in these days what the Spirit saith to the churches and that the call of God always brings the assurance that his infinite wisdom, love, and power are available for those who dare to obey. Let us not be disobedient to the heavenly vision.

Our Camino Real

Santa Barbara Resurgent

Our friends in the East will want to read the facts about the Santa Barbara earthquake. Of rare beauty in its gifts of nature, romantic in its Spanish tradition, fortunate in its palatial homes and its choice people, there are multitudes that have loved this city of the mountains and the sea.

To have such a blow befall Santa Barbara was bewildering to us all. Any vicinage to the mountains is subject to earthquake. This old world of ours shrinks and shrivels, the crust folds and slides, there is a "fault" along the hills, and a neighborhood is shaken with the adjustment. Of course that is imperfect observation which charges all earthquakes to California. Just in the week there had been violent tremors in three states, in one case a mountain had formed a slide into the lake, and only because population happened to be sparse was there prevented great disaster to life. With no volcanoes in Southern California, we are no more liable to the tremors than other hill and mountain sections. And Santa Barbara—so calm and equable—we had not thought of disaster.

As usual the first reports were wildly exaggerated. To broadcast the statement that even Los Angeles was destroyed was a curious spasm of fear. Only Santa Barbara was shocked, not even the little towns near-by were affected. The agitation was along a line of 60 miles, with a breadth of 10 miles. And but a small area within the city suffered greatly. That was the area of business, most of the business plants falling or dangerously damaged. Even here some fine buildings survived with little injury, and the spoliation is charged to faulty construction. Most of the buildings were old, or if new were not of concrete sufficiently reinforced to stand such a strain. Visitors would be grieved at the ruins of the Arlington Hotel, the library building, the new Central Bank, etc.

Providentially coming at the hour before business, between six and seven, most people were at their homes, the streets nearly empty as walls fell into them, and the loss of lives but few—some 14—no more than the automobile casualties on a city's Sunday. Financially the loss has been severe, variously estimated from ten to twenty millions. When it comes to rebuild, however, Santa Barbara will spend fifty millions. Some of the banks are doing their work in tents; the people are sleeping on the lawns, the military forbid entrance to the despoiled district to all not holding passes. With heroic instancy, the turning off of electric current and gas supply saved the city from awful fire. There has been no suffering for want of water or of food. Before these lines are read from *The Congregationalist*, to a remarkable degree the residents will again be confident in their homes, State Street will be cleared of débris pretty much and opened to traffic, and the tides of business will sweep on as before.

What resiliency there is in human nature! The people are cheerful and unafraid. An open air theater was provided in three days. On the Saturday after the Monday earthquake, there was a procession on the Fourth of July, with speeches and sports. Deposits after two days were greater in the banks than withdrawals, and some new accounts were opened. The dust had not settled when plans were being drawn for a Better Santa Barbara. Great new hotels are to be erected, as well as the Arlington rebuilt; the schools will not be delayed in caring for all their pupils; the business district, formerly so uneven in its mingling of the unworthy with the beautiful, will be uniformly superb.

One good result of such a strain is the answer of the better traits of man to the challenge. How gracious and generous were the spontaneous offers of assistance from far and near! Oh, why cannot the hearts of men remain as gentle and responsive in all the usual business of the years? Fine instances of heroism came into expression. A participant of the experience writes of the choice comradery that has sprung up. For the time

ing, it is a spiritual awakening of course: turning to the unseen and the eternal. There a dislodgment from ruts and conventions nd fears; an awakening of faith, a grasp toard "impossibilities." Undoubtedly the new anta Barbara will be greatly nobler than the d. A disaster, then? No, one of those spiritl dislodgments, which Horace Bushnell deribed in his immortal sermon. A new, finer a is ushered in.

As, too, geologists tell us that the quake is hardly likely to be followed by another in less than one hundred years, the people may be reasonably quiet in confidence. In volcanic country this hope might not be offered. In the case before us, the fault has come to its rest, and there may be no call for further adjustment even in a century.

And the churches? Their loss was painful, but shall they not be brave as men in business? The large new Presbyterian Church suffered greatly. The graceful little Unitarian Church threw forward some of its walls. The famous Mission crumbled badly, as did the Catholic Church on State Street. There was some damage to our Congregational Church, but probably it can be repaired. They share in the general lot. Their people will not be less courageous and sacrificial than the man of business, in preparing the resources for a great spiritual work in the Better Santa Barbara.

Yucaipa, Cal. CHESTER FERRIS.

The Roman Catholic and Protestant Churches

VI. The Inherent Strength of Protestantism

By Professor Daniel Evans, D.D.
Harvard Theological School

N a recent article in a Catholic organ the inherent weakness of Protestantism is t forth. It is good to see ourselves as hers see us, though we cannot but be much rprised that we appear to them in such range shapes and figures. If we are as e appear, then we are very different than e think we are. If we appear thus as we , in the mind of this Catholic writer, it ay be that it is because his mind is the istorting medium, that we are reflected in is distorted and misshapen manner. Whether the one or the other explanation correct may become evident as we proceed.

It is held that the inherent weakness of rotestantism consists in its corruption of he message of Christ. Protestantism recgnizes no infallible teaching authority; it esorts to private interpretation of the cripture which makes for discord and disntegration, and so it will go the way of ll other heresies. The question, however, raised, why it has not already passed way? What has delayed its destruction? he answer given is that Protestantism borowed some truth and derived some relious life from the fifteen centuries of the eaching and experience of the church; the eople were religious and the reformers apitalized this religiousness and appeared o be giving the people the primitive teachng of the church. This gave it strength or a time, but it would have proved its eakness long ago did not the civil authorty come in to enforce the creeds of the rotestants. Nothing, however, can save rotestantism. It is fatally stricken. It arries the seed of death in it, because it as recourse to the Bible and not to the hurch, and its basic principle is the right f private interpretation. "It is satisfied ith the Bible as each one's unguided, unilumined judgment sees fit to construe it. ts inherent weakness is manifest in the esitancy and doubt in the minds of the reachers, and the anarchic religious conitions now prevailing. Protestantism is ut to the test in our country. Here it as no support from the state, and on every and signs of its weakness and decay are vident. It will soon pass away." Thus rotestantism is held up as the horrible xample and terrible warning to all who vould stray from the one true, infallible hurch.

The Protestant churches have their weaknesses. They all know them and deplore hem and are not ashamed to confess them, which shows that there is something wholesome and sincere in their lives. They do not consider themselves to be perfect; they are like St. Paul, eager to push forward to the prize of the high calling. And even like St. Peter himself who was quite conscious of his weakness and sin, even if the church that claims him is unaware of either. Weaknesses there are in all the Protestant churches, but they have their inherent strength, and it is well for Catholics to know and recognize this strength that they may not be deluded as to the passing of Protestantism and make ready for its burial. The inherent strength of Protestantism lies in its religious life. It does not live on the borrowed life and teaching of the Catholic Church, though it gladly participates in the common heritage that comes from the apostles and fathers and saints and mystics; but it has its own direct, immediate, original experience of intimate fellowship with God. It knows what salvation is as a matter of experience. It lives by faith in the Christ of God. It prays in the secret place within the chamber. It has communion with God direct, and not through priest or pope. The words of Luther still find us at our deepest depths:

> Wilt Thou go surely and meet and grasp God rightly, so finding grace and help in Him, be not persuaded to seek Him elsewhere than in the Lord Christ.
>
> Let thine art and study begin with Christ and there let it stay and cling.

The strength of Protestantism lies in this direct relation with God through Christ. All that hinders this relation is put one side; all that comes between God and the soul is swept away. There is no stopping in the Soul's ascent as priest, or pope, or saint; it worships God, not the creature.

And this profound personal experience in relation with God gives Protestantism a new ethical principle which makes it mighty in its moral life. The Reformation stood far more for a change of life than for a change of doctrine. It demanded the freedom of the Christian man in his relation to the world. He was saved by faith, for the interests of the Kingdom of God. He was not obliged to earn his salvation, but being saved by the free grace of God in Christ, he was required to live and work and serve as a free man. His life in all its daily tasks all its social relations was to express his new religious experience. He was to be free from all hindering restraints that he might be constrained by the love of Christ to serve the true interests of all men. All callings were essentially religious; there was no essential moral difference between the vocation of nun and housewife, priest and layman. They are "the religious" who live religiously and morally. Not the sphere of the service, nor the task, but the motive and the manner of the doing it were the important matters. Here is the moral strength of Protestantism that has made it such a mighty power in the modern world, and has recovered for the moral ideal the whole area of life.

The modern world is becoming more Protestant in virtue of this inherent religious and ethical strength of the Reformation. Ecclesiasticism of all kinds grows less in the appreciation of men and in power over them, but the Protestant principles of religious faith and ethical freedom grows ever greater in their extensive sway and intensive power.

Brief Notices of New Books

WHO'S WHO IN THE BIBLE, by E. FLETCHER ALLEN (Putnams. $2.00). Just what the title implies. Information regarding Bible characters in form convenient for quick reference.

HIGHWAYS AND HEDGES, painted by BERENGER BENGER, described by HERBERT A. MORRAH (Macmillan [A. & C. Black. London]). A new edition of a book built around its sixteen beautiful illustrations.

PARTIES FOR OCCASIONS, by CLAIRE WALLIS and NELLIE RYDER GATES (Century. $1.75). Suggestions arranged according to the calendar for parties for young people in their 'teens.

EVERYBODY'S PUZZLE BOOK, by MARY V. WORSTELL (Century. $1.50). Over 300 puzzles of 20 sorts—not cross-word puzzles, but supposed to be for those who have graduated from that elementary pastime.

COLDS: CAUSE, TREATMENT, AND PREVENTION, by RUSSELL L. CECIL, M.D. (Appleton. $1.00). The Assistant Professor of Clinical Medicine in Cornell University describes the varieties, symptoms, and complications of cold and offers authoritative counsel concerning treatment and prevention.

BIBLE CROSS-WORD PUZZLE BOOK, by PAUL J. HOH (Doran. $1.50). Fifty-two puzzles based on the Bible. A book of solutions is also available.

MANY HAPPY RETURNS OF THE DAY!, by ELLIS PARKER BUTLER (Houghton Mifflin. 75 cents). The birthday reflections of the author of *Pigs Is Pigs* will commend themselves by their blending of good humor and good sense.

Fiftieth Anniversary of Brooklyn Church

Tompkins Avenue Celebrates Semi-Centennial

By Frederick L. Fagley

THE Tompkins Avenue Congregational Church of Brooklyn, N. Y., having the largest membership of any Congregational Church in America, has just reached its fiftieth year. When so many of our churches are celebrating their years by the centuries, some by one century, many two, and a few three, it is interesting to set down the record of this great organization of Christians.

DR. J. P. HUGET

Fifty years is a short time in the life of a city or of a denomination, yet in this short span of years this church has been organized, first meeting in a school house, then in a rented building, and next in its own house of worship, until it became in a few years the leader of the denomination in point of members, keeping that leadership even in the midst of a rapidly moving population.

The history of this church illustrates the way in which New York City, or any great city, does things. When a worth-while institution ministers to the life of a city, it prospers and grows by leaps and bounds as it gives itself in unselfish service to its people.

Eight years ago Dr. J. Percival Huget came to the Tompkins Avenue Church, and during these years with holy abandon he has given himself to its needs. So successful has been his ministry that though the church has set aside the names of more than five hundred to the "Inactive List," yet new people have more than made up the loss and the church still leads the fellowship.

THE GOLDEN YEAR

In commemoration of the anniversary the church is designating the current year as the Golden Year and the observance will include three features. One of these was the observance on June 7 at the June Communion Service of an Anniversary Sunday, with a sermon on "The Golden Year" and reception of members."

The second feature of the observance will be a more extended program, to be held next November. This will include the fall meeting of the New York City Association, together with the public services on Sunday and other programs. The third feature will be the emphasis on the work throughout the year, with the belief that in spite of all the difficulties arising from a shifting population and the problems of the modern city parish, the Tompkins Avenue Church has a work in the future worthy of its history.

The figures with reference to the number of members received during the fifty years are interesting. Four charter members are still living. The members received on Sunday, June 7, bring the total accessions during the half century to 8,663. After all removals by death, letter, and a rigid revision of the roll, the present membership is 3,200.

SIX PASTORATES

There have been in all six pastors during the fifty years. Rev. Charles D. Helman of Chicago was called to the pastorate and began his work on Jan. 1, 1876. Dr. Helman's work was successful from the first, and he was highly esteemed by the people, but his health failed rapidly and he died on April 20, 1879. During his short pastorate the work was well begun and a church of about 200 members was gathered.

Rev. Samuel M. Freeland of Newton, Mass., became pastor in January, 1879, but served a little more than a year. The church at the close of Mr. Freeland's pastorate numbered 272 members. The six years of service of Rev. George F. Pentecost, from Dec. 1, 1880, to January, 1887, were marked by rapid growth. The rented building in which services had been held was purchased and a branch building, known as the Park Avenue Chapel, was erected in another portion of the city. During Dr. Pentecost's ministry, 1,122 members were added and after the deduction of all removals, the membership of the church at the close of his service was 959.

Rev. Robert R. Meredith, D.D., of Boston, began his work in 1887. Very early in his pastorate the rapid development made necessary the erection of a new building. The present house of worship was dedicated Jan. 5, 1889. Dr. Meredith continued his work as pastor until 1902. During his pastorate some 3,000 members were received, and at the close of his pastorate the active membership, after all removals, was about 2,400. One of the notable features of this ministry was the great Bible Class attended by multitudes of people from all portions of the city.

In 1903 Dr. Nacy McGee Waters was called from the First Congregational Church of Binghamton, N. Y. He continued in active service until the time of his death in 1916. During the thirteen years of his pastorate some 3,000 members were received. Naturally the losses also increased, by death and removal, but the time of Dr. Waters' death the membersh of the church was, in round numbers, abo 3,600. In 1915 the Puritan Congregation Church united with the Tompkins Aven Church and the Park Avenue Branch w moved to the Puritan building, where it co tinued until 1923 as Puritan Chapel. O outstanding feature of the work of Dr. Wate was the inauguration of the Lenten Lectur which were given annually to large audienc throughout Dr. Waters' pastorate.

In April, 1917, Rev. J. Percival Huget, D.D of the First Congregational Church of Detro began his ministry, which has continued f eight years. He has also continued the Lent Lectures referred to above. The work at Pu tan Chapel was combined with that of t home church two years ago. The endowme fund, begun in Dr. Waters' pastorate, has be largely increased. There have been no exte sive building operations during the present pa torate but large sums have been expended repair and upkeep of the building and in very general remodeling of the parish hou including the installation of a large and mu used Social Room.

Since the death of Dr. Waters, 1,250 me bers have been received. Credit should given in this connection to Rev. John Frosc and Rev. Benjamin F. Wyland, assistant mi isters, who had charge of the work during t interim of a year between Dr. Waters' dea and the beginning of Dr. Huget's pastora During recent years there has been a thorou revision of the roll and as a result some 5 absent members have been placed upon t retired list. There have also been many movals but the membership of the church h

TOMPKINS AVENUE CHURCH, BROOKLYN, N. Y.

ly maintained itself, in spite of these losses, the present membership is approximately 0.

he church property, including the endowt fund, is valued at some eight hundred isand dollars.

o record of the history of the church would complete without mention of the assistant ors. In addition to Rev. George E. Mern, the pastor of Puritan Church, who ced as associate pastor for a year after the on of the churches, there have been such standing men as Dr. Samuel Lane Loomis, known because of his long connection with American Missionary Association; Rev. hard Meredith, brother of Dr. Robert R. redith; Dr. Boyd Edwards, now of the Hill ool; Rev. John Froschl, who served at itan Chapel and the Park Avenue Church ten years previous to his tragic death in 9. Among the more recent assistants are r. Benjamin F. Wyland of Union Church Worcester, Mass., Rev. Ernest E. Youtz of st Church, Gardner, Mass., and Rev. Alfred Church of the Free Christian Church of dover, Mass. The present assistant is Rev. Pomeroy Cutler.

Interesting Comparisons

ust before taking up the report of the npkins Avenue Church I had read the truly narkable annual report of Rev. David J. rrin, Superintendent of South Dakota. In s report Dr. Perrin deals with the problem the small church with limited income and the heavy and difficult problems pastors of -spread mission churches face.

In comparison how interesting is the finanl report of the Tompkins Avenue Church. think many of our ministers will be intered in the business side of this great organtion. The total income for 1924 was $62,907. e main items of income were pew rents ounting to more than $12,000; envelope colctions of more than $16,000; Easter collecn of more than $7,000, and loose change in basket of about $65 per Sunday. Then re is a $5,000 income from investments. All gether this gives an average of more than ,200 per Sunday and this church fifty years o was simply a small group of Christians eeting in a school house.

The outgo is equally as interesting, with salies of more than $20,000; music almost ,000; printing and advertising of almost ,000; while almost $2,000 was spent by the acons for local charity. The missionary giv- of this church is according to their own te, and the last year their contributions were ,000 each to the American Board, to the Conegational Church Extension Society and to e Home Missionary Society. To the Home r the Aged, $500; to the American Missiony Association, $400, Ministerial Relief, $250, d to the Church Building Society and the ducation Society, $250 each. In addition to ose the church gave $475 to the New York ssociation.

The Outlook

This church has had a wonderful history, and doing a magnificent work. As Dr. Huget says his last annual report: "It is a great record. t is a source of justifiable pride, and still ore of thanksgiving. Most of all it is both rompting to and prophesy of equally signifint things yet to be undertaken and accomlished.

"That there are tasks unfinished and probms unsolved need in no wise disturb us. Our thers in the Faith met their difficulties and eir opportunities. In like manner we shall eet the present occasions and seek to add et other accomplishments to the inspiring and lengthening history of this church. This we resolve by reason of those high purposes of service for which the Christian Church stands, and in loyalty to those ideals which are the high heritage of our fellowship."

Testimonial to Dr. Peet

Copy of address accompanying the ancient Manuscript of the Gospels, given to Dr. W. W. Peet, on the occasion of his leaving Constantinople. Editorial reference to Dr. Peet's return to America will be found in this issue.

Kevork, the servant of Jesus Christ, and through the grace of the Holy Spirit Archbishop and the Acting Patriarch of the Armenians in Turkey from whom may salutation, love, and benediction come to Honorable *Dr. W. W. Peet*, the beneficient representative of the American Board of Missions in Constantinople.

> "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall, in no wise, lose his reward."

The solemn Gospel oracle comes to our ears with a peculiar sweetness, especially at this time, when you retire from the work which you have carried on for many years, with great worthiness and perfect conscientiousness. Great is indeed our sorrow for your separation from us, for, in the entire course of your service, beginning particularly with the year 1895, for a period of more than thirty years, we have enjoyed your incessant care, so that the destitute Armenian, the Armenian widow, and the Armenian orphan recognize in you their father, who in the days of the misery of our Nation, never desisted from doing the possible for the relief of its sufferings. Moreover, you became a devoted laborer in the vineyard of God in word and in deed. We therefore present you with a specimen of our most ancient and most rare parchment manuscripts of the Holy Gospels, that you may be always reminded that, Armenians in the East, many centuries ago having received Christianity, became the heralds of the truth of the word of Life and that you may always keep in remembrance the grateful Armenian race, who still stands in need of your paternal affection and solicitude for relief of the distress which is still its lot.

On this occasion we bless also the undying memory of your benevolent life-companion, who became a worthy partner in your benefactions and whose tomb is and will remain with us as an unforgettable memorial of you two loving consorts.

And now, in the name of the Armenians in Turkey we express to you our gratitude for all your invaluable assistance and solicitude and we beseech the Lord that he may grant unto you to spend the remainder of the days of your life in peace and in well-being and to hear these blessed heavenly words:

> "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."

The Acting Patriarch of Armenians,
(Signed) Archbishop Kevork Arslanian.
Constantinople,
March 28, 1925.

Summary of Archbishop's Speech

Delivered by the Armenian Acting Patriarch, Archbishop Kevork Arslanian, on the occasion of the farewell reception given by him at his home in Pera to Dr. W. W. Peet, March 28, 1925.

I wish to thank you for the honor you do me today by accepting my invitation to this farewell reception. I consider myself highly honored by your presence here, because your activity in this country for more than forty years has been so fruitful, so profitable particularly for the Armenian people.

I had the pleasure of meeting you for the first time in 1895 when I came to you with my tales of woe and found full sympathy and satisfaction as I had expected. I have since been called to a position of far greater responsibility and that, in critical times, with peculiar difficulties. I have appealed to you many a time in that capacity also and have always found in you your usual readiness to do all that was possible.

I cannot help recalling at this time my illustrious predecessors, who have had the good fortune of planning and of co-operating with you for the good of our afflicted nation. How often in their sore distress they have been comforted and encouraged by your wise counsels, by your deep sympathy for the suffering people, and by your generous benefactions. Some of them have already entered their rest, others still occupy important positions in the Church. I consider it my sacred duty in their name as well as in my name to express to you now our sincere gratitude.

But not only in their and in my name, but also in the name of all Armenians, it is my privilege to extend to you our hearty thanks, because it was mainly through your loving and self-denying efforts that our people in the days of their untold affliction became the object of the Christian sympathy and philanthropic assistance of the noble American nation.

You who are the worthy son of that great and magnanimous nation, became still greater because you forsook your peaceful and comfortable home and came to work in this country as a true follower of the Gospel of Jesus Christ. You identified yourself with the sufferers and devoted your life to the alleviation of the misery of the distressed, of the destitute, and of the orphan. In you we beheld the spirit of Christ and the noble philanthropic spirit of the American people whom you represented.

How can the Armenian nation ever forget the benefits which you, and through you your country, so abundantly bestowed upon it!

It is hard for us to part with you, not to have you any longer in our midst, but we feel also that you perfectly deserve to enjoy a rest in your own country after such a long laborious life consecrated to the good of your fellow men.

You have the full right to enjoy that rest in the bliss of the peace of conscience. But I will beg of you to always bear in mind this land, which became your adopted country and the Armenian people living here and to continue to extend to them your sympathy and care from beyond the ocean.

We are sure also that the American people as thus far so also henceforth will never fail to give to us the assistance we need so much, thus manifesting the true spirit of the Gospel, the spirit of charity.

I pray the God of grace to sustain and support you with his tender love and grant you many more days to labor still for his glory and for the glory of the Holy Gospel as devotedly and indefatigably as heretofore. I pray also that God may preserve the American people in peace and in prosperity and crown with success all their efforts put forth in the name of Christ.

With this prayer we bid you godspeed.

The Pastor Says: War is a temporary injunction issued by man suspending the commandments of God and the beatitudes of Jesus. —*John Andrew Holmes.*

The Congregationalist's Bible Class

Temperance Lesson

Comment on the International Uniform Sunday School Lesson for August 16
Galations 5: 13-24

The early Christian church became very soon involved in almost exactly the same sort of questions that Christians and citizens are confronting today. The Christian gospel was a gospel of liberty. Jesus came to make men free. Even the very requirements of the Jewish law, he summed up for his followers in the new commandment of love. When he was asked concerning the sum and substance of religion he not only enunciated the two great commandments, that "one should love God," and that "one should love his neighbor as himself," but he added that on these two commandments depended the whole law and the prophets. By that very teaching he lifted the Christian above mere rules and codes into the atmosphere of spiritual privilege. It was not that he made the demands of the law any less; as a matter of fact, he made them a great deal greater, but he made the fulfilment of the law the expression of a free spirit rather than the mere satisfaction of legal requirements.

There can be little doubt that Paul fully understood Jesus in his teaching at this point. He may have been still in some measure dominated by his Jewish prejudice, for one very seldom shakes off entirely the effects of his early training, but in his larger moments of vision Paul saw very clearly the glory of Christian liberty, and in this Epistle to the Galatians he makes this matter of Christian liberty his essential theme.

In olden times, however, just as now, there were those who were more interested in quibbling about liberty than in making it the occasion of noble living. There were those who tended to say "because we are free we can do anything that we please." This attitude Paul rebukes in the most unqualified way. The fact that a man has freedom does not mean that he is free from the sense of obligation, or the duty of being considerate of the effects of his action upon his neighbor.

Paul lays down concerning this matter a very clear and estimable rule. He says that if people have the right ideal and are striving to make their lives as useful and helpful as possible there will be no difficulty. He goes straight to the practical distinction between good conduct and evil conduct, and the Christian life he defines as the life that approves the good and avoids the evil. "Walk in the Spirit," he says, and "ye shall not fulfill the lust of the flesh."

He points men to the fact that all through life there is a warfare between good and evil, and that if they will use good judgment they can easily discover the right side in that struggle. The fruit of the Spirit Paul defines carefully—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." On the other hand Paul likewise defines the "works of the flesh" and having made this clear distinction he defines in the sharpest way the true attitude of the Christian: "They that are Christ's have crucified the flesh with affections and the lusts."

The Golden Text of this lesson, though it does not appear in the lesson itself, should not be omitted. It is Paul's striking, terrible summary of the moral evidence of life: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." These words ring true today as they did for the world in which Paul wrote.

The struggle of good against evil goes on. There are still those who use their liberty immorally and selfishly and those who use their liberty for pursuing the higher and better paths of life.

He that would live above law must attain the life that is not against law. Perhaps we have unduly worried over negative commandments and have not trained our vision and our will sufficiently upon the things that are excellent.

From the Rocky Mountains

The Booker T. Washington idea of uplifting the colored man so as to win his rights by sheer merit is in the discard so far as concerns the Association for the Advancement of Colored People, whose annual convention has just been held in Denver. This plan was declared to have been tried and found wanting. The most cultured and successful colored men and women are still refused hotel accommodations, are herded into jimcrow cars, and are forced to live in segregated districts, regardless of merit, just because they are of African descent. The next move, according to the speakers at this meeting, is to educate and uplift the white race so that they will give the colored American citizen his constitutional rights.

The convention brought together a notable group of leaders. Dr. W. E. B. DuBois, editor of the *Crisis;* James Weldon Johnson, secretary of the Association; William Pickens, field secretary; Harry E. Davis, colored Ohio state legislator; Walter White, author of *The Fire and the Flint,* and many others were present. Two special Pullman cars brought the delegation from the East, and the group was entertained *en route* at a banquet in Chicago by a company of citizens headed by Miss Jane Addams of Hull House.

Several noted white speakers also brought messages to the colored delegates. These included Charles Edward Russell, author and veteran diplomat; Mrs. Florence Kelley, secretary of the National Consumers' League; Congressman L. C. Dyer of St. Louis, author of the Dyer anti-lynching bill; Ex-Governor William E. Sweet of Colorado, and Judge Ben B. Lindsey of the Denver Juvenile Court.

The colored people had every reason to be pleased with the reception given them in Colorado. The newspapers gave much space to appreciative reports of the addresses. The great City Auditorium was opened for the Sunday afternoon mass meeting which was broadcast from Station KOA of the General Electric Co. The leading city pulpits were filled on Sunday by colored speakers. Mayor Stapleton gave an address of welcome. The choir of the leading Presbyterian church of the city assisted in the musical programs.

But the Negroes needed no special assistance in the line of song. A chorus of 150 colored singers furnished wonderful music throughout, reaching special heights of power at the mass meeting when they rendered with thrilling effect, "Gloria in Excelsis," from Mozart's Twelfth Mass, and "Hark! The Deep, Tremendous Voice," from Haydn's "Seasons."

The climax of the program was reached the closing night when Sec. James Weldon Johnson received the Spingarn medal, given annually to the American citizen of African descent who has accomplished the most distinguished achievement. The presentation speech was made by Dr. W. E. B. DuBois, recipient of the medal in 1920.

The addresses were characterized by a bold and statesmanlike spirit. Ex-Governor Sweet in his address before the mass meeting demanded plain justice for all people, regardless of nationality. Charles Edward Russell declared: "The colored American will not cring He demands his rights, and he will not ta anything less. I want the Constitution to me all that it says."

Moorfield Storey, president of the Assoc tion, in his annual address said: "We a seeking no favors, no privileges. We ask on the rights which the Constitution and t laws of the United States accord every Ame can citizen."

Race segregation was bitterly opposed. "W cannot have jimcrowism, segregation, dise franchisement, and at the same time have ju tice, civilization, and peace," declared Picker

Secretary Johnson declared the purpose the Association to be the same as that of t founders of the country; justice, fairness, a equality. "If we succeed it will be well f us and for America," he said. "If we fail means the failure of democracy in America

Many white people in Denver felt that t speakers went too far in their demand Dr. DuBois is outspoken in his desire for ra equality in all lines, even to intermarriage both parties so desire. Charles Edward Ru sell declared, "I believe in absolute, unlimit social equality for the Negro." Secretary Joh son believed that legalizing intermarriage is t only safeguard for the purity of colored w men. "If a white man wants a black woman said he, "let him either marry her or let h alone."

Many felt that such utterances do mo harm than good to the cause of the color people. But, of course, in the addresses th were more qualified than the isolated quot tions would indicate. And one should alwa remember that the desire to mix the blood the two races usually comes from the whi man rather than from the colored people.

The spirit of the Association, while aggressiv was not militant. Secretary Johnson advocat that when there is a lynching the colored peop of that state refuse to work for any whi man until the guilty parties have been pu ished. But largely the idea advocated was use the influence of a united appeal for ju tice. "We shall leave weapons for the whi man," said one speaker, "and make our appe to justice and reason, and as the spirit is mo powerful than the body, and there is a heave above the earth, we shall march on until w accomplish our end."

The appeal for the colored man to solve h own problem has changed to a demand on t white man to live up to the Constitution th he holds sacred, and accord to the color man the full rights of his citizenship. It is bold and strategic change of base. It carri with it the possibility of a larger liberty tha the colored race has ever dared hope for. A it is hard to see how such a plea can perm nently be denied. So long as white men a given liberty and equality under the Constit tion, without regard to their education a prosperity, it is going to be hard to answ this demand of the Negro for his rights as a American citizen. W. O. Rogers.

Fear drives cowardly governments to ar ignorant serfs under the frightened pretext defence. A man, with his talent for gullibilit claps on his tinpot helmet, fixes his gas-mas dons his dusty, lice-harboring garments, a sallies forth unquestioning to the fray. I has been cunningly discouraged from any a tempt to think intelligently for himself. I has been trained to accept subjection as virtue: to worship abjectly at the altar fear, and offer himself to vain sacrifice unde the guise of country.—*H. D. Bradley.*

OUR INVALID PARISH

Winfred Rhoades
Pastor

Beauty and God

Why do we let ourselves live unresisting and unrepenting in the midst of ugliness—ugly houses, ugly rooms, ugly clothes, ugly dooryards, ugly towns, ugly noises? Why do we inflict ugliness upon other people? I stepped the other day into a shop where my ears were smitten by the strident notes of a cheap phonograph record, in which the nasal tones of a man's voice occasionally entering the mishmash made the horror all the greater. No doubt it was intended to be funny. But I am wondering what would be the effect upon the girls working in that establishment if a bit of beauty were presented daily to their ears, instead of ugliness.

"An ecstasy of joy ineffable" is what contact with beauty brings to the writer of a letter that reached me a few weeks ago. "Color," the letter says, "color brings with it a burst of music, and music itself has enveloped me in rainbow colors." Speaking of some local festivals of music and flowers,—"Experiences such as I had upon entering the room of Titian's paintings at the Louvre, where the beauty of form and color brought a burst of song, are being repeated." And I will match that memory with one of a first glimpse of the Turner room at the National Gallery in London. To come upon such revelry and joy in color may mark a turning point in one's thinking.

For the lower leads to a higher. The passion for earthly beauty leads to hunger for a beauty that will not pass; and through the experience of pain comes the increasing perception of Beauty at the heart of all things. After some words about a longing for beauty so intense that at times it is almost crushing, my correspondent hurries on to tell of being led by it to a deeper finding of God. "I have lived, ever, in the vast spaces of the universe, soaring in spirit from star to star," says the writer. "This illness has brought a fresh knowledge of spiritual forces and divine energy all about me. . . . Spiritual power becomes at times so real that it seems almost tangible. . . . With one of old, 'It is good that I have been afflicted.' I have gone further into the depths of God's being and of my own. . . . The blessed Christ and I have lived in close association. . . . How inspiring to know that the same power with which we are to work in the larger life is, even here, at our command."

When we find any true beauty we find the very vesture of God. That is why our churches should be beautiful, and worship should conform to the laws of beauty. It is, of course, possible to worship God in ugly buildings and with forms devoid of beauty; but it is harder. Something is missed, and that a very great thing. If the meeting-house is to be a house of power, it must be a place where souls are led into personal relations with heaven-born beauty and glory. The great value of a church service lies not in the preaching of duty, but in helping men and women and children into living and felt connection with something so immeasurably lovelier than the seen world can ever give, that they will inevitably be inspired to nobler living.

It was not the mission of Jesus Christ to give the world a piece of machinery called religious. It was his high purpose to help men to find comfort and peace and joy and inspiration in the God who is Love and Light and Beauty.

Closet and Altar

IN THE HOUR OF TRIAL

The Lord knoweth how to deliver the godly out of temptations.—2 Pet. 2: 9.

Temptation is as natural to us as it was to Jesus; and in itself it is no sin. Our very gift of thinking, the more it discharges its own function and weighs or considers possibilities, brings temptation in its train. This we cannot escape, nor is it desirable that we should. Temptation is the obvious penalty of a great privilege, the genius of which lies in debating opposites. On the one hand, remember that daily resistance ends by bestowing a sure mastery and builds up reserve strength. On the other hand, the only sin in temptation is when we play or sport with its suggestion. Sin enters when we slacken the curb, and let go the rein.—*James Black.*

None has reason to be ashamed because there are places into which he dare not venture, habits he fears to allow, indulgences upon which he cannot trust himself to look. Those who thus work out their salvation with fear and trembling are the bravest, manliest, and noblest of us all.—*W. L. Watkinson.*

Grant us a body pure within,
A wakeful heart, a ready will:
Grant us, by no deep cherished sin,
The fervor of the soul to chill.

Fill Thou our souls, Redeemer true!
With Thy most pure celestial ray;
So may we walk in safety through
All the temptations of this day.

We cannot sweep away the past and start afresh like settlers in some new country. We must enter professions and adopt pursuits which have existed long before us and which men of all sorts and conditions, evil as well as good, have contributed to mold to their present shape. . . . We have to do right not only in the face of, but often in combination with wrongdoers; to be sincere among the insincere; disinterested among the self-interested. . . . Nor are the issues before us always obvious. For the frontiers between good and evil are not easy of delimitation. . . . Hence no hard and fast rules can be laid down that will suit all the occasions that may occur. We have to extemporize courses of action as fresh circumstances arise. And all of this involves a constant strain not only upon our moral courage, but upon our tact and judgment, in comparison with which the seclusion of the cloister would at least be peace.—*J. C. Illingworth.*

Moses the meek failed in his temper. Abraham faltered in his faith, patient Job waxed irritable—let their example teach thee to take heed of thyself, lest thou also be tempted, and be cast down.—*Charles H. Spurgeon.*

O God, who knowest us to be set in the midst of so many and great dangers that, by reason of the frailty of our nature, we cannot always stand upright; grant to us such strength and protection as may support us in all dangers and carry us through all temptations; through Jesus Christ our Lord. Amen. *Anglican Prayerbook.*

CHRISTIAN ENDEAVOR

Playing the Game

Comment on the Prayer Meeting Topic for August 16-22

BY CHARLES ERNEST WHITE

Topic: Rules for the Game of Life.—II Timothy 2: 5, 15; I Corinthians 9: 24-27; I Peter 2: 11-17.

Light from the Bible Passages

If Paul was no athlete himself, he must have been keenly interested in the methods and achievements of athletes. He draws many of his most effective illustrations from that side of life. He noticed that they had always to keep and not break over the rules. They cannot go "as they choose." The Christian, too, must know and keep the rules for the right Christian life. Work is really a game, and it should be done in a way to win the approval of the judges. Half-hearted runners do not win. The contest for the Christian life must be carried on with continual urge. One who would win must keep his body in perfect training. The good athlete continually practices self-control. The good Christian must do the same. These are some of the rules proposed by this apostle of strenuous Christianity.

Leads for the Leader

Is the Christian life reducible to a number of rules, or is it a life controlled by a certain spirit? Even so, are there not certain well-established rules which one must follow?

Here are a few suggestions:

1. "Playing the game." Do we give up easily in our practice of certain things in the Christian life if we fail the first time in them? Do we go "at it" with an undaunted will? Can we overcome obstacles?

2. "Loyalty to the team." Are we always playing an individual game? Are we anxious that others should do their best, too? Are we concerned with the honor of our families, the society as a whole, or the church?

3. "Faithful in training." Do we want to make our own rules, or are we continually trying to know the Book better? Are we temperate in all things or do we run to excess in some? Do we seek more and more to follow our Great Example?

Thoughts for Members

Life is a game with a glorious prize,
If we can only play it right.
It is give and take, build and break,
And often it ends in a fight;
But he surely wins who honestly tries
(Regardless of wealth or fame),
He can never despair who plays it fair—
How are you playing the game?
Do you wilt and whine, if you fail to win
In the manner you think your due?
Do you sneer at the man in case that he can
And does, do better than you?
Do you take your rebuffs with a knowing grin?
Do you laugh though you pull up lame?
Does your faith hold true when the whole world's blue?
How are you playing the game?

—*Anonymous.*

A Moment of Prayer

Put into us, O Lord, fresh zest for the game of life. Keep us from yielding to difficulties, from heedlessness that deprives of gains which we should make, from failure to use all our gifts of body and soul to come through as winners for thy sake. Amen.

AMONG THE NEW BOOKS

Problems of Life and Faith

FUNDAMENTALS OF FAITH, by HORACE BLAKE WILLIAMS (Abingdon Press. $1.25). The author's claim to discuss the fundamentals of faith "in the light of modern thought" is well justified in this volume, which is free from the special pleading that renders so many pages of practical apologetics worthless. The inherent quality of Christian conceptions, and not their outward form and accompaniment, is made the basis of the author's defense and exposition of Christianity. His standpoint is indicated in his statement that "the ability of Christianity to stand the final test of a religion will rest, in the last analysis, not upon its marvelous aspects, but upon its truth concerning the nature of the human soul in its relation to God, and to eternity."

SOME OPEN WAYS TO GOD, by WALTER RUSSELL BOWIE (Scribners. $1.50). In this volume the Rector of Grace Church, New York, has made a fine offering for "that multitude of men and women in our world today who are wistful for God, yet do not know how to find him." Dr. Bowie believes that the ways to God are along the line of "our truest and most unfettered thinking," and he does a great deal to make these ways open and plain. He discusses present-day needs and perplexities of faith and experience under the following heads: The Need of Religious Conviction, the Reality of God for Personal Experience, Jesus Christ, the Indwelling Spirit, and Why Belong to the Christian Church.

AN INTRODUCTION TO PHILOSOPHY, by JAMES H. RYAN (Macmillan). The author is Professor of Philosophy in the Catholic University of America. He writes with the college student particularly in mind, and though his own standpoint is that of dualistic realism he has sought to make a survey of the variety of philosophical opinions on the problems discussed. The book is valuable in its definition of technical terms.

YOGA AS PHILOSOPHY AND RELIGION, by SURENDRANATH DASGUPTA (Dutton. $4.25), is a reference book for those already acquainted with the broader features of Indian mysticism. It is a commentary for western readers upon the philosophy of Patanjali, one of the six Brahmanic systems prevailing at the present day. The author treats of Yoga not so much in its popular sense as a technique of contemplation by which a soul finds release from the bondage of the world but rather as a philosophy upon which this technique rests.

Doran's Library of Philosophy and Religion

THE PHILOSOPHY OF RELIGION, by D. MIALL EDWARDS (Doran. $1.75). Professor Edwards is Professor of Philosophy of Religion and Systematic Theology at the Memorial (Congregational) College, Brecon, Wales. His aim in this volume has been to present in a simple and compact way a survey of the entire field of the philosophy of religion. His treatment is exhaustive in range, though not, of course, in detail. Its upwards of three hundred pages with bibliography and index make this book valuable not only as a students' handbook but as a permanent addition to the minister's library. Successive chapters deal with these themes: The Problem and Scope of the Philosophy of Religion, the Origin of Religion in the Light of Anthropology, the Physical Origin and Development of Religion, the Historical Development of Religion, the Nature of Religion and Its Relation to Other Activities, Religion and the Problem of Knowledge, Religion and Ultimate Reality, God and the Absolute.

PROBLEMS OF BELIEF, by F. C. S. SCHILLER (Doran. $1.25). A study of *belief* itself and of its problems, rather than of its contents, by an author who compels attention and who has made in this and other volumes a notable contribution to discussions in the field of psychology and religion. Some chapter headings reveal the author's development and the interest of the book:

The Nature of Belief, Implicit Beliefs, Debatable Beliefs, Half-Beliefs, Dishonest Beliefs, Make-Believe and Fiction, The Logic of Belief, The Will to Believe, Belief and Action, Belief and Survival-Value, and Truth and Survival-Value.

LIVING ISSUES IN RELIGIOUS THOUGHT, by H. G. WOOD (Doran. $2.00). "From George Fox to Bertrand Russell," is the scope of the survey, though this is intended to suggest the range of subjects rather than a chronological development. The ten essays in the volume center around that which discusses the need and character of the next revival of religion. The author is a scholarly, free-minded English Quaker, who is Professor of New Testament Literature and Church History at the Selly Oaks Colleges. His spiritual penetration and skillful criticism, especially of such modern non-Christian prophets as Bertrand Russell, H. G. Wells, and Bernard Shaw, give this volume great practical value and interest. It is with considerable confidence that we commend this volume to the attention of thoughtful readers.

IDEALISM AS A PHILOSOPHICAL DOCTRINE, by PROF. R. F. ALFRED HOERNLE (Doran. $1.25). The author as student and teacher felt the need of a book "which, like a map, would help a beginner to thread his way through the tangled mazes of idealistic theory." It is such a book that Professor Hoernle has himself written. We can conceive of few services more valuable at a time when mastery of the idealistic philosophy, whether accepted or not, would do much to save the world from the ravages of half-baked and superficial speculation, as dogmatic in its conclusions as it is hasty in forming them.

In Many Lands

CZECHO-SLOVAKIA: A SURVEY OF ECONOMIC AND SOCIAL CONDITIONS, edited by DR. JOSEF GRUBER (Macmillan. $2.00). Dr. Gruber is Professor of Economics at the Charles University in Prague. Over five years have elapsed since the founding of the Czechoslovak Republic. This book affords the American reader an opportunity to make acquaintance with the Republic, its resources, its problems, its progress, and its promise of future prosperity.

BRAZIL AFTER A CENTURY OF INDEPENDENCE, by HERMAN G. JAMES (Macmillan. $4.00). With illustrations and maps this volume presents in attractive form the story of Brazil—a story with which all Americans ought to be familiar. There is a chapter on the physiography, the history is summarized from discovery to recent times, and the present governmental system is adequately described. The resources, population, modes of life and industry, trade and commerce, individual states, and social conditions are all treated, and there is a final chapter of suggestions for the tourist. There are also a bibliography and an index.

VISTAS IN SICILY, by ARTHUR STANLEY RIGGS (McBride. $2.50). A well illustrated and delightful description of a most interesting country and its people. Invaluable for the prospective traveler, and vividly entertaining for those who must do their traveling by reading.

FINLAND AND ITS PEOPLE, by ROBERT MEDILL (McBride. $1.50). A useful guide to the "new Republic of the North."

THE LAND OF THE PHAROAHS, by REV. SAMUEL MANNING (Revell. $1.75). A new edition of a well-known book, edited and with a preface by James Baikie. It tells the story of the Egypt of yesterday, before excavations and travel had brought great change. A new chapter has been added giving a summary of the results of excavation since 1880.

THE CHURCHES OF ROME, by ROGER THYNNE (Dutton. $5.00). Thirty-four churches are described in detail, in addition to St. Peter's, and there are forty-eight page illustrations in half-tone. The author began originally for his own amusement a work which extends to nearly five hundred pages and which offers a survey instructive for the student of art and architecture, and unusually valuable for those who have been to Rome or who plan to go there.

THE EVOLUTION OF FRENCH CANADA, by JEAN CHARLEMAGNE BRACQ (Macmillan. $2.50). A French Protestant's sympathetic study of the progress of French Canada from 65,000 vanquished colonists to a people of 3,000,000. It deals with the historic backgrounds and also presents a survey of present conditions. It is an interesting volume, but it hardly senses sufficiently the problems of a country seriously divided racially and religiously.

TRAILS AND SUMMITS OF THE WHITE MOUNTAINS, by WALTER COLLINS O'KANE (Houghton Mifflin. $2.50). A glorified guidebook by an experienced mountain-climber and camper. The book is intended for beginners in mountain-climbing and it is simple and adequate in its information. It describes nineteen interesting climbs which can be accomplished in a day or less.

HERO TALES FROM MISSION LANDS, by W. P. NAIRNE and ARTHUR P. SHEPHERD (Doran. $1.75). There are many books of stories about missionary heroes. After one has read a number of them, one knows about what to expect. Occasionally, however, a pleasant surprise is due, as in the case of this volume. The authors have shown rare skill in the selection of incidents that are both interesting and significant in the life of the subject. Notes accompanying each story give the main facts and the historical setting, and the suggestive questions appended make the book an admirable text for a study group. Boys and girls, young people, and adults as well will enjoy reading this book, and the class leader seeking a fresh and stimulating text will find it here.

STORIES OF TREES, by LENORE E. MULETS (Page). Written in the form of simple stories delightful to read, this new edition of a favorite volume will be found instructive for children who as yet do not know the most common of our trees.

Poems and Plays

THE BEST POEMS OF 1924, edited by L. A. STRONG (Small, Maynard. $2.00). In the present condition of poetry a collection of "best poems" is bound to have a two-fold value, if the selection is made upon at all an eclectic basis. It provides a permanent setting for fugitive jewels, and it is likely to be at the same time a compendium of "horrible examples." The *Best Poems of 1924* is no exception. The range of selection is wide and there are poems to which one will wish to turn again and again, but there is also sufficient verse to make one agree with Leonard Bacon (in the poem, *The Mirrors of Grub Street*, included in the volume):

I would swap all our whining and our clowning
For half an hour of Tennyson and Browning.

The editor's introduction to the present volume is timely for its discussion of principles of selection, its estimate of values, and its replies to criticisms of a former volume. The editor refers to the compromises that are necessary in compiling such a volume. "He cannot," he remarks, "let his own taste ride him altogether." One has a feeling that in the present volume he has been too generous toward other tastes; otherwise it is difficult to account for the inclusion among "best" poems of a number that seem trivial or bizarre—slight epigrams that a really great poet might forget having uttered.

THE VENTURE: POEMS by JEAN KENYON MACKENZIE (Houghton Mifflin. $1.50). Miss Mackenzie lived for 14 years among the Bantu tribes of West Africa, and her books, *African Clearings* and *Black Sheep*, have won her literary fame. One turns to these poems with high expectations. How deeply they are fulfilled is best evidenced by reproducing the sonnet which gives to the volume its appropriate title:

I never see a map but I'm away
On all the errands that I long to do,
Up all the rivers that are painted blue,
And all the ranges that are painted gray,
And into those pale spaces where they say:
"Unknown." Oh, what they never knew
I would be knowing—were it not for you
I would be off tomorrow with the day!

Then since I am at anchor at your door,
Befriend the wistful stranger; make me free
Of all your little country and its store
Of unknown things and wonders—spread for me
The chart and let me venture, till I find
The secrets of your beauty and your mind.

THE GREATEST OF THESE, by WILMOT EDDY STEVENS (Stratford Co.). Poems on religion, friendship, and love, the general spirit of which is indicated in the author's Christian quest:

A trusting faith,
A simple creed,
A tender heart
For those in need;
The strength to act,
The grace to wait,
A frank contempt
Of fear or fate.

MIRRORS, by MARGARET TOD RITTER (Macmillan. $1.25). Poems of a young writer, the quality of whose work has found recognition in wide and varied magazine publication. That is not always a proof of merit, but these poems are mostly characterized by vigor in conception and by strength and precision in technique.

POEMS OF PROGRESS, by HERBERT GAY SISSON (Lincoln Press, Dayton, O. $1.00). The poems of a business man who would

". . . rather play 'peek' with the baby
Than write the best 'pome' of the year."

Jingling, musical rhymes devoted more to progress in personal ambition and business success than to progress as a social ideal. One will not find here great heights or depths, but there is much good sentiment and common-sense philosophy. The book has already attained wide circulation.

PH.D.'S, by LEONARD BACON (Harper). The sub-title, *Male and Female Created He Them*, prepares one to expect delightful satire. The reader will not be disappointed. Mr. Bacon is going to have a real place among American humorous poets.

POEMS, by I. P. PATCH, D.D. (Times-Tribune Co., Altoona, Pa. $1.00. Order through The Pilgrim Press). Dr. Patch is a retired Congregational minister, a beneficiary of the Congregational Board of Ministerial Relief. The expense of publishing Dr. Patch's poems has been borne by appreciative friends so that proceeds from the sale will directly benefit the author. At least one of these poems, *The Unknown Soldier*, has appeared in *The Congregationalist*. Some of the poems are of primarily personal interest but the volume as a whole has wider reference expressing the genial spirit of one who believed in God, his country and his fellow-men. Dr. Nehemiah Boynton, in a fine personal tribute to Dr. Patch's ministry, says this of his poetry:

Those who knew him will follow him sympathetically in the wide range of his songs from Nature to Friends; from Country to City; from National Pride and Glory to International Duty and Responsibility. Those who were denied personal acquaintance will find themselves very "friendly disposed" as they sample his spirit in his simple but stirring verses, and will feel within them all the heart beat of the pioneer and the patriot, which are the raw material out of which manly and moving poets are made; nor will they miss the flavor of that confident piety which, believing that "God's in His Heaven" cherishes the abiding, cheerful faith that "all's well with the world."

EARTH MOODS, by HERVEY ALLEN (Harper. $2.00). An attempt by a poet, whose former books critics have highly appraised, to put in poetical form some of the modern scientific conceptions of life. The evolutionary struggle from fire mist to man gives to the poetical, as well as to the deeply religious spirit a new significance to common things. It calls also, as a theme, for vastness of conception and largeness of treatment, and the first portion of this volume is of epic quality. In the section, "Other Poems," are a number of lyrical, narrative, and mystical pieces.

SANDS ON THE SHORE, by SUSANNE ALICE RANLETT (Morehouse Publishing Co.). This volume comes to us from the publishers of the *Living Church*, in the columns of which, and in those of other of our religious contemporaries, many of the poems have appeared. A large section of the book is devoted to "Religious Poems." The poems as a whole are marked by chasteness in form and feeling and by deeply mystical quality. We like particularly such poems as *Things*, *The Veiled Guide*, and *The Wayside Flower*, among many that are noteworthy.

WINDY LEAF, by FRANCES GILL (Macmillan. $1.25). Poems for children of great delicacy and unusual merit in which beauty of thought and expression is finely molded to the child mind. So excellent that grown-ups as well will find much delight in the volume.

AZRAEL AND OTHER POEMS, by ROBERT GILBERT WELSH. Preface by Charles Hanson TOWNE (Appleton. $1.50). Welsh was dramatic critic on a New York paper, writer of short plays and magazine verse. He lost his life in Bermuda trying to save from drowning a girl he did not know. His friend Towne collected these verses from various papers and magazines and writes a short tribute to the author. There is lilt and music to his poetry, a large variety of themes from An Easter Legend to Fiddlin' Murphy and real imagination and sympathy.

Plays

OLD ENGLISH, by JOHN GALSWORTHY (Scribners. $1.00). This play is said to have been well received when put on the stage recently in New York. Its dramatic quality centers in its principal character, nicknamed for his bulldog qualities, "Old English," a "Company Chairman," and dominating figure in the business world, who finds himself in old age, owing to a disastrous mining venture, with one foot in bankruptcy and the other in the grave. It provides material for realistic acting, but as a play to be read it is somewhat disappointing. We hope to discuss editorially a problem of interpretation and of moral and social values which the play emphasizes in the conception of "strength."

THE FLATTERING WORD, AND OTHER ONE-ACT PLAYS, by GEORGE KELLY (Little, Brown. $1.50). The author of these plays was for several years a vaudeville actor appearing in one-act plays of his own authorship, four of which are given in this volume. One, *Poor Aubrey*, became expanded into a full-length play, *The Show-Off*, which was one of the successes of last year. The title play is an amusing skit on the cleavage between the church and the stage.

JESUS, by ODIN GREGORY (Colony Pub. Co.). This is a second edition of a play concerned with the last two days of the life of Jesus.

Recent Fiction

WATLING'S, by HORACE ANNESLEY VACHALL (Stokes. $2.00). A modern department store in London is Watling's. Its owner is a self-made man with a charming daughter loved by a man of aristocratic family. The young man's character is broadened when he enters the business against the wishes of his family and eventually the old order gives way to the new. It is an absorbing story.

THE LOW ROAD, by ISABELLA HOLT (Macmillan. $2.50). Juliana chose "the low road" of marriage after several attempts at following the adventurous "high road" of a career. It is a clever attempt to picture the modern girl's unrest and her feeling that she is fitted for something superior to marriage. However Juliana eventually settles down to domestic life with far more contentment than is usually the case with girls of her temperament.

MIRACLE, by CLARENCE BUDINGTON KELLAND (Harpers. $2.00). The plot of this story depends on the curing of a blind man by prayers at the Catholic shrine of Ste. Anne de Beaupré.

RED RIDING HOOD, by ELIZABETH JORDAN (Century. $2.00). Why an efficient young woman should be unnerved by the recurrent dream of a wolf and faint at a sound resembling a wolf's howl over a telephone is just part of the unusual mystery that distinguishes this story. It is light and attractive reading.

OBLIGATIONS, by ELIZABETH YORK MILLER (Century. $2.00). A new edition of a story which centers around a woman's sense of obligation to a man whom she had accidently injured in childhood.

SELWOOD OF SLEEPY CAT, by FRANK H. SPEARMAN (Scribners. $2.00). The story of a gambler who is also "quick on the trigger." He ultimately gives up gambling under the influence of a woman he loves but the interesting parts of the book are so inextricably woven with the idea of gambling and shooting "on the level" that the influence of the book is not apt to be wholesome for the young.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon Street, Boston, or 19 So. La Salle Street, Chicago.

WITH THE CHILDREN

Scales of Justice

By Rose Brooks

Aunt Margaret, unobserved, watched her small niece, Betty Breed, with puzzled eyes. Her guest for a month was Betty,—a welcome guest in the quiet, New Hampshire farmhouse —but, at times, a perplexing one.

Playing store with Betty under the old gnarled apple tree were Barabra and Marjory Allen, Aunt Margaret's neighbors, and as happy and rollicking a little pair of country girls as lived, the world over. Scraps of their conversation, drifting to Aunt Margaret's ears, as she sat mending on the piazza, had caused the puzzle in her gray eyes.

"She wears such funny shoes," came in Betty's voice. "She came to see Aunt Margaret the other day, and I never saw such funny shoes. I didn't know anybody ever wore high, laced-up shoes any more."

"I don't care if she does," came Barbara's swift defense. "Guess if she made you cold, slippery desserts when you had such a sore throat you couldn't swallow, you wouldn't care if she wore rubber boots!"

"Guess if she told you to help yourself to her raisin cookies without asking, guess you wouldn't—" Marjory's voice broke in indignation, and the rest of her loyal defense of "Miss Martha," a cherished neighbor, was lost to Aunt Margaret's ears.

"And she leaves off her *gs*," continued Betty's voice, cool and unperturbed.

"Mercy!" ejaculated Aunt Margaret, springing up in such haste that three spools rolled maddeningly out of reach under the couch. "Mercy! What ails that child! She's a dear, helpful child and I'm fond of her, but this constant criticism of every human being who comes her way! It's going to be cured! Dear Miss Martha! Where on earth are my old medicine scales, anyway?" and determined, if incoherent, Aunt Margaret threw her mending in a heap and took matters into her own capable hands.

Five minutes later, she walked serenely out the side door, a pair of balanced medicine scales in one hand, a jar of white pebbles, hoarded for the growing of indoor, winter lilies, in the other.

"Playing store?" she asked guilelessly, her quick eyes taking instant stock of the aura of superiority that Betty was casting about herself, and of the indignation all too apparent on the faces of Barbara and Marjory, who were taking little boxes and bottles off the improvised "store" shelves and packing them with decision in their market basket.

"We were," began Betty.

"We're going home," said Barbara briefly.

"We love Miss Martha and Mrs. Martin in the village, and 'Uncle Tom,' cause he makes us willow whistles and—and—" exploded Marjory, and Aunt Margaret, though she looked blank, understood completely.

"Who doesn't?" she asked warmly. "We all do."

"Mrs. Martin and Uncle Tom—" began Betty, but Aunt Margaret cut her short. "I've just telephoned your mother," said she, "asking if you may stay for luncheon. It's such a hot walk over the meadow, and she said you may, and Nora is this minute making cookies, and goodness knows what, and she says she is going to spread the table under the trees." As she spoke, Aunt Margaret gently unpacked the market basket, ranging little boxes and labeled bottles on the shelves. "I want to play, too. I'm tired of mending. See, I've brought my little old balancing scales. Every good store has scales. I'll play I'm all sorts of people, coming to buy. First, I'm Uncle Tom—"

"What are the pebbles for?" asked Betty, always curious. "To put on the shelf for lump sugar?"

"No, for me to play with. I may want them. You needn't weigh my groceries. Just leave the scales on the counter."

"But why did you bring them?" Betty was more curious still.

"Just for me to play my own game with. Now come, Miss Betty Breed, keeper of this store, I'm Uncle Tom and I want a can of salmon for my two cats—"

Betty, delighted always when her pretty aunt took time to play, took a little bottle off the shelf. "Aunt Margaret, don't you think Uncle Tom ought to have his hair cut oftener?" she began. "Barbara says,"—but Betty's speech stopped at sight of Aunt Margaret gravely dropping a white pebble into one side of the scales.

"We're weighing Uncle Tom," she explained cheerfully. "There's one pebble against him for letting his hair go untidy." Betty looked triumphantly at Barbara and Marjory. "And here's one pebble for him for pruning my roses for me, and never letting me pay him a cent. Says all the pay he wants is to see the roses," and quietly she dropped a pebble in the other side.

"His boots are muddy when he comes in the house," said Betty, and Aunt Margaret dropped a pebble against him.

"He shovels out my path every winter storm," and she dropped a pebble for him.

"He chopped all our wood last winter when father was sick," Barbara offered eagerly, and Aunt Margaret handed her a pebble.

"Poof! He did more'n that! Didn't he milk the cows a whole week?" Marjory and Uncle Tom were nothing short of chums. Aunt Margaret handed her a pebble.

"I don't care." Betty was an obstinate little Betty. "He doesn't own a necktie!"

"He has two chipmunks who trust him and come to him to be fed every morning, and he buys them peanuts when he hasn't much money and goes without something himself. Maybe a necktie. Pebble for each chipmunk," ended Aunt Margaret.

"And he gets the mail for old Mrs. Green, 'cause it's too far away for her to walk even to her box and he says he's her nearest neighbor and that's what neighbors are for."

"And he brought Mother a lot of iris bulbs to plant round our new little pond—"

Pebble piled on pebble till Uncle Tom's kindnesses were so many that not another pebble could be added. "How much better he is than bad!" said Aunt Margaret in great content. "Now I'll be Mrs. Martin."

Mrs. Martin she was, and Miss Martha by turn, and fast flew the tongues and fast piled the pebbles. Truly Aunt Margaret had carried the battle into Betty's own camp. In each case the result was the same. Betty was still an obstinate little Betty, and her observation was quick and her wits were keen. But loyal were Barbara and Marjory, and loyal was Aunt Margaret, and Mrs. Martin and Miss Martha came off victorious by great odds, as had Uncle Tom.

"Now," announced Aunt Margaret with unshaken cheerfulness, "now I'm Miss Betty Breed."

For an instant Betty showed symptoms of crying, but bravely and unexpectedly came the words, "All right. But I guess I won't come out the same way."

"One pebble for my brave little niece," said Aunt Margaret warmly. "And a big, fat pebble, too."

"Oh, Betty doesn't mean anything," said Barbara in quick sympathy.

"Another pebble for Betty, because there must be something fine beneath her surface if Barbara sees it," and Aunt Margaret added the second pebble.

"She doesn't know them the way we do," said Marjory so eagerly that Aunt Margaret gave her a hug. "Another pebble for Betty, vouched for by Marjory.

"She's a very helpful little girl about the house. She's very kind always to animals. She wipes the dishes for Nora every night," Aunt Margaret dropped three more pebbles and silence fell.

"There aren't any pebbles against me," said Betty, and down went her head in Aunt Margaret's lap. Again silence while Aunt Margaret gently patted the brown head.

"You haven't any of you said anything against anybody! You haven't said anything against me! I'm the only one that's said anything against anybody!" Betty's voice was muffled. The sentences were spaced by deep silence.

Aunt Margaret's answer was an uncounted handful of pebbles. "All for my own little niece because she was so quick to see! Fun! Well, you'll see what fun it is to find everybody has more nice things than unpleasant ones. Yes, every single body has. Just you look, and you'll find them every time. Mercy! There's Nora. Lunch time? Who'd believe it? The scales? Oh, I'll leave them,—my present to the store equipment."

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Neighbor Cricket

By Jean H. Brown

Ho! Ho! Neighbor Cricket beneath that gray stone,
What are you doing out there all alone?

Neighbor Boy, I am finding a place in the mold,
Where I shall be safe from the fierce winter's cold.

Then, good Neighbor Cricket, will you still sing your song,
That you have been singing the whole summer long?

No, no, Neighbor Boy, my singing is done,
When the days shorten up with the course of the sun.

But, oh, Neighbor Cricket, I much wish to know,
What will you be doing out there in the snow?

Neighbor Boy, if beneath this gray stone you will peep,
You will find that I'm snugly and soundly asleep.

OUR READERS' FORUM

Approves Mr. Boynton's Attitude

To the Editor of The Congregationalist:

There are many good and helpful things in our paper, but to my mind the most vital and most needed message in a long time is in Mr. Boynton's "More Emphasis on the Spiritual" in the July 16th issue. He has pointed out the weakness of our present religious life, clearly and forcibly.

Experience at one National Council of the "loose, not to say unmoral" way in which the resolution business was managed has led me ever since to doubt the value of all resolutions passed by such bodies. If the coming Council would omit all talk of resolutions on debatable topics and find some way of rousing every local church to more emphasis on the spiritual, I believe the Recording Angel would note it as our greatest Council so far. In the hope that it may do so I nominate Mr. Boynton or some one like-minded for the moderatorship. Of course this is irregular, for I am not a delegate, but I think it may be permissible to give the delegates a hint of what stay-at-homes would like.

Redfield, S. D. ELIZABETH H. AVERY.

No Merger for the A. M. A.

To the Editor of The Congregationalist:

While thinking of the proposed merger, there has come before me a paper regarding the American Missionary Association, so deeply concerned in this matter, written by the late Dr. Cyrus Hamlin, from which I quote:

I am more and more deeply impressed with the wide sweep of the work of the Association. It touches closely on questions which are taxing the statesmanship of the world. We know something about the matter as it stands in our own country. Yet comparatively few seem to realize how vitally the questions which arise in connection with our possessions and dependencies, as well as with the presence of the colored race in the Southern *and* the Northern States of our Union, affect the very core and liber of our character as a people.

It should never be forgotten, concerning the American Missionary Association, that it is dealing in its work with one of the great affairs of nations; that while it does not indeed have treaties and national policies to decide upon, it is dealing directly with the great principles and issues on which these policies must be founded: and while its officers are not numbered among the great rulers or officials of the nations, it is, through the acts of these officers, and through the work of the institutions which it maintains, dealing in a very immediate and practical way with problems which are instigating the movements of nations, perplexing cabinets, burdening kings and prime ministers, and plaguing the hearts of peoples; and that in thus doing it is outlining the great truths and upholding the great spiritual realities by which every policy must be judged and every issue decided.

We ought to realize the particular demands made upon the officers of the Association in such an enterprise, and upon those who are engaged in the different departments of its widespread work. The officers need to be men of statesmanlike grasp of great principles, of dominating facts, of threatening issues and opening possibilities; and yet they have an enormous amount of detail to attend to or to overlook.

The imperative necessity of the work, its infinite importance, its promise, and the great results already reached, are a constant spur and inspiration.

It seems impossible to think that anything less than all the forces now concerned in carrying on the American Missionary Association could deal with its difficult work, involving so many relations and situations which do not enter into the work of other home boards. It is also impossible to suppose that the income for its work would not, in case of a merger, very soon and greatly diminish. If its constituency in general will but consider the facts in the case, the Association will surely not be allowed to lose its individual and necessary place as heretofore, but rather receive increase of powers instead of curtailment.

Newburgh, N. Y. LYDIA HARRIS HAMLIN.

Regarding the Situation in China

To the Editor of The Congregationalist:

The enclosed copy of the resolutions adopted by the American Staff present at Canton Christian College, Canton, China, on June 24, has been sent to me by my son, Raymond Thomas Rich, a member of the faculty, with the request that it be given publicity. The Shameen District is the foreign section of Canton. The incident is comparable to the Boston Massacre.

WILLIS DOANE RICH.

Boston, July 22, 1925.

The resolutions accompanying Mr. Rich's letter are as follows:

RESOLUTIONS OF AMERICAN STAFF PRESENT AT CANTON CHRISTIAN COLLEGE

Whereas, on the afternoon of June 23, 1925, a Chinese patriotic parade marching along the Bund and Shakee, Canton, was fired upon by Shameen troops, and

Whereas, the parade was proceeding in an orderly manner and was composed largely of students and workmen, unarmed and defenceless, and

Whereas, in consequence of the shooting, many were killed and wounded, including members of our staff and student body,

Be it therefore freely and voluntarily resolved, that we, American members of the Canton Christian College, express our horror and regret that such an outrage should have occurred, and

That we are of the opinion that the blame and responsibility for the merciless and unjustified assault rests upon those who directed the firing from Shameen, and

That we express to our Chinese colleagues, students, and friends our deep felt sympathy and our support, and

That since we feel that the world has been inadequately informed of the Chinese viewpoint, we are determined to co-operate with the Chinese in the presentation of their case, and

That we make our position known directly to the American Government and to the American people, with the hope that America will do all in her power to assist China in securing just treatment and in realizing her aims to free herself from foreign imperialism.

Unanimously adopted by the Seventeen American Staff Members at Canton Christian College.

(Signed) RAYMOND THOMAS RICH.

June 24, 1925.

The Congregational College Idea

To the Editor of The Congregationalist:

In the consolidation of boards specific emphasis must be safeguarded. An institution outlasts a life. Important as the religious education of youth is, an institution dedicated to that high task along Congregational lines is still more important. The great work of the old Collegiate Education Society was reborn in the Congregational Foundation for Education. Needed attention to that type of work was thus emphasized. Increased financial aid was given to accredited institutions. Expert guidance was provided. Often the by-product of the Foundation, interest was many times larger than the direct help.

The Pacific University is the oldest institution of higher learning in the Pacific Northwest. The interest of the Foundation came at a critical moment. A small grant gave the trustees assurance of a president's salary. The conditions imposed aroused the State Conference and the Oregon Congregationalists. Thirty thousand dollars was raised to close the current college year without debt. The new president, Dr. John F. Dobbs, takes charge with the confident hope that 100 freshmen will join him in the first year of his administration.

In combining the educational interests into a single society it would be a serious loss to lessen in any way the Foundation idea illustrated in Pacific.

The new educational division of our work might well be called "The College and Education Boards."

Seattle, Wash. LUCIUS O. BAIRD.

Concerning Dr. Adams' Pastorate

To the Editor of The Congregationalist:

In your notice of the death of Dr. James A. Adams, in the issue of July 2, it is stated that he was pastor of Pilgrim Church, St. Louis, 1883-6. The late lamented Coustaus L. Goodell was the honored pastor of that church during those years. Dr. Adams was pastor of the small Plymouth Church, which long since ceased to exist. Doubtless others will call your attention to the mistake but I am not willing that it should pass uncorrected.

Wichita, Kan. G. S. RICKER.

A Kentuckian's Viewpoint

To the Editor of The Congregationalist:

If space permits I would add a word to the discussion of the "Scopes Case" and "Tennessee Situation." I do not reside in Tennessee, but within walking distance of the state line, and among people of substantially the same type. And you will remember that Kentucky missed by but one vote the distinction which has fallen to our Southern neighbor.

A careful reading of President Maurer's editorial discloses nothing to which I would take exception—unless it be that he has stated the case for Tennessee too mildly.

I am particularly displeased with the freedom with which the term "ignorant" has been hurled at our anti-evolution people. It is not a mark of superior culture to look with disdain upon those who have enjoyed less educational opportunities than ourselves.

These are mountain states, with the disadvantages and advantages of being situated a bit aside from the highways of travel. I can look from my porch across the hills enclosing the lonely mountain valleys where public schools must be discontinued with the coming of winter because what pass for roads are then entirely impassable, and remember that Lincoln was reared among conditions even more primitive and difficult. Perhaps there never would have been a Lincoln but for these mountains and mountain people. And who knows but future Lincolns may have been peering in through the windows at the Scopes trial?

Of course a large portion of these people fail to distinguish between theistic and atheistic evolution, as they fail to distinguish between the Bible and religion. They take their Bible straight, as they take their shooting—and their whiskey. But they are not wholly "ignorant." They know their own souls, and know how to take care of themselves in situations which might embarrass their critics—a kind of wisdom which may rank along with knowledge of books and scientific theories.

Granted the anti-evolution law was a mistake, and quite likely Tennessee would now repeal it if she could do so and save her face, it was a mistake made in good faith, and as a protest against errors more serious than found mention in the Dayton trial.

Our modern educational program has pretty much fallen into the error of substituting scholastic attainments for personality as a qualifica-

tion for teaching. This error has descended from the universities down to the public schools —not passing by the denominational colleges. Granted we may have both personality and scholarship in the teaching profession. We are not likely to get both unless we go after them—and *in the order of their importance.* The Tennessee legislature made a mistake in diagnosing the disease, and prescribed the wrong remedy. But this was better than to ignore the disease.

Nor need we deplore too greatly "the shouting and the tumult" at Dayton. It is by such means that truth is promoted. More people are reading their Bibles and their text-books on science than ever before.

No doubt the trial would have been conducted with greater dignity and less mental confusion if the distinguished attorneys from abroad had left the matter to local talent. The purpose of the trial was not "martyrdom," but the bringing of the case before the higher courts, and the defendant will not be the loser by the experience.

We Congregationalists must not forget the days of Horace Bushnell and our fight for freedom. Tennessee is having much the same fight, doubtless with much the same issue. Modern science is here having her birth-pangs. Be patient. The man-child will be worth the pain.

Do not take the matter too seriously. We are not going to set up *auto da fes* nor establish a state religion. We are going to send our young people away to school, and gradually accustom ourselves to the new-fangled ideas they bring home. In a little while we shall be smiling at our monkey legislation, and forget it all. In the meantime give us credit for being sincere, devout,—and *progressive!*

Williamsburg, Ky. ALMON O. STEVENS.

Should We Build Cathedrals?

To the Editor of The Congregationalist:

I am interested in the letter of William Colton Clark, appearing in your issue of June 11.

I agree with much that he says, but still believe that it would be an excellent thing to build a Congregational cathedral in Washington, and in our individual states, for two specific reasons.

First, it would be a bond of connectional union of churches severely individualistic in their standing and procedure, and thus would promote a sympathetic affiliation that would be much enjoyed, and at times might be distinctly beneficial.

Then, is it not a fact that the Congregational body is the oldest religious communion of the country, and, if for any reason it was necessary to designate a national church, this would give it pre-eminence in this respect. Of course, no such reason will ever arise, but I think our historical record is something to be kept in memory, and the cathedral in its special setting might perpetuate this.

In my own State of Iowa, at the present time, the erection of such an edifice in our capital city of Des Moines, would seem to promise much definitely stimulating and helpful, particularly for the first reason that I have given. We appear to have been losing ground in Des Moines, and the razing of the fine old Plymouth structure there, is a distinct set-back to our Congregational standing.

But if the old communicants of Plymouth, backed by the membership of the other Congregational churches in Des Moines, would rise to a high ideal, and contribute to such, so that every Congregational church in the State of Iowa would logically contribute, too, something might go up in the capital city that would be the very acme of usefulness, inspiration, and character-creating.

Such an edifice would stand for much, as every Congregationalist in the State of Iowa would have a part in it. I would not call it a cathedral, but select a name peculiarly our own, which would emphasize the warmth of Christian fellowship and the consciousness of nearness to God that Mr. Clark speaks of.

I believe that in Iowa, at least, a movement like this would feature activity and expression of inconceivable value to her Congregational churches.

Iowa City, Ia. GEORGE BENNETT.

A Helpful Hymn

To the Editor of The Congregationalist:

On page 754 of the June 11th issue of *The Congregationalist,* the last item on the page is a quotation beginning: "You think the world ignores you as you pass along," and is given as Author Unknown. The following information may be of interest to you.

This is the second verse of a song entitled "When Your Life Rings True." It is Number 18 of *Life and Service Hymns* published by the Onward Press, Presbyterian Committee of Publication, Richmond, Va. The author is A. Printzian Bowen; the composer, B. D. Ackley, and the words and music are copyrighted by him, 1917. It is owned by the Presbyterian Committee of Publication, and published by their permission. The full hymn is as follows:

Does your life ring out for Jesus with a note of cheer,
Telling to the world he daily grows more dear;
It will vibrate through the distance with his love for you,
And come back in joyous echo, when your life rings true.

Chorus:

When your life rings true, when your life rings true,
There will be an echo, coming back to you;
When your life rings true, when your life rings true,
There will be an echo, when your life rings true.

You may think the world ignores you as you pass along,
Caring nothing for your stand against the wrong;
But no matter what your station or what you may do,
Worldly friends are quick to know it when your life rings true.

Chorus:

You may never know that you have help'd some one to win,
In the struggle for the vict'ry over sin;
You may never see the fruit of loving deeds you do,
But there is an echo somewhere, when your life rings true.

Chorus:

My grandfather, father, and I have all been Congregational ministers. At present I am working in the Presbyterian department of the Kingdom's Home Missions.

I still subscribe for *The Congregationalist.*

Tuscaloosa, Ala. I. ALVA HART.

Applied Psychology in Giving

To the Editor of The Congregationalist:

The article by Secretary Brownlee in your issue of July 9 brings out a phase in the psychology of giving that needs to be emphasized. It is the idea of giving to causes in the concrete rather than to an abstract organization. Our present apportionment plan, with all its advantages, tends to create a condition of giving blindly—giving to a general fund rather than to definite objects. There is a loss at this point, educationally and psychologically.

In my seminary days we held a monthly missionary meeting, at which an offering was tak with no definite object in view. It was mere missionary money. At the end of each year decided by vote where it should go. I had t care of this fund. At one meeting a rep sentative of one of our missionary societ gave a stirring address, presenting the nee of the cause. When I passed the box for t usual offering, one student had a dollar b ready to put in, but paused to ask if the offe ing was for this special work. When I to him it was simply for the general fund, withheld the dollar and substituted a dime.

This was an object lesson in the psycholo of giving which has always stood by me. As pastor, in the arranging of church benevolenc I made it a point to bring up the several Co gregational benevolences in regular order in way such that the offering at any given tir would be for a definite object or cause, wi due enlightenment as to what the cause si nified. The plan worked.

With the coming in of the apportionme plan, it was not so easy to focus the attenti of givers upon particular causes. The difficul increased with the growing practice of pooli the offerings and centralizing the work of divi ing up the money among the several societie Half the trouble in getting people to give h always been the failure to get their attenti directed to worthy causes and their need Blind giving does not appeal. We must kee the apportionment plan, but we must also fi a way under that plan to get the vision worthy causes before the eyes of the people.

Shelburne Falls, Mass. D. H. STRONG.

Favors Merger with Presbyterians

To the Editor of The Congregationalist:

After reading the article in *The Congreg tionalist* for June 11, 1925, headed "Not Read for Presbyterian Merger," I have been forced t meditate some and I find my reasoning, in th light of history and experience, not at all i harmony with that of the writer.

Is it not a fact that balanced progress ha and still does come through the associating t gether of three classes of folks? One clas pushes rapidly forward to new thought an discovery, another class holds tight to wha they have and that largely inherited, while third class is neither progressive nor reactio ary but seems to be the balance wheel in th interest of humanity.

It occurs to me that the Presbyterians repre sent the two former classes and are in need a balance wheel.

Then again I am reminded that Jesus sai that the whole need no physician but the sic The Presbyterians need us more today tha they did a few years ago or may ten year hence. A physician soon loses his standin when he refuses to answer a call, even thoug the road may be rough and long.

It seems to me that a merger would be good thing, even though it does take some tim to get the machinery to running smoothly. N new machine ever runs as smoothly as afte it has been in motion for a while. We hav learned to disagree in an agreeable way an if those who haven't caught the spirit yet ar to catch it, it will be through contact. Th germ of tolerance is not often found flying i space but is harbored in comparatively fe folks and if we put them in a "pest house there will be little chance for others to get i

If we refuse to answer the call when ther is a need, even though the road is rough, w surely can't expect to be called when there i no need, the road is smooth, and everything i in our favor.

Murdo, S. D. E. C. SALTER.

NEWS OF THE CHURCHES

Young People's Conferences

North Dakotans at Valley City

The third annual North Dakota Young People's Conference at Valley City was a great success. Nearly a hundred people were present, many of them driving from far distant points over muddy roads to attend the sessions. The principal speakers were Rev. E. L. Nolting of Madura, India, and Rev. H. T. Stock of Boston.

In addition to the excellent program provided, the camp was a success principally because of the fine spirit shown by the young people. Not only did they maintain throughout the conference a jubilant enthusiasm, but entered whole-heartedly into the camp program. Four classes were held each morning, led by Mr. Nolting, Mr. Stock, Mr. Nugent of Valley City, and Mrs. Nugent. In the afternoon there was a sport program under the direction of the athletic director, Rev. E. L. Bosworth, minister of First, Grand Forks.

The greatest tribute that could be given the camp is that such a large number of those present were there for the second and third time, and some, before leaving, expressed their intention to return next year. Considerable credit is due Supt. A. C. Hacke, Rev. George Ross, and Rev. T. L. Nugent of Valley City.

The Valley City Camp, held on the banks of the Cheyenne River at Chautauqua Park, was for the southern part of the state. Another camp is held at Velva for the people living in the northern part of North Dakota.

Texas Young People at Lake Worth

It was the first essay of the Texas Congregationalists, but the clans responded and the Young People's Conference, July 14-20, was a north-while success. A group of five drove 95 miles from the Panhandle, another of nine came 300 miles from Houston, a third of four in equal distance from San Antonio, and the total registration reached 80. The class instruction was of a high order, and the young people to a remarkable degree were loyal to the whole course. Each morning there were four classes and a recreation period. Rev. S. T. McKinney of Fort Worth had the Bible course; Miss Anna Estelle May of Boston, Young People and the Community; Dr. F. M. Sheldon, Oklahoma City, The Christian Life; Dr. A. E. Ricker, Dallas, The Conquest of the Frontier. The leadership in music was in the competent hands of Rev. and Mrs. J. M. Dickey, while Rev. W. H. Thomlinson took the recreational element in hand and made it a delightful feature for all.

The night services were a concert of noble excellence by Rev. and Mrs. J. M. Dickey, a lecture by Dr. F. M. Sheldon, an ordination service in which Mr. and Mrs. Dickey were set apart to the gospel ministry, following a council in which they were examined and approved, and a "stunt night" on Saturday given at the beautiful "Point" above the lake. Probably upwards of a hundred people were in attendance first and last. Lake Worth afforded boating and bathing, to the great delight of all, while the bugle calls by Mr. Thomlinson, marking all periods, as well as the share of his cornet and Mrs. Thomlinson's clarinet in the musical features were appreciated contributions to the daily order. Sunday, the closing day, was one of rich experience and uplift. Dr. Sheldon's messages at Morning Watch, the Sunday School session, and at Vespers were in his happiest vein, and the closing consecration meeting led by Miss Sophie Smith, with closing address by Dr. A. E. Ricker, was marked by a tender and purposeful spirit.

A federation of the young people of the state was effected with the purpose of promoting attendance next year. The president is Miss Sophie Smith, San Antonio, while Miss Ruth M. Ricker was chosen as the representative in the superintendent's office, and leaders in different sections of the state were provided. The common sentiment of the conference was not only that this session has been a success but that the young people of Texas will meet in similar assemblies annually hereafter.

A. E. R.

Pomona College the Host

The sixth annual conference of our Southern California Congregational young people was held June 29-July 6. In the Pomona College halls they came together about 300 strong, with a faculty of about 30. Rev. and Mrs. E. D. Gaylord were host and hostess this year as last. A great enthusiasm has been built up in the young people's groups of our churches for this gathering, and many are eager to be included a second time or more.

The periods for solid study were held in the forenoons; in the afternoons recreation; and in the evenings stunts, addresses, general programs.

At 8.30 A.M. were given ten courses on practical program building in the local church. There were three groups: for the younger high school, led by Miss Alice Lindsley and Rev. William Forshaw; for the older high school, led by Miss Hope Potter, Mrs. Lawrence Wilson, Mrs. James Enman, and Mr. James Wallace; for the college and business group, led by Miss Mary Annin, Rev. W. A. Tate, and Mr. W. G. Pierce.

There followed at 9.20 courses on "The Old Religion and the New World," given by Rev. A. D. Stauffacher and Prof. R. C. Brooks.

At 10.40 A.M. there was a choice of 20 courses in two sections. Section A: "The History of Congregationalism," Rev. Paul Davies; "International Relations," Rev. K. S. Beam; "Science and Religion," Rev. H. K. Booth; "Young People and the Life of Today," Rev. L. A. Wilson; "Interracial Problems in Southern California," Rev. J. K. Holmes; "Christianity in the Orient," by a missionary; "The World Youth Movement," Rev. Perry Schrock; "The Congregational Youth Movement," Sec. H. T. Stock; "Young People's Program Activities," Rev. E. D. Gaylord.

And Section B: "High School Life Problems," Supt. G. F. Kenngott; "Student Standards," Prof. R. J. Taylor; "Modern Use of the Bible," Rev. H. F. Burr; "World Program of the Church," Rev. J. K. Holmes; "Christianity in the Orient," by a missionary; "Interracial Problems in Southern California," Rev. Paul Waterhouse; "Young People and the Life of Today," Rev. Lawrence Wilson; "International Relations," Rev. K. S. Beam; "The World Youth Movement," Rev. Perry Schrock; "The Congregational Youth Movement," Rev. H. T. Stock.

For the evening vespers the young people enjoyed such leaders as Rev. Watts O. Pye, Rev. H. T. Stock, and others. Those stunt nights, mixers, receptions, the play by the

Fathers and Sons in the Ministry

XXIX. The Hiebs

Rev. Louis Hieb, of Hartington, Neb., was a missionary in Ceylon under the Y. M. C. A. two decades ago, and there the son Stephen was born. Returning to America, Mr. Hieb was pastor in Colorado, served under the Y. M. C. A. during the war, and more recently was pastor in Franklin, Neb. He is now serving the Hartington Community Church, a union of the Methodist, Baptist, and Presbyterian Churches.

REVS. LOUIS AND STEPHEN HIEB

* *

Stephen graduated from Doane College, studied a year in Oberlin Seminary and one year in Union. During the past year he has been specializing in education at the University of Nebraska, from which institution he has obtained his master's degree. He expects to go to Ceylon in the fall under the American Board and welcomes the opportunity to go back and give himself to missionary service in the land of his birth. A sister, Helen, is secretary of the mission at Foochow, China.

Pomona young people, and the pageant by the Claremont group—all these got hearty welcome. As the Glorious Fourth came in the week much was made of it in the afternoon and evening, with an address by Rev. G. B. Oxnam of Los Angeles on "The Characteristics of an American." Also a Sunday furnished a lofty peak of inspiration; with the morning sermon by Rev. A. F. Stauffacher of the Claremont Church, an afternoon organ recital, and the annual Communion Service which the young people conducted, and the discussion at Vespers, "Our Conference Youth Movement."

From some of our Congregational churches the delegates prefer to go to the Christian Endeavor Conventions. Others perhaps are represented at both. The choice more generally, however, now is with the distinctive Congregational Young People's Conference. The element of thought is seen by the program to be strong and significant. Nor is the fun less abundant; and the fellowship is attractive and abiding. The permanent results for character and leadership are valuable beyond estimation.

C. F.

Kansas Conference

The sixth annual conference for young people and the fourth for pastors and church workers, recently held at Eureka Park, Manhattan, was the best ever. More young people registered for work than in any previous year, and a more devoted, earnest body of young people could not be found anywhere. Courses were offered in Bible, Methods of Church Work, Missions, Congregational History, and Pageantry. Rev. R. A. Eusden, pastor of Plymouth, Lawrence, was dean of the school and proved himself a real leader and general. Finances were handled by Rev. W. E. Dull of Lenora, and the conference paid all expenses with a small balance in the treasury.

Twenty-seven churches sent delegates and the total enrollment was 128. Lenora led, with 14 in attendance, and Douglass and Cumberland came second with 11 enrolled.

The conference offers a four years' course, and Miss Francis Black of Douglass and Karl Bosworth of Kiowa completed the work and will be awarded Leadership Training Certificates. Eight other young people have completed three of the four years' course provided. It is interesting to note that more than 500 young people have been present at one or more of these conferences.

The vote of the young people was unanimous for a similar camp in 1926.

From East to West

MAINE

Growth at North, New Portland

The first year of Rev. M. W. Russell's work as pastor of NORTH, NEW PORTLAND, which ended July 1, was a remarkable year. The church membership nearly doubled. A Cradle Roll of 34 names, of which Mrs. Russell is superintendent, has been added to the Sunday School. The church attendance has largely increased and is still growing, and a wonderful interest has been created among the young people of the community. May 24 was a great day for the church, when 23 persons were baptized and received into full membership. It was a beautiful sight to see whole families, father, mother, and children, come to the altar together, also 16 boys and girls from the Sunday School. One aged gentleman of 92 years was there.

A young people's choir has been organized and now furnishes the music. The choir is giving sacred concerts each Sunday evening. This is the result of personal work and a united effort on the part of the pastor, his wife, and the church members. During the year 33 were received into the church, 30 on profession.

Sunday, July 19, was observed as Children's Day, when eight infants were christened and one adult baptized and received into full membership. North New Portland is a village of about 200 population.

NEW HAMPSHIRE

New Finnish Worker

Rev. K. O. Julin has come to the state to work among the Finnish Congregationalists. This work was carried on for ten years by Rev. Wilhelm Leeman, who is now with the Massachusetts Bible Society. Mr. Julin has had experience in work of this kind at West Paris, Me., and later under the direction of the Massachusetts Home Missionary Society. He will make Troy the center of his work in New Hampshire, and from there will visit the Finnish colonies in different sections of the state. It will be his endeavor to co-operate with the pastors of the English-speaking churches in bringing especially the younger generation of the Finnish folk into closer contact with the older churches.

Church Night at Rindge

RINDGE, Rev. B. A. Dumm, pastor, observed Church Night early in July with great success. There was a picnic supper on the church lawn, followed by a baseball game participated in by the young people. A Congregational World Service program was presented by Mrs. Eula Hale and participated in by 17 others, and the evening closed shortly before nine o'clock with the American Board's lecture on "The Ministry of Healing." This midweek gathering, with capacity attendance, is the auspicious beginning of purposeful church activity under the leadership of the new pastor, Dr. Dumm.

Improvements to Church Plants

During the summer months extensive improvements to the plants of many churches of the state are being undertaken.

At GORHAM, Rev. William Sinclair, pastor, during the pastor's vacation the roof of the church building is to be shingled, the auditorium repainted, a new carpet laid, and a new lighting system installed. Funds are in hand for these renovations.

At WOLFBORO, Rev. J. E. McMartin, pastor, the parsonage is undergoing complete renovation, new plumbing, steam heating, painting, and papering being included in the improvements. The cost is about $3,000.

At PITTSFIELD, Rev. W. I. Sweet, pastor, an addition is being made to the church building to provide a church parlor and other social rooms.

New Organs

FIRST, DOVER, Rev. L. E. Purdum, pastor, reports the sum of $4,200 on hand toward a $15,000 organ. "We are going after the rest," is the motto of church and parish.

FIRST, DOVER, Rev. L. E. Purdum, pastor, reports $4,500 raised toward their new pipe organ.

Work for Young People

BERLIN, Rev. E. W. Moore, pastor, reports the organization of a Young People's Society, and the attempt is being made to enlist the services of the young folk in ushering, taking the offering, etc.

Rev. W. D. Hoag of ANDOVER has started a Sunday service at Potter Place, an out-station of his parish. This service is for young people only, and the adults are excluded, the pastor insisting that they attend services at one of the regular times. This children's church mak uses of pageants, Biblical plays, etc., rath than a sermon.

Two new Sunday Schools have been start in the ALSTEAD Larger Parish: one at Firs Alstead, and one at South Alstead. The form church holds services but six months of t year. This work is in charge of Rev. J. M McLaren.

Special Days Observed

June 28 was observed as "Automobile Da at HARRISVILLE and MARLBORO, Rev. S. Long, pastor. All owning cars were asked bring them to church loaded with passenger

MADBURY, Mr. Ray Danforth, student su ply, observed "Madbury Day" on a recent Sa urday, when the boys and girls and many the older people of the community came to t church and worked at improving the lawn.

Rededication at West Stewartstown

Early in July a service of rededication the church building and grounds was held WEST STEWARTSTOWN, Miss Harriet H. Albe pastor. Extensive improvements have bee carried out, including renewal of the found tions of the church building and parish hous re-decoration of the interior, renewal of t carpet and furniture, extensive grading of t exterior, and the preparation of a vacant lot the rear for a community playground. Ge erous assistance for this work was given b people of all denominations and of no denom nation residing in and visiting West Stewart town.

At the special service the pastor gave t historical address, and was assisted in the ser ice by Rev. J. R. Henderson of Colbrook, Re W. S. Frye of Canaan, and Secretary E. Stearns of the State Conference. This churc has lately become self-supporting, having me all its local expenses, and also made substa tial contributions to the wider enterprises our denomination.

MASSACHUSETTS

Hanover Center to Have Parish House

Under the expert leadership of Rev. H. Titus, HANOVER CENTER is in the midst of campaign for a $10,000 addition to the churc to meet the need of facilities for religious edu cation. Work will be begun the last of August Plans include a two-story building: on t first floor primary room and kitchen, with as sembly hall and four classrooms above. Th basement will provide for heating plant an Boy Scout headquarters. Changes will als be made within the present edifice, the galler removed and the interior of the auditorium re decorated. E. Ashton Perry, of Perry Pictures Malden, a former member of the church, among those actively interested.

Fine Work in Country Parishes

The work in the yoked fields of SOUTH WIL LIAMSTOWN and NEW ASHFORD, a home mis sionary outpost in the extreme northwes corner of the state, had practically lapsed fo a year previous to the coming of Rev. H. V Blackford in November. Since his arrival, new interest has been stimulated in the entire field. Sunday Schools have been organized i both churches, and a Christian Endeavor So ciety in South Williamstown, led by the pas tor's wife.

A new preaching appointment has been opened at a village five miles from any church During the winter a prayer meeting service was held weekly in New Ashford with some social features following, that brought out a larger average attendance than the regular Sunday services. Children's Day in South Williamstown was a red letter day for both church

d school. In connection with the regular ogram of the Sunday School, a pulpit Bible as presented in memory of Miss Charlotte eming, also a baptismal bowl in memory of rs. Minerva Gardner, presented by her three ughters.

Four new members were received, and 19 bies were baptized by Rev. W. M. Crane, e County Missionary.

ev. Frank Crook Leaves South Egremont

Through the resignation of Rev. Frank Crook SOUTH EGREMONT, a constructive ministry six years has been closed. During this riod, Mr. and Mrs. Crook entered heartily o all the varied interests of the community, d by their wide contacts not only endeared emselves to the members of the parish but de the little White Church a real commu- y center.

In recognition of their work a farewell re- ption was tendered them June 29. On this asion expressions of appreciation were ven by Rev. C. T. Chase of Great Barring- n, Mr. Ray Spurr, Deputy of the State ange, and Deacon C. T. Williams. As ther tokens of appreciation, Mrs. Crook was esented with a gold wrist watch by the rl Reserves organization. In behalf of the urch, the Grange and the Community Club, e pastor and wife were given a substantial n of money. Mr. Crook was also the re- ient of a fountain pen from the Pierian ys' Club. Mr. Crook begins his new work Groveland Aug. 1.

nor *Mayflower* Women

On June 24 the National Society of the D. R. dedicated at Plymouth a Memorial Foun- n in remembrance of the women of the *May- wer*. The address of the occasion was given Dr. Ashley D. Leavitt, Brookline. The morial is located near-by the Rock, and sists of a tapering pillar set in a circular in and bearing a large granite basin ve with a spraying water jet. On the sea- rd side of the pillar, in Tennessee marble, the figure of a *Mayflower* woman carrying a le. The presentation was made by Mrs. thony Wayne Cook, president, and accepted General Sweetser for the state.

ins at Central, Dorchester

CENTRAL, DORCHESTER, is steadily growing strength. On Easter Sunday there were accessions, on Children's Sunday, 16; June five. During July the church maintains a cation Bible School Tuesdays and Thurs- ys from 10 to 12. The course includes wor- p and study, recreation and handwork.

Bequest to South Acton

By the will of Mrs. Georgia E. Whitney of ston, SOUTH ACTON later receives $5,000.

CONNECTICUT

iny New Members for Center, Torrington

June was a banner month in the life of NTER, TORRINGTON. Signal honor came to fellowship in the reception of 117 new mbers, 83 of whom united on confesssion, nging the roll up to 1,035. In recognition of se achievements, the pastor, Rev. A. B. tten, has been asked to speak at a confer- ce of our National Council at its session in shington, D. C., next October, on "Recruit- for Church Membership." Mr. Patten was en the degree of D.D. by Colby College in ne.

RHODE ISLAND

g Day for Near East Relief

ARMENIAN, PROVIDENCE, Rev. J. M. De- yan, pastor, stands as an American and eralizing influence amid thousands of the

When Sunday Comes

By John Andrew Holmes

No doubt one way the prophets were per- secuted was through the handing up of nouncements for them to read when they wanted to prophesy.

race which is not closely attached to its own Gregorian faith. On Near East Tag Day $2,500 was realized as 30,000 carnations were distributed. Thirty young Armenian graduates from the schools and college were gathered in the church for a social. The pastor for two terms is the Moderator of the Armenian Eastern Union of Congregational Churches which, covering churches east of Chicago, recently met in New York.

NEW YORK

Gift to Church at Canaan

CANAAN has lately received a handsome gift from the Palmer Heirs, former residents of Canaan, now in California. The owners of the land on which the church stands, to which before this the church had no title, have presented it with a deed conveying the ownership of the land on which the building stands, and a spacious lawn in front, 60 feet deep, running along a highway for about 200 feet, and of most of the ground occupied by the parish house. That building, formerly a schoolhouse, stands partly upon private property. With the gift came a letter from one of the givers, expressing the undying affection they have for the church that was theirs in earlier days. The property has been surveyed, a map has been made, and boundaries have been set.

Much credit is due to the energy of the trustees, especially of William M. Hall, the chairman, by whom a search of the title was carried out and the necessary papers were prepared. Rev. W. T. Bartley is pastor of Canaan.

FLORIDA

Ordained Twenty Five Years Ago

The 25th anniversary of the ordination of Dr. Elisha A. King, pastor of MIAMI BEACH, was observed July 12. Rev. H. R. Core, ordained at Kelley's Island, O., 20 years ago, at which service Dr. King presided, preached the sermon on "A Minister's Ideal." The crowning event of the service was the reception of 21 new members. This number of new members and a church full of people in mid-summer at Miami Beach is a record event and reveals much activity.

Dr. King began his pastorate in Marysville, O., where he was ordained. He has held pastorates in Sandusky, O., Yakima and Seattle, Wash., and San Jose, Cal., and has been for nearly four years at Miami Beach. Mr. Core has been at Homestead, Fla., for more than a dozen years where he went for his health. He now owns a grape fruit farm and a fine dairy. During this period he has served as pastor of the Coconut Grove Church, and has held supply positions in numerous churches. He has been for a number of years Registrar of the South East Coast Association.

A new social activity has been inaugurated this summer by the Miami Beach Church. A Neighborhood Club has been established in a small settlement a mile or more from the center of the city. The club meets once each week for socials, entertainments, and better acquaintance in the neighborhood. The Sunday School sends conveyances to this new neighborhood, carrying many children to the school and returning them to their homes.

The pastor conducts a Bible class during the summer which meets Tuesday nights. In

NOTICE

The National Council Office desires to have a complete file of pictures of former moderators. Pictures are desired of the following:

REV. W. I. BUDINGTON
HON. L. S. FOSTER
HON. W. B. WASHBURN
HON. LORRIN A. COOKE

Any information that will assist in securing these pictures will be greatly appreciated.

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August Rev. W. V. Meredith, associate pastor, will have full charge while Dr. King is on vacation. He will preach a special series of sermons on "St. Paul," having made a special study of the theme last year at Union Seminary. J. H. L.

Palm City Members Do the Work

A "free-for-all" work afternoon was given on the church grounds of PALM CITY. The uneven surface was leveled, grass was planted, the parsonage yard filled in, and a ditch dug to drain the grounds in rainy weather. A much needed sidewalk in front of the church was also provided by one of the members. Miss Ruth Sergeant is pastor.

LOUISIANA

Thirty-One Years at Kinder

Rev. Paul Leeds has served KINDER 31 years. During this time the character of the territory has changed from that of a lumbering to an agricultural region. Within the boundaries of his parish a neglected tribe of Indians was found. Mr. Leeds, with his broad sympathy and great heart, made friends with them, and the result is that 80 per cent. of the tribe are now church members. During these 31 years the total salary of Mr. Leeds has been $17,675; of this the C. H. M. S. has paid $10,500.

ALABAMA

Twentieth Anniversary of Thorsby

The 20th anniversary of THORSBY was celebrated early in July. The pastor, Rev. J. E. Each, is also supplying Mountain Creek and Deatsville. The Christian Endeavor Society at Thorsby sent a delegate to the Blue Ridge Conference who brought back an inspiring report. After the burning of Bates Hall at Thorsby Academy the auditorium of the church was used for the assembly room of the academy.

ILLINOIS

DeKalb Debt Liquidated

Rev. F. M. Webster has just completed seven years of ministry with DEKALB. The church had been in debt until recently because of building enlargement made just before Mr. Webster became pastor. The basement of the building has since been improved considerably, two more pianos purchased for Sunday School work, and several stops added to the pipe-organ, so that it is now one of the best in the city. The whole indebtedness has now been raised and the church finishes the year free from debt.

The number of members received during these seven years on confession is 154; by letter 106, making a total of 260. The present membership is 430. There has been a net increase in the resident membership of 137. The Sunday School is organized under three heads and is now doing better work than at any time under the present pastorate. All departments have excellent equipment. New members have been received at every Communion service.

New Parish House for Park Manor

PARK MANOR, CHICAGO, has just dedicated a beautiful parish house, erected at a cost of $75,000. The exercises extended over the week of May 31 to June 7. The church was organized in 1891 with a membership of 36, and had 31 members in the Church School. The church now has a membership of about 700, with a large Church School, and its building is the center of many activities.

The new parish house just completed is designed to meet these needs. It is built of brick and stone, is 35 by 79 feet, with complete modern equipment. It has also a four-story addition, 18 by 29 feet, providing kitchen facilities, shower baths, and locker rooms, living rooms for the caretaker and a tower uniting the church edifice and the parish house. The auditorium has a fully equipped stage, and arrangements have been made for the use of motion pictures; the second floor has an ideal arrangement of classrooms and provides offices for pastor and secretary. There is also a fully equipped gymnasium on the third floor. It is planned now to have the parish house open throughout the entire week.

The planning for the new parish house was begun under the administration of Rev. J. R. Heyworth and continued by Rev. R. E. Zeigler, who died suddenly about two months before the dedication of the building. To these two pastors, to Mr. Fred W. Bishop, William F. Mulvihill, and others of a group of laymen, credit is due for the erection of this beautiful, serviceable building. The dedicatory sermon was preached by Dr. G. T. McCollum of the Church Building Society and many of the Chicago churches were represented in the dedicatory services by pastor and delegates.

KANSAS

Resigns from First, McPherson

Rev. C. E. Sayre has just closed a three years' pastorate at FIRST, MCPHERSON. During this time a new $50,000 church building was erected and a $6,000 pipe organ installed. Almost 200 members have been received during the pastorate, and every department of the church work thoroughly organized. Mr. Sayre has accepted the pastorate of First Unitarian, Wichita, and will enter upon his work in the new field Sept. 1.

MISSOURI

Missouri Resolutions

Among the business propositions to come before our National Council will be the suggestion of a National Congregational Church at Washington, D. C. The Missouri State Conference, at its recent meeting, had this matter presented by Rev. W. C. Timmons, pastor of First Church, St. Louis, which is called "The Mother of Protestantism West of the

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Quinneh Tuk—Spend August vacation at Quinneh Tuk, Northfield, Mass. Cottages and tents. Modern conveniences.

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Pastor wishes church in rural or semi-rural community. Federated or union church in Southern New England preferred. Address "M. A.," *Congregationalist.*

HELP WANTED

Wanted—Strong young woman, able to drive car, to become member of family of four in Brookline the last of September. Chief duty will be to take to and from school boy of 13 who has difficulty in walking. Write to Dr. David N. Blakely, 87 Milk St., Boston.

Wanted, Sept. 1, young man assistant for social and religious work with boys and young men. Address C. F. Hersey, New Bedford, Mass.

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Lincoln Institute of Kentucky, child of Berea College, only well equipped colored Normal and Industrial School in the state, beautifully located 22 miles east of Louisville, undenominational but deeply religious, needs a teacher of Bible and English, also a teacher of English. Mature white woman preferred. $600 and living for 36 weeks a year. Few incidental expenses. Large opportunity for service. Fall term opens Sept. 30. Address Rev. A. Eugene Thomson, Lincoln Ridge, Ky.

College and normal trained teachers needed for summer and fall vacancies, public and private schools. American Teachers' Agency, Springfield, Mass.

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

PASTOR WANTED

Wanted—An up-to-date, wide-awake minister. Address Maggie Percy, Clerk, Congregational Church, Crawford, Neb.

POSITION WANTED

Desire position to teach in high school, Science Department. Address "F. T. I., *Congregationalist.*

Organist and choir director desires position in Michigan. W. J. S., 313 South Fourth Ave., Ann Arbor, Mich.

MISCELLANEOUS

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ississippi." The conference passed a resolu-on heartily endorsing the recommendation for new and outstanding home for First Church, ashington.

manuel, St. Louis, Lays Cornerstone

The corner stone of IMMANUEL, ST. LOUIS, as laid July 19, by special services conducted the pastor, Rev. L. L. Steadman. After the positing of certain manuscripts in the copper x of the corner stone, the stone was put into ace by Supt. A. R. Atwood. An address was ade by Dr. F. G. Beardsley.

NEW MEXICO

edication Day at Gallup

The dedication of the new building of MEXI-N, GALLUP, Rev. J. M. Moya, pastor, was ld on June 21 and was an occasion of great . A little over two years ago Mr. Moya ganized a small group of Spanish-speaking ople into a Congregational church. Services ve been held in the home of the pastor, every om in the little house being occupied, with ny standing outside the doors. The new use of worship is therefore greatly ap-eciated by all. With the aid of the urch Building Society, a building of ple but attractive design, in the mission le of architecture, has been erected. Aside m a commodious auditorium, there are rooms Sunday School and social purposes. On

DEDICATION DAY, GALLUP MEXICAN CHURCH

the day of dedication, a considerable number of the members of our American church and friendly citizens of Gallup, who have shown great interest in the undertaking, were present. On this occasion, a subscription of $800 toward the completion of the building and its furnishings was raised, and this despite the fact that many members of the church are out of work.

NORTH DAKOTA

Ordination of Edwin Goodbird

Independence Church on the Indian Reservation was the scene recently of the ordination service of Edwin Goodbird, probably the first Indian to be ordained to the Congregational ministry in the state. Eight churches were represented at the council. The examination was held in the morning, dinner being served under an arbor, in charge of an Indian committee. The ordination service was held in the afternoon—a bilingual service, everything being interpreted into English except the prayers. Robert Hall, son of Dr. C. L. Hall, who had known Mr. Goodbird all his Christian life of 20 years, gave the charge to the candidate.

SOUTH DAKOTA

Canton Pays Off Debt

CANTON, Rev. P. J. Hansen, pastor, has paid off a troublesome debt of $859 in less than two years' time. Extensive repairs, including painting of the exterior, are being made on the parsonage. A good delegation went from this church to the Yankton Summer Assembly.

Enlarged Space for Cresbard Work

By means of volunteer labor, the basement of CRESBARD'S house of worship, which had not been used for more than ten years, the walls having caved in, was restored to a usable condition. The farmers brought their teams, and men in town used the shovel. When the church was ready for the cement work, a heavy storm washed out the temporary foundation, necessitating a second cleaning of the basement. The church now stands on a good foundation, and the improvement furnishes excellent room for social purposes.

COLORADO

Rev. W. O. Rogers at Denver

WASHINGTON PARK, DENVER, recently spent $1,500 in putting the property in repair. It is now in excellent condition for work. Rev. W. O. Rogers is making splendid progress in the work. A charter membership list of 19 has already been started.

WYOMING

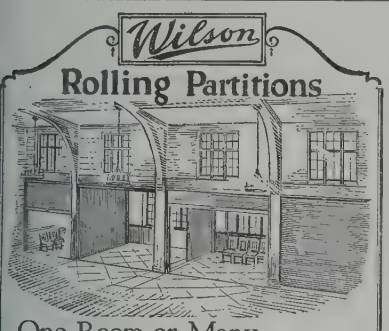
Casper a Growing Church

Audiences at CASPER are still growing under the preaching of Rev. A. E. Cook. The morning congregation in the American Theater has been over 800 and the evening service in Odd Fellows Hall has reached 300. Fifty new members were recently received to fellowship, 23 of them by confession. A Men's Club has been organized with 35 members.

IDAHO

Large Accessions at Pocatello

POCATELLO has received 102 into membership, nearly all of them on confession of faith,



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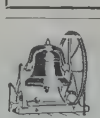

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in less than a year's time. The congregations are taxing the capacity of the church, and a new building in the near future seems inevitable.

MONTANA

Church Organized at Lone Rock

A church of 40 members has just been organized at Lone Rock School District, nine miles in the open country from our little church at Florence.

CALIFORNIA

Recognition Service for Bayshore, Long Beach

Having reached a point in development to assure stability, BAYSHORE COMMUNITY, LONG BEACH, called a council for recognition, June 22. Rev. P. H. Schrock of Santa Ana was chosen moderator and Rev. Isaac Fleming of Los Angeles scribe. The council was heartily unanimous in voting to welcome the church into the Los Angeles Association.

At the evening service parts were taken by Rev. G. T. Simons, Rev. P. F. Schrock, Rev. H. K. Booth, Supt. G. F. Kenngott, Rev. W. R. Marshall, and Rev. F. P. Rosselot.

In this rapidly growing neighborhood, the membership has advanced to 58. Led by their minister, Rev. G. N. McCreery, they are working on an ambitious program to serve the community in an adequate structure.

Congregationalists Lead at Asilomar

Congregationalists led the list of registered delegates at the Missionary Education Movement Conference at Asilomar, July 8-18, with 127 out of 386. Twenty-eight churches were represented, 19 in the Southern California Conference and nine in the Northern. There were present two pastors, three educational directors, four representatives of mission boards, and one veteran missionary whom we delighted to honor, Miss Gertrude Cozad of Japan. The Southern Conference had just held a large and successful meeting for its young people at Pomona College, and the Northern Conference one July 27-Aug. 3 in connection with its annual meeting, which goes to show that this M. E. M. Leaders' Conference has a distinct place, making possible better results in the special denominational young people's groups as well as in the individual churches.

OREGON

New Arrivals in Portland

Portland is rejoicing over the coming of the following new pastors: Rev. J. N. Pendleton to PARKROSE, Rev. W. F. Westwood to UNIVERSITY PARK, and Rev. Ray Palmer to FOREST GROVE. Another newcomer in the state is Dr. J. F. Dobbs of Massachusetts, who has accepted the presidency of Pacific University.

Church and Ministerial Record

Calls

BARTHOLOMEW, ROY, Maplewood, Mo., to Riverview Gardens, St. Louis. Accepts.

BUELL, S. H., Springfield, Mo., to Texarkana, Ark. Accepts.

MOORE, ADNA, Flagler, Col., to Second, Colorado Springs. Accepts.

OBERLIN, C. D., Union City, Mich., to Rochester. Accepts.

PATTERSON, A. H., formerly of California, to New Hartford, Ct. Accepts.

PRITCHETT, L. C., Chicago Seminary, to Montrose, Col. Accepts.

SCHWAB, B. T., to Flagler, Col. Accepts.

STEADMAN, L. L., Rochester, Mich., to Immanuel, St. Louis, Mo. Accepts.

WALKER, J. I., Osage, Ia., to Prospect Ave., Kansas City, Mo. Accepts.

WARD, A. E. B., Fall River, Mass., to Loudon and Loudon Center, N. H. Accepts to begin Oct. 1.

WILLIAMS, T. Y., South, Chicago, Ill., to First, Kansas City, Mo. Accepts.

Summer Supplies

JOHNSON, HERMAN, Athol, Kan., to be student supply for the summer. Mr. Johnson expects to enter Chicago Seminary this fall.

WILSON, A. H., Orono, Me., to be summer supply at Salisbury, N. H. At work.

Resignation

BROWN, H. L., assistant, Alstead-Langdon Larger Parish, N. H. Effective July 31.

Ordinations

DICKEY, J. M., and Mrs. Christina R., *o.*, Lake Worth, Fort Worth, Tex., July 17. Sermon by Dr. F. M. Sheldon; other parts by Rev. Messrs. A. E. Ricker, Frank Atkinson, S. T. McKinney, and J. L. Smith.

LOCKE, O. L., *o.*, Prospect, Prospect, Ct., July 8. Sermon by Dr. B. W. Bacon; other parts by Rev. Messrs. W. F. Maylott, W. D. Carroll, H. D. Gallaudet, F. C. Allen, W. M. Owen, and Sherrod Soule.

Accessions

	Conf.	*Total*
NEW HAMPSHIRE		
Concord, South	1	2

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

TAFT—Henrietta Read, wife of Rev. Jay N. Taft, Los Angeles, Cal., died in Fulton, N. Y., July 21, after nearly 43 years of most happy married life and Christian service.

ARTHUR M. BRIDGMAN

Arthur M. Bridgman, dean of State House journalists, who died at Winchester, Mass., July 18, was among the prominent men identified with this church. A brother of the late R. L. Bridgman, he was born in Amherst, graduated from its college (Phi Beta Kappa) in 1873. His newspaper career began as correspondent for the Springfield *Republican* and at the State House in 1874. He was owner and editor of several newspapers in Lynn, Brockton, Holyoke, and other cities. He founded by legislative act its semi-weekly Bulletin and the Daily List of hearings. Mrs. Bridgman, a native of Stoughton, died recently.

REV. ANDREW GIBSON

Rev. Andrew Gibson, late of Seal Harbor, Me., entered into the rest of God early Thursday morning, July 2, from the home of his beloved daughter, Mrs. Pauline Coy, East Hartford, Ct. His health had suffered a serious collapse soon after the turn of the year, and he had not been able to carry on his work since. His call to the heavenly home was, therefore, a welcome release from weariness and from an unavailing though courageous effort to recover. Though reluctant to lay down the weapons of a splendid warfare and leave his loved ones, he answered his Master's call to a higher service with the same obedient, triumphant faith with which in his youth he answered his call to service here below.

Andrew Gibson came to Cambridge, Mass., from Scotland at the age of eight. He was educated in the schools of that city. He was trained for the ministry at Bangor and Union Theological Seminaries. He was a graduate of the former institution. He held pastorates in Massachusetts and New Hampshire, but the greater part of his ministry was in Maine, his last work being at Seal Harbor. Here, as in his other pastorates, he endeared himself to the people, as became manifest by the ready, active, beautiful way in which the all-year residents and the members of his summer constituency alike rallied to his support in his last weariness.

Mr. Gibson was a quiet, unobtrusive man. He was a good preacher and belonged to that splendid class of rural pastors who with but scant recognition manage to give richness of soul to our social life. His intuitions were soundly evangelical and his sermons were pervaded with the notes of saving grace. As a pastor he was unwearying in his devotion. He was great in his humanities, and the vicissitudes of a single soul caused him to forget himself completely. This trait showed itself to the very end, and to those who watched him during his last illness was given convincing evidence that the goodness of character does not share in the breakdown of the body and the decay of the intellect.

Mr. Gibson was a Mason and also an Odd Fellow. He is survived by his wife, a daughter, Mrs. Pauline Coy, and her husband, a granddaughter, four sisters, and a brother. These and many others mourn his passing, but their mourning has become a sacrament, for it is made radiant with the blessed assurance that this life is orbed with glory and that to die is gain.

J. J. M.

HARRIET G. HOLMAN

Harriet G. Holman of Kingston, Mass., passed on to her reward July 2. She joined the State Street Church of Portland, Me., in her early life and also the church in Quincy, Mass. For the

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et twelve years she has belonged to the Church the Pilgrimage at Plymouth, Mass.
A host of friends mourn the loss of a true ristian woman, a loving companion, and a voted wife.
Burial was at Laurel Hill Cemetery, Saco, Me., Sunday, July 5.

COL. LYFORD A. MERROW

Col. Lyford A. Merrow, a native of Ossipee, H., was laid to rest in its village God's Acre, rly in July. His active interest in youth was ndless and inspirational. His service was own far beyond the borders of the town and urch he loved: member of the executive committee of the International Y. M. C. A., trustee of ngor Seminary, treasurer of Boston University, trustee of the American Youth Foundation, d many other educational and philanthropic titutions.
He maintained his actual membership with sipee Congregational Church, although a resint of Malden, Mass. The breadth and nature his interests is well illustrated in acts permed when advised in June that the end of e was near. From his bedside in Ossipee he tated letters to the boys and girls of the vn congratulating them upon youth and posilities; urging prayer and daily Bible read-. "Be honest at all times by following God's mmands and the world will make way for ı." The same day he sent a message to the n of Ossipee. Speaking as the last surviving le member of his church, he said: "The church eds you, you need the church and all it stands ."
The funeral service was largely attended by ociates in the paint and oil trade, other busiss, and reform and educational organizations. e pastor, Rev. F. H. Baker, and Dr. W. S. hearn of Boston University officiated. Dur the service and illustrative of his wide inence a memorial hour was kept by boys and ls in a camp at Shelby, Mich.

Events to Come

TIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.
ES OF SHOALS CONGREGATIONAL SUMMER CONFERENCE, Star Island, off Portsmouth, N. H., Aug. 10-24.
RTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., Aug. 10-17.
RST ANNUAL CONGREGATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE AND SCHOOL OF METHODS, Lake Cobbosseecontee, Winthrop, Me., Aug. 22-29.

Northfield Summer Conferences

NERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 1-17.
SSACHUSETTS CHRISTIAN ENDEAVOR INSTITUTE, Aug. 17-24.

State Conferences

HO, Boise, Oct. 20-22.
NTUCKY, Evarts, Oct.
RTH CAROLINA (Colored), Beaufort, Sept. 23.
RTH DAKOTA, Dickinson, Sept. 15-17.
AH, Salt Lake City, Oct.
SHINGTON, Seattle, Oct. 6-8.
SCONSIN, Appleton, Oct. 5-8.

Parables of Safed the Sage

(*Continued from page* 170)

n, but while this is bad enough, it is bet- than that men should go forth into life, ving received an Education, or what sseth for it, but Undisciplined Minds, so at they wander in Endless Fog, and no ghorn to keep other Vessels out of their y.
And Keturah said, Dost thou really think at Intellectual Uncertainty is worse than oral Evil?
And I said, Nay. But the ships that are nk by Pirates are less fewer in number an they that go down through Collision Fog.

With the Schools and Colleges

Commencement at Carleton

Commencement at Carleton College, Northfield, Minn., was observed for the 51st time when a class of 136 seniors received their degrees in Skinner Memorial Chapel. One graduate secured highest honors. Twelve *magna cum laude* honors and 31 *cum laude* honors were granted in the graduating class. Rev. V. P. Eastman, '03, who formerly served in China under the American Board, secured his Master of Arts degree; Dr. Watts O. Pye of the same class, head of the Carleton Fenchow Mission of the American Board in Shansi, China, was honored with the degree of D.D. The commencement address was delivered by Dr. Albert Parker Fitch, well-known Congregational theologian and a member of the faculty.

Pastors of the local churches assisted in the baccalaureate service which was held the day before commencement. On the evening of that day Dr. Pye spoke at the vesper service on the situation in China. The college dinner, which about 400 persons attended, and the college play, "The Romantic Age," occurring on the day after commencement, were the final events of the week-end.

Gifts for Pomona

With 1,000 alumni and visitors present during the week, commencement at Pomona College was the climax of inspiration and encouragement. President J. A. Blaisdell was able to announce that the campaign for funds had netted the college a million and a quarter dollars during the year towards the three million. Particularly loyal has been the contribution of the alumni—whose average age is not over 30 years—of $214,196. They voted to continue the campaign which will undoubtedly secure all conditional gifts including that of $50,000 from the Carnegie Foundation for the Advancement of Teaching. Also they gave unanimous approval to the plan now meeting with general consent among the leaders of the institution for the enlarging of Pomona College by the addition of affiliated residence colleges. Among the pledges of the year, a prominent one has been that of $60,000 by the Harwood family for the erection of the Margaret Burton Harwood Memorial Hospital, to be constructed in the near future.

President Blaisdell preached the baccalaureate sermon in the Greek Theater. At the graduation exercises the address was given by William Bennett Munro of Harvard, on "The College at the Crossroads." Diplomas were conferred not only on a class largest in size of any similar college of arts and sciences west of the Mississippi River, but remarkable in that while 200 registered as freshmen, there were 189 graduates. In addition nine candidates received the Master's degree; the degree of Doctor of Laws was conferred upon Mrs. Susan B. Dorsey, Superintendent of Schools in Los Angeles; and the degree of D.D. upon Rev. Daniel F. Fox, pastor of the First Congregational Church of Pasadena. An interesting item of the celebration was the conferring of recognition upon 14 students in "Reading for Honors," which is declared to have taken first place over other major sports on the campus.

The summer session enrolls 250 students, double that of last year. Largest numbers chose courses in education, but closely following were the groups in drama and music.

C. F.

If the press of the world would adopt and persist in the high resolve that war should be no more, the clang of arms would cease from the rising of the sun to its going down, and we should fancy that at last our ears, no longer stunned by the din of the battle, might hear the morning stars singing together and all the sons of God shouting for joy.—*John Hay.*

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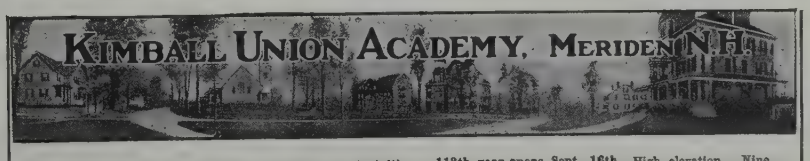

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MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus;* Rev. John J. Walker, *Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 611 Congregational House, Boston.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

RISIBLES

We heard lately of a man who was inveigled to representing his family at a church supper, and being alone, all he did there was to eat. He ordered an oyster stew. He was not satisfied, and calling the volunteer waiter to his table he entered his complaint:

"Say, there's just one oyster in this stew."

"Sh!" said the waiter; "not so loud. Before you know it you'll be having them all wanting one."—*Whiting in Boston Herald.*

Customer—"I want a quarter's worth of carbolic acid."

Proprietor—"Vell, dis is a pawn shop; but mister, we have razors, ropes, and revolvers."—*Centre Colonel.*

She—"No, John, I can never marry you. We have nothing in common."

He (with some spirit)—"No, you are mistaken; I think that you are beautiful and you certainly concur in that opinion."—*Texas Ranger.*

Mrs. Prof.—"My husband's so careless. His buttons are forever coming off."

Mrs. Prex (severely)—"Perhaps they are not sewed on properly."

Mrs. Prof.—"That's just it. He's so careless about his sewing."—*Bucknell Belle Hop.*

"At the house party I mistook a celebrated millionaire for the butler and tipped him a dollar. Afterwards we had a good laugh over the affair."

"A whimsical episode, to be sure."

"Yes, but he never handed back the dollar."—*Louisville Courier-Journal.*

When a minor Philadelphia County Court was about to open its session recently, the discovery was made that the court crier was absent. A substitute was provided and the court had barely taken up a case when a breathless messenger boy dashed in with a telegram signed by the absent crier. The missive was handed to the judge, who read:

"Wife's mother died last night. Will not be able to cry today."—*Brooklyn Life.*

A Holyoke man in Worcester found that he had spent all his money, and began looking about for a chance to earn some. Seeing a lot of men digging for the foundation of a new building, he asked the foreman if he could go to work.

"Sure," said the foreman, "help yourself to a shovel."

Picking up an idle shovel the newcomer worked away for a couple of hours. Finally, when he paused for a rest, one of the men who was working beside him said:

"I don't seem to know you—where do you live?"

"I live in Holyoke," replied the newcomer.

"What the deuce are you doing here?" asked the other. "All us Worcester men are giving a day's work free to help build the new Presbyterian Church."—*Boston Globe.*

She hurried into the shop as though she had not a moment to spare.

"I want a book for my husband," she said. "It's his birthday tomorrow, and I want to give it to him as a present. Show me what you have, please," she continued, without pausing to take breath. "Nothing too expensive, mind—and I don't want anything too cheap, either. He's not very fond of sport, so don't show me anything in that line. For goodness' sake, don't offer me any of those trashy novels, and, no matter how much you try to persuade me, I don't want anything in the way of history or biography. Come, now, I'm in a dreadful hurry. I've already wasted too much time here."

"Yes, madam," replied the assistant, as he picked up a little red-bound book. "Here's an excellent volume entitled, 'How to Manage a Loud Speaker.'"—*Tit Bits (London).*

"You certainly have your nerve to charge me seventy-five cents for that piece of meat," said the careful housewife.

"Yes, ma'am," replied the polite butcher.

"Would you kindly tell me how it is that I can get the same cut at Wilson's market for fifty cents?"

"I can't say, ma'am. Perhaps Wilson has taken a fancy to you. He is a widower and you are very beautiful. Unfortunately, for me, I—yes—it's seventy-five cents."—*Washington Cougar's Paw.*

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owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

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W. L. Carver, Supt.,
8 Beacon St., Boston, Mass.

The Congregationalist

Continuing
The Recorder* and *The Advance

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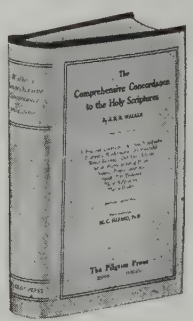

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They started to pull some ears of corn	They began to gather ears of wheat
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You put up with it all right	Your toleration is admirable
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The Congregationalist

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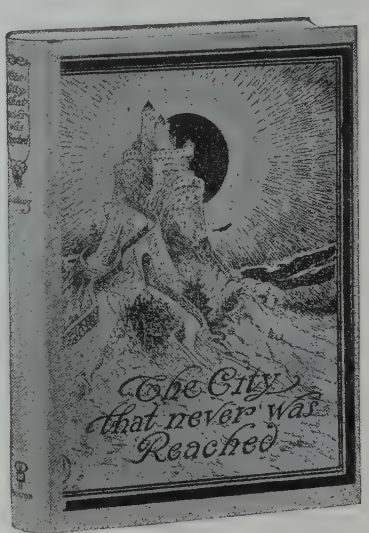

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(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

The "Ripple of Disagreement"

"A MINISTER'S Wife and Daughter," writing to the *Christian World,* takes strong exception at one point to the address of Dr. J. D. Jones at Hackney College, to which editorial reference was made in our issue of July 30. This woman thinks that Dr. Jones' reference to his twenty-eight year pastorate at Bournemouth as one in which he had "never known a ripple of disagreement with his people" might prove "misleading to young people and might cause them to think the path of a minister and his wife is a rose-strewn one." Also, while not in any way impugning Dr. Jones' ministry, she thinks that in his explanation of this unrippled experience does imply and unjust and unfortunate reflection upon many ministers who have been equally faithful in pulpit and pastorate.

Dr. Jones had given as the explanation of never having had "even the crumpled rose-leaf" in his ministry the fact that he had been a pastor as well as a preacher, and as a consequence his people were all his friends. "But," inquires this correspondent, "what about such subjects as total abstinence, non-resistance to evil, love of enemies, fair dealing in trade, etc? Have these caused no disagreement?" She also raises the question of the extent to which outward success and the absence of financial difficulties make for an unruffled ministry.

I maintain [she writes] that Dr. Jones has not had the real test of the ministry. Let his congregations, for some reason or other, decline and the income of the church drop, and that will be the testing time. Dr. Jones might then see something sadder than a crumpled rose leaf, and, instead of a ripple, the waters might go over his head, for nothing upsets church officials more than these things.

And she adds:

Many known to me have suffered greatly, and many mininsters who have tried to be pastors as well as preachers will, I am afraid, have had an extra bitter drop added to their already full cup by Dr. Jones' remark. But, after all, it is only when the waters go over our heads that we know who have given lip service and who have given heart service. And perhaps many of us who have had experience of the deep waters know better what love and loyalty really mean than those who have not even known the ripple.

The Real Tests of a Ministry

IT is as much a mistake to assume that "successful" pastorates are matters of environment and circumstance in which pastoral faithfulness and wisdom are secondary factors as to assume that apparent ministerial failure is due to lack of faithfulness, ability, and wisdom. Eminent pastorates, like that of Dr. Jones at Bournemouth, are not matters of fortunate circumstance. In the main, back of all such pastorates is conspicuous ability, combined with unusual qualities of self-discipline, administrative capacity, and single-minded application to pulpit and pastorate. There is profound truth in the statement which a prominent minister, himself among the "successful," once made to the writer: "There are no easy fields." One must recognize quite plainly that in the ministry, as elsewhere, men often blame failure upon circumstances and conditions that any impartial observer would explain by sheer lack of faithfulness or of wisdom. Many a man who has considered himself a martyr has deliberately thrown away

opportunities of achievement from which another man, equally loyal to truth, but better guided, would have developed a great ministry. That man is wise who before too readily attributing his failure and disappointment to his fidelity to principle and his high idealism inquires diligently whether there may have been fault in himself or in his methods. Moreover, if a man despises in his heart what often passes for "tact" but what in reality is little removed from sheer subservience, opportunism, and cowardice, there is all the more reason that he should earnestly seek that true tact which is as much the characteristic of the real Christian as it is of the real gentleman.

When all is said and done, however, it should never be forgotten that the noblest ministries have been exercised in seeming defeat and failure, and that the tests of the ministry can never be in appearances. The ministry of Jesus led to the Cross, and the triumphant ministry of Paul was shaped in its very details by hostility and persecution. There have always been, and there will be for a long time to come, situations where a minister who would be true to himself and to his God must court hostility and possible failure. Paul recognized this when he qualified the injunction to "live peacably with all men" with the words, "if it be possible." The quality of the highest ministry is not found in its absence of scars, but in its evidence of "the marks of the Lord Jesus."

A Committee on Mercy and Relief

NOTHING more vitally displays the soul of a Christian nation than the impulse with which it moves to relief in the presence of some great tragedy, whether it be at home or abroad. With all her shortcomings, America's elements of Christianity are manifest upon such occasions, and, as has been frequently pointed out, the response in time of need is not one of mere humanitarianism for it comes almost entirely from the people of the churches. It is Christian support that constitutes the strength even of agencies of relief that are non-religious in organization.

Recently in urgent situations the churches, in addition to other agencies, have acted on their own behalf and have made their power felt. But in the main the impulses of sympathy and helpfulness have lacked prompt and effective expression because organization has been slow. To remedy this defect, and to provide for future emergencies the Federal Council of Churches has organized a Committee on Mercy and Relief as a standing committee of the Council, which will include members designated by the authority of the various denominations comprising the Council. Congregationalists will be represented on this commitee by Dr. Nehemiah Boynton and Mrs. Albert J. Lyman.

The functions of this committee will be obvious. The primary function will be that of enabling the churches to act promptly and unitedly, in their own name, in securing funds for the relief of suffering when great emergencies arise. Such occurrences as the famine in China four years ago, the suffering in Germany two years ago, and the Japanese earthquake illustrate the kind of occasions with which the Mercy and Relief Committee of the Council expects especially to deal.

But the committee will serve other useful functions as well, and may serve as a central clearing-house through which the Churches may consider, if desired, their relationship to general agencies of relief. The value of such a committee will be immediately recognized.

The All-Church Press

OUR attention has recently been called to what its promoters describe as "the largest religious newspaper enterprise in the South"—an enterprise which has several years of successful effort back of it, and which shows signs of flourishing. This enterprise is that of the *All-Church Press*, which, under Douglas Tomlinson, president and founder, publishes in Dallas, Houston, and Fort Worth, Tex., and in Memphis, Tenn., a substantial weekly newspaper devoted to what is happening in the churches. These papers, while almost exclusively church publicity and general advertising sheets, have manifest value in furthering the interests of the churches and in gaining public attention. Probably their success in securing the general support of the churches lies to some extent in the fact that they are not organs of opinion, and in fact have no distinctively editorial columns. Also their news is limited to *what is going to happen*, so there are no embarrassments of comment or discussion. The effect of such limitations will, of course, be obvious in the *All-Church Press* weeklies. Inevitably the panorama of church activity presented in such a way is more formal than vital, and the absence of discriminating judgment implies a lack of that individuality and sense of direction without which religious journalism can never rise to a high level. None the less, the enterprise is unique, and within its limitations, eminently successful and useful. It would perhaps help to make the church as prominent a factor in the life of other communities as it is in this Southwestern area if someone in these other communities had the enterprise to work the field of church publicity with the same energy and initiative that have characterized the *All-Church Press*.

Ugliness and Untidiness

SPEAKING recently at Paton Congregational College, Nottingham, England, Dr. J. Morgan Gibbon expressed an indictment of the ugliness and untidiness of places of worship, which unfortunately applies all too widely in America also, though through the *Church Building Society* and other agencies Congregationalists have been doing much to remove this reproach. Probably the influences that have made for architectural monstrosities in church structures have been here, as in England, mid-Victorian. At least the most horrible examples seem associated with that period. In one respect, however, *viz.*, in the matter of untidiness, Dr. Gibbons' indictment would apply to churches which in original building are noble and stately. In New England especially one is often shocked at the contrast between the beauty of the outward form and situation of the church building and the badly arranged and often exceedingly untidy interior. Inadequate attention has been paid to plan and order. Dr. Gibbons' words are worth quoting, though perhaps it should be stated that they were contained in an address upon preaching in which the supreme emphasis was laid upon truth rather than upon beauty, and in which he expressed for the theological students whom he was ad

dressing the hope that God might deliver them from being "fancy preachers." Of church architecture Dr. Gibbon said:

Our chapels in the country are the ugliest blots on the landscape; mean, neglected, dirty, the architecture is vile, but apart from that the structure is often made up of the cheapest materials. The places are visibly neglected. Outside stand the notice-boards, with the remains of ancient posters blistered in the sun and rain, peeling off in the wind like scabs of a fever. Every house of worship, day and night, ought to be a silent, impressive sermon in stone.

A Misunderstanding in Los Angeles

A CORRESPONDENT sends a strange letter concerning the unfortunate situation that has developed in Wilshire Boulevard Congregational Church out of the cleavage between Dr. Dyer and Dr. Aked; a cleavage which apparently is accompanied by a cleavage in the congregation. We have no intimate knowledge of the facts of the situation nor do we deem it any part of *The Congregationalist's* mission to interest itself in misunderstandings that may arise in local churches. In church life as elsewhere there always have been such misunderstandings and probably there always will be. One may remember that even such good men as Paul and Barnabas were not able to journey together but found it advisable to go in different directions.

It is regrettable that so much general publicity of a sensational nature should have developed out of the Los Angeles situation, but this is more or less inevitable, especially under the present conception that the daily press has of what constitutes religious news. It is also regrettable that this misunderstanding should have developed at a time when the Wilshire Boulevard Church had attained such conspicuous success in the building and dedication of the new church. It is our hope that out of this misunderstanding a more favorable situation may arise and that the church may continue in its sphere of service.

Our correspondent seems to blame the matter upon the Congregational polity. "Here," he says, "is the result of your boasted independency—a mere rope of sand. In the Presbyterian Church the Presbytery would control absolutely, but all the Conference can do is to give advice, diluted at that."

We do not know what may be our correspondent's interest in the matter but his distress over the situation has apparently blinded his vision and warped his judgment. It has been our observation that church quarrels are very much the same whether they occur in independent churches or in churches where the centralized authority is more highly developed. Nothing, for instance, could exceed in bitterness some phases of the split of the Presbyterian body in Canada over the matter of Church Union. We seem also to recall in individual churches—Presbyterian, Methodist, Episcopalian, and even Roman Catholic—dissensions fully as acute as this in Los Angeles. Our correspondent is entirely at sea in his notion that authoritative polities deal with these matters more effectively than does Congregationalism. On the other hand most Congregationalists are very glad to recognize in these things the independency and responsibility of the local church. We are very glad that there is no outside power that can take action and control what might, after all, be a very unjust solution of a local difficulty. We can only express in such circumstances our Christian sympathy in a non-partisan way, in much the same way that we might perhaps long ago have seen the contention between Paul and Barnabas from the standpoint of each man's partial statement of the case, and we may also express the hope that grace and good judgment may yet triumph over a very difficult situation, and that whatever charges or faults there may be, all concerned may be brought to view the matter in a large-minded way and pursue whatever future course may be possible or necessary with an eye to the glory of God.

We would not refer to this matter had it not already been widely discussed in the press, and had not our correspondent brought to our attention what seems to us an entirely unjust attack upon the Congregational polity.

* *

Dr. Nash of the Congregational Foundation for Education writes us that since the announcement in *The Congregationalist* concerning the Foundation's plans for the immediate future, a slight modification of these plans has been made. After Sept. 1, John R. Montgomery, Vice-Chairman of the Board, will be in charge of the Chicago office, thus saving Dr. Bennett the necessity of interrupting his graduate study at Columbia University.

On Hearing Vacation Supplies

DESPITE the twain-line declaring otherwise, West does meet East. Pulpits near-by, in Chicago, on the Coast, and at points south are hearing visiting messengers. Clear and challenging utterances they are, well delivered, thoughtful, given for a verdict, modern in illustration. We welcome this annual privilege of our congregations. If at church, they see new personalities and are attentive to new voices. Unusual points of view are presented, prejudices met, visions strengthened.

Meanwhile there is a possible tale to be adorned. It was emphasized lately by a remark made to us by a layman after listening to the "supply": "I wish our minister would preach like that!" We replied, "Probably he did, yesterday, with a different congregation and in an environment presenting no intimate parish problems to eat up time and nerve all last week—very likely he did preach *just* like that." Our audience of one seemed interested, so we added: "There is much to be said about your pastor and all other located ministers that is too often overlooked. Your comment reminds us of a similar reaction by a woman who heard a celebrated preacher give a lecture to a crowded assembly. When reported we asked, 'How many times do you suppose the speaker has given that address?' In the silence we volunteered that probably twenty-five times was the minimum and for dimensions in magnitude all the way to Russell Conwell's figures with 'Acres of Diamonds.' Further, we said, 'Any time your own minister has in degree such an opportunity to produce well-beaten thought, using cameo-like phrases, he, too, becomes magnetic, and people say of him just what you have said of the supply preacher. For he is a different man in pulpit or on platform.'

"There is something more still, and much to the point. Occasional lecturers—vacation preachers—do not speak

to the same groups each week. But your minister, often with but slight variation in audiences, addresses identical congregations twice each Sunday, and if he has a mid-week service, a third time weekly. Suppose you had to present clear, helpful thought, from attractive angles, with fresh and compelling illustrations, to the same folk? Minds may be alert but bodies are wearied. The minister, too, is often burdened with the trials and anxieties of his parish and—"

"Hold on," said our listener. "My minister's stock has gone up fifty points. When I hear him again I'll give him my most encouraging word."

So we pass this on. Enjoy your vacation supplies. Make the most of them. Meanwhile, if your own minister is also preaching, believe that he, too, is inspirational. And appreciate him the more on his return because you realize his problem as a fixed preacher to the same congregation.

* *

The hymn, *Cavell,* by Rev. Allen E. Cross, D.D., originally published in *The Congregationalist* and later republished along with a musical setting by Laura Sedgwick Collins, was sung recently under unusual circumstances in connection with the ceremonies at the fifth annual Magna Charta Night of the New York Fort Society. Brigadier General S. Herbert Wolfe, who was present on this occasion, stated that he stood in the very spot where Edith Cavell was shot, and spoke in high praise of what he designated as the touching tribute in Dr. Cross' hymn and Miss Collins' music.

Two Congregational Prophets

CONGREGATIONALISTS, the more vitally they express the spirit that has created their fellowship and constituted its most distinctive bond, are the less inclined to attach particular emphasis to *Congregational* truth, or to *Congregational* truth-seekers and expositors. They welcome truth by whomsoever it may be spoken, and they are not the more disposed toward its acceptance because it happens to be spoken by one who bears their own denominational label. None the less there is, at times, if not a sense of denominational pride, at least a sympathetic appreciation in contemplating the conspicuous contribution to religious thought of those with whom we share a common attitude and faith, though these do not find expression either in sectarian consciousness or in mere identity of opinion. It is in this spirit that we associate the survey of a few recent books with *Congregational Prophets.*

Dr. W. E. Orchard on Fundamentals

First is the eminent minister of King's Weigh House Chapel, London, England, in two books of prime importance, *Foundations of Faith: vol. I, Theological,* and *Christianity and World Problems* (both published by Doran, and each $1.75). Dr. Orchard is a Congregationalist in outward affiliation, and in his essential spirit and approach to life and truth, despite his emphasis upon catholicism and his description of himself as a *Free Catholic.* As is well known, some time ago he had himself ordained by an Eastern patriarch, and he has introduced into the service at King's Weigh House an elaborate symbolism and practice more commonly associated with historic Catholicism, Eastern or Roman. We confess that we are among those who regard these departures as of little significance, if not as actually inimical, in relation to true Christian catholicity. We cannot believe that the Congregational witness to Christian catholicity is ever likely to find wide expression in such ways, and the more any presumed "catholicity" demanded from Congregationalists such expression the more surely would many of us refuse to regard it as truly catholic.

We rejoice, however, in that liberty within Congregationalism which enables Dr. Orchard and those associated with him to express their religious convictions in their own way, and we refer to this matter only to remind those who might be repelled by the superficial aspect of Dr. Orchard's catholicism that here is a real thinker and prophet, a man who has a profound grasp of fundamental truth and a keen and unerring perception of its bearings and relationships. In the first volume, *Foundations of Faith,* in such chapters as *The Existence of God, Can Man Know God, Creation, Evolution and the Fall, Miracles,* etc., he comes straight to the heart of present problems of faith, while in the other volume, *Christianity and World Problems,* he comes similarly to the heart of the world's challenge to Christianity and Christ's challenge to the world. The issues of faith are stated in a tremendous way. The heights of Christian conception are as mountain-peaks towering above the soul and it is in such writings as these that one begins to understand what it means to be a Christian.

C. J. Cadoux

Less known in America, but highly regarded in his own land is C. J. Cadoux, whose books, *The Christian Crusade* (Dutton. $1.50) and *The Message About the Cross* (George Allen and Urwin), are before us. We were impressed with these books before we knew anything about their author. *Who's Who,* and other sources, failed to yield information, until one day Leyton Richards dropped in to see us. To our inquiry, "Can you tell us anything about C. J. Cadoux?," Mr. Richards replied with an enthusiastic, "Well, I should say so," and he proceeded to assure us that Professor Cadoux, though not so popularly known as some Congregational leaders in England, occupies a conspicuous place in scholarship and Christian thought. A Mansfield College man and former Old Testament tutor, who shares with Dr. T. R. Glover the distinction of being a layman with a D.D. degree (in this case from London University and *not* honorary), Dr. Cadoux is now professor at Yorkshire United College.

The Message About the Cross, Professor Cadoux subentitles *A Fresh Study of the Doctrine of the Atonement.* In less than a hundred pages he has packed an immense amount of careful thought with equally careful references. To a field where much literature is obscure and

difficult it brings unusual clearness and precision of statement. It is just the book for an age in which in reaction from over-theorizing concerning the Atonement men are tending to ignore all theories and to find Christianity fully expressed in the life, character, and teaching of Jesus without attaching special significance to his death. Professor Cadoux's general attitude may be gathered from this statement:

The Christian [he writes] who has no use for Calvary, whether in his ethics, his theology, or his devotions, is missing the straightest and plainest path to that ultimate reality which is in the heart of God.

In his pages, however, one does not find a sentimental recoil to conservatism, or the special pleading of one seeking to be orthodox at all cost. On the contrary one finds the most open-minded inquiry, with a straight facing of the facts, and with a corresponding value attaching to the author's conclusion which is that the Cross is the central fact in divine and human experience. The whole subject is treated in a thoroughly practical way. We should like to see this volume have a wide circulation in America. Whether its readers will agree with Professor Cadoux's conclusions or not they will find in his book a challenge to basal thinking about the Atonement and a setting forth with great precision of the issues that must be faced in such thinking.

The Christian Crusade, sub-entitled *A Study of the Supreme Purpose of Life,* and dedicated to "The Younger Christian Generation" is the sort of book on practical living that one would expect from the author of *The Message About the Cross.* Here is the same sort of vital challenge to human aims and conduct, a testing of life according to ultimate standards of value. For personal life, for Church and Church School, Professor Cadoux has able counsel and guidance. His chapter on the Sunday School is at once so revolutionary both in relation to older methods and to some of the newer theories of religious education as to make it distinctive. Broadly speaking he thinks that the Church is weak today largely because of the failure on the part of the laity to co-operate in the priestly functions of the ministry. Over against all methods in the Church School he sets the ministry of personal influence and friendship, and he thinks that "the most crying need of the Christian Church today is a revival—both extensive and intensive—of the personal ministry of friendship among the young." The least satisfactory pages of this volume we find in Professor Cadoux's discussion of pacifism. He states the pacifist position, which is his own, with great clearness and power, and he expresses much trenchant criticism of militarism and of militaristic religion to which there can be no reply. None the less he leaves out of the reckoning some factors which many believe cannot be left out, and despite his large-minded and excellent spirit he is not quite fair toward those who are neither pacifists nor militarists, but whose attitude might be defined as that of Lincoln, who hated war but who did not shrink from what he conceived to be clear and inevitable duty.

Here, however, is a prophet and more than a prophet; a real ambassador of Christ, who writes with the authority of saint and scholar. The voice of this Congregational layman ought to be heard more widely throughout our fellowship. We shall count it a joy if these words help in making him better known.

The Time for Ministers to Speak Out

By Rev. Carl S. Patton, D.D., Contributing Editor

I HAVE never felt that the matter of evolution needed to be preached about. In thirty years in the pulpit, I have devoted just two sermons to the subject. I should probably not have done even that if evolution had not been pushed to the front and made a live issue by the fundamentalists. I contented myself with showing in the first sermon, what the doctrine of evolution really is, and why the scientists believe in it. I tried to clear it of the false and grotesque interpretations given to it in the utterances of the fundamentalists and in much popular newspaper reference. In the second sermon I tried to show the bearings of evolution upon religious thought, indicating in what ways it is a positive help to the Christian.

I do not know that I shall preach any more sermons on the subject now. My people know where I stand. I have not insisted on my point of view, but have explained it frankly and fully. I have not tried to make evolutionists of my people, but I have tried to show them that Christian people need not maintain an attitude of hostility to one of the fundamental scientific ideas of the time.

It is my impression that many ministers, though believing in evolution, have refrained from speaking of it or from fully explaining their position on it, for fear of introducing merely controversial matters into the pulpit, and perhaps of disturbing many good people who have never investigated the matter and to whom it might be difficult to make the preacher's position clear.

But I believe it is time, now, for the ministers to speak plainly on this subject, and that a failure to do so will perpetuate the possibility of such misunderstandings and such ill-directed controversies as that through which we are now passing. The minister who believes in evolution either knows enough of the scientific aspects of the doctrine, or can easily learn enough, to explain to his people what it does and does not mean. In a sermon or two which will leave his own position clear, in midweek lectures, given either by himself or by some Christian teacher of biology or geology or zoölogy in his community, he can clear away many popular misunderstandings. He can prepare the way for those of his people who care to go further in the matter, and can recommend books which they can read, and can offer to talk with them about any difficulties they encounter in the subject.

This present controversy is our opportunity, not to force upon our people any ideas that do not approve themselves to them, but to show them at least that Christians have no need to array themselves against scientists, and that knowledge is always a help to religious faith.

The Roman Catholic and Protestant Churches

VII. Protestantism and Progress

By Professor Daniel Evans, D.D.
Harvard Theological School

IT is the boast of Catholics that the Catholic Church is the same yesterday, today, and forever. It is immutable amidst all the changes of the world; it remains the same, whatever differences may arise in all things else; it is raised above the temporal vicissitudes of the world while other institutions are subject to them. As the Romans boasted that Rome was the Eternal City, so the Catholics boast that the Catholic Church is the Eternal Church. There are, of course, some things to justify this claim, but it is not wholly true, and even Catholic writers, certainly those of modernist tendencies, not only admit, but proclaim the historical development of her creed, worship, polity, tradition, and the papacy. Nevertheless, one thing is clear, the Catholic Church is generally suspicious, wary, even fearful of progress, and at times fiercely opposes it.

Protestantism, on the other hand, rejoices in progress; it welcomes changes; it recognizes differences; it feels itself a part and factor in the developing world; it believes profoundly that "He who sitteth upon the throne maketh all things new." It is not suspicious, nor wary, nor fearful of progress, but expectant, confident, and fearless in this changing order, this advancing world.

It contains the principle of progress within itself. Its principle of faith, its direct relation with God, and its devotion to his will inevitably make for progress within its own life. Since God is not static, but dynamic, since there is always more life in him than has found expression in any age, and since his purpose is to establish his Kingdom and rule in the hearts of men, and in all their affairs, faith in him and devotion to his will make for advance. It confesses it is not perfect; it acknowledges that much in the Reformation needs reforming; it rejoices that it has within itself the power of self-reformation, and feels the urge which drives it to ever greater perfection. It is like the stream that purifies itself as it flows on; not like a stagnant pond. And in the course of the centuries it has been purifying itself of those Catholic remainders in it, which it took over from the church, such as the authoritative temper, the creedal dogmas, and undue sacramentarianism. If the Catholic onlookers explain the historical continuance of Protestantism up to this time, by the many things it took over from the church, there are some Protestants who, being really Catholic in temper, confuse these remainders with the real principle of Protestantism, and are fearful of its true spirit. Protestantism is nothing if not progressive. It is a challenge to all forward-looking spirits.

While it contains within itself this principle of progress, Protestantism had the good fortune to begin its career coincidentally and co-terminously with the new forces of the modern world and thus to become a part of, and a factor in, its great, progressive movements. These forces had the future in their keeping; they broke from the medieval world, and the church civilization, and moved out into the new free world and created a civilization independent of church control. The nations were demanding the right to be free, to develop their own lives, and to contribute their glory to the new world. The social groups, and institutions, and classes were making the same demand within the nations themselves. The modern world with its new temper, outlook, ideal, interest, and urge to fuller life swung into the procession of the ages and took the place of leadership.

And Protestantism became the religion and the morality of these new national and social forces. The leadership of the world, therefore, passed from the Catholic nations and countries to the Protestant nations and countries. It is this that makes Protestantism a world event, that gives it immense importance in history, and makes it the powerful force in all progressive countries today.

In proportion to its purification of its Catholic remainders, and to its independence from entangling alliances with the state, and to its fidelity to its own central principles, Protestantism has had powerful influence in making the modern world. It has made for the democratic family, popular education, the free state, the free church, larger social freedom, and the right and privilege of making social experiments in the interest of fuller life, and further progress.

The tasks of Protestantism are not yet finished. There is and always will be "unfinished business" for Protestantism. It must continue to make this world the sphere of the Kingdom of Heaven; to permeate all interests and vocations with its ethical spirit; to spiritualize all the relations of life with its religious temper; to produce the free men and women who will serve their nations and social causes "as unto the Lord"; to let these free men control the world and to have the confidence that they can do it better, free from church authority, and subject only to their own consciences and Christ and consecrated to their fellow-men. It remains the great task of Protestantism to make free men devoted to the higher interests of the world.

Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was a barrier between the nations, is now the highway for the never-resting ships, and makes the whole world one.—*Phillips Brooks.*

My Father's House, A House of Prayer for All Nations

Tune—Ellers

By A. R. Stephenson

We thank Thee, LORD, for giving all a home,
While in the tangled paths of life we roam,
Where certain welcome waits the longing mind,
Where strength, love, purity and peace we find.

Within these walls of Thine O quench our pride,
All unkind thoughts to men for whom Christ died,
With lowly reverence ever may we pray,
And learn to walk with GOD from day to day.

Here may the sinful lose his load of sin,
Here may the careworn find GOD's peace within,
Here may the lonely one a comrade gain,
Here may the mourner know GOD's balm for pain.

Here may we learn to tread without a fear
The path of duty by our Christ made clear,
Here may we gain the Truth that makes us free,
Here may we yield our lives, O LORD, to Thee.

The Bulgarian Tragedy

(EDITORS' NOTE—*The following article comes to us through Prof. A. C. Lane of Tufts College, a Congregational layman and loyal friend of "The Congregationalist." Prof. Lane had asked his cousin, Miss Elizabeth Clark, a missionary of the American Board in Bulgaria, for light on the Bulgarian Tragedy. In reply Miss Clark sent the accompanying article, for the translation of which she is responsible, but which was written by Dr. Pencheff, an editor, who is also a national representative.*)

In this little slandered country, placed at the heart of the eternally stormy Balkans, events come to pass which have great influence in the peace of Europe.

A band of conspirators cross the western boundary, and on April 14 make an assault on the King. Fortunately the life of the King was saved, and the conspirators intended to return whence they came to hospitable (to them) Jugo-Slavia. Two days later was done the evil deed in the cathedral of Sofia, under the ruins of which 150 citizens, including 12 generals, the mayor, the chief of police, and other representatives of authority, met their death.

Evidently the conspiracy had mobilized all its forces and was trying to take over state control by aggression, to form a labor-village-government, on the Moscow plan. Placed in a position requiring legal self-defence the government (state) took quick and energetic measures.

The various parties forgot their mutual animosity to combine for the support—not of Minister Tsankoff—but of the state. Thus there was created in the country a state of inter-party armistice. On the other hand the conquering powers granted to Bulgaria, through a conference of their representatives, the right to muster 10,000 additional troops until the first of June.

The first of June came. As the Allied Powers were not willing to change their decision, Bulgaria had to discharge her militia and be satisfied with her regular paid army of 30,000 soldiers.

But we ask—have the reasons which required the vote of the conference of ambassadors been removed? Has the danger of Bolshivism been driven from Bulgaria and the Balkans? A more thorough consideration of the situation would convince every observer that Bolshivism in Bulgaria is indeed in general retreat, but the danger is far from being overcome. Deceived in its hopes, pillaged, and unjustly treated, the Bulgarian natives seem to be riotously inclined. On the other hand, Moscow does not cease to conspire, believing that in attacking Bulgaria she is attacking at the weakest point of resistance the peace of Europe.

In the third place the agrarians and communists who have taken refuge in Jugo-Slavia organized and united in a solid front continually send bands into Bulgaria to commit outrages and political murders to keep up in the country a condition of constant anarchy.

So long as Moscow continues to conspire and Belgrade to favor the plots of the emigrants against their own country, it is impossible to think of the pacification of Bulgaria and the crushing of Bolshivism. The newspaper *Temps* said that the danger of Bolshivism is a general one and therefore there must be a united battle against it. In Sofia this "united battle" is taken to mean that to Bulgaria must be given the means of self-defence.

A regular—instead of a paid—army, an increase in its number of at least 10,000—this is the most vital request of this nation. With regard to the *emigrés*, the Great Powers should force Jugo-Slavia to send them into the interior of the country and destroy their military camps placed in the immediate neighborhood of the west boundary of Bulgaria. However, in Sofia they are sceptical as to the granting of these legal helps. It is evident that a weak and agitated Bulgaria is desired by the Balkan capitals, a Bulgaria which can become an easy prey to her neighbors. In this respect the Pernic mine is an important factor, being very near the Serbian boundary.

We have said that this Bulgarian tragedy is due not only to the outside influence of the *emigrés* and Bolshivists whose action is identical, but also to the riotous spirit in Bulgaria herself.

Being engaged in warfare against organized force, the government of Tsankoff has also been drawn into the use of force.

In Hungary the Bolshivic reaction created Admiral Horthy; in Italy, Mussolini; in Bulgaria, Tsankoff. The reprisals of the law often overstep the boundaries of law, blood is shed freely in this hapless land, and hatreds grow continually greater and more irreconcilable.

It is evident that the war against Bolshivism pre-supposes other means besides the power of arms. A policy working for internal pacification should treat not the results of the evil, but its first causes.

As far as these causes lie outside of the ability of Bulgaria, that is Moscow and Belgrade, their cure is the duty of the Great Powers. As far as they are purely internal, their cure belongs to the political parties of the country.

The legal parties in opposition whose official exponent is Mr. Malinoff, chief of the democratic party, are face to face with their duty and, they believe they will fulfil it.

On the first of June the discussions of the National Assembly were renewed. First the "Broad" Socialists through their mouthpiece Mr. Sucrizoff, filed a question regarding the general policy of the government. The other parties are preparing to do the same. In political centers it is insistently said that parties in opposition will unite forces to put an end to all violations of law and reprisals. They will seek a joint conference with the prime minister. After that an audience with the King will probably be requested.

The crisis through which Bulgaria is passing is not only a moral and political one, it is also national, because it refers to the question whether she shall be governed by a dictator or by a democracy. The democratic party wishes to re-establish respect for law and the Assembly, to supply the lawful needs of the masses in the country, and by satisfying them to withdraw them finally from the seductive attractions of the red siren.

Parables of Safed the Sage

The Parable of the Monument

We were in London, I and Keturah, and as we drove about, I beheld an High Monument, with the bronze statue of a gentleman upon the top. And I spake unto the Chauffeur saying, I recognized Lord Nelson on the top of a tall post in Trafalgar Square, but this gentleman's personality has faded out of my memory. Who was he?

And the Chauffeur answered, saying, I drive by 'ere hevery day, but I never 'eard tell who the bloke was.

And that evening I walked abroad, and I said, I will go and read that bronze gentleman's name on the base of his Monument.

But when I came to the Monument, there was no name on the base, and if there was one higher up I could not see it.

And two young women came by, as it were Shopgirls or Stenographers. And I inquired of them, saying, Whose Monument is this?

And they both looked up as though they had passed the Monument every day and had never seen it. And one of them answered, I do not know whose Monument it is. It is not mine. And they both laughed and went their way.

And I inquired of a Policeman and a Postman, and I learned nothing.

And I returned to the Inn and spake unto Keturah, saying, There are two ways of consigning a man to Oblivion. One is by the deep burial of his memory, and the other is by elevating him so high above the heads of humanity that no one knoweth or careth who he is. And there are other ways of doing that beside Monuments.

The Sea-Gull

By Kate W. Grant

Oh, thou quiet plumaged sea-gull,
Who goest along thy untrodden ways
So sure, swift, and skillfully sailing,
Glistening or dark against the sky,
Ascending high or gliding down
To parallel the water line and skim!
Would that I had thy steady sureness,
Thy balance, ease, and fearlessness!

Seemest thou to know His laws
Of gravitation, skill'd manipulation
Of thy great wings with unerring accuracy,
Confident and soaring in unknown spaces,
Hearing not the roaring surf,
The banging, spanking sound of waters,
Seeing not the clutching curlings,
Thou dost arrive right royally.

So God would have us wing our flight,
Yielding to all that's best, abandoned
To His will, as gulls the elements fight
Or yield, thus gaining poise and power.
We then might soar, or, falling away,
Would but momentum gain and force
To carry us further aloft and afar
To the One who guides all destinies.

Making the Church More Effective

Suggestions from a Business Man

By William E. Gould
Kewanee, Illinois

THE thought has often been expressed in recent years that the church is not measuring up to its opportunities. No one will deny that there is certainly room for improvement in the church. With this thought in mind, these few suggestions may be helpful.

For the purpose of bringing what I have to say to the reader's attention in as clear a manner as possible I am going first to set out four suggestions, and then discuss them in order. They are as follows:

1. The Protestant Church should make a greater appeal to the instinct of worship in man.
2. The concept of God and the universe as set out in church creeds should agree with modern thought and science.
3. The church should be of more actual material service to the world.
4. A more effective council of churches should be organized.

First: The Protestant Church should make a greater appeal to the instinct of worship in man.

It is clear to all that man has certain inborn instincts and emotions, common to all, but stronger in some individuals than in others. Among them are fear, hate, love, maternity, sex, jealousy, patriotism, and many others. One of these instincts is the instinct of worship. From the earliest recorded time down to the present, man has always worshiped something. Every nation, every tribe, every degree of man, from the highest to the lowest, worship some thing. The heathen worships his idols, the Chinese his ancestors, our forefathers worshiped the god Thor in the forests of Great Britain and Europe.

This instinct is inherent in man and can be and should be gratified and fed. It seems to me that our modern Protestant churches do not appeal to and gratify this instinct as much as it is possible to do. It would seem that the church might be much strengthened in this respect.

The probable cause for the neglect is found in its history. The Roman Church became imbued with formalism to too great an extent during the Middle Ages, and the Protestant Church broke away. In breaking away the rebound was too great and informalism took the place of formal worship. It went too far in its simplicity—as a pendulum swings from one extreme to the other, so swung the church. The best ground is the middle ground.

The instinct of worship should be kept in mind in the building of a church which should be for worship only. There should be a parish house for general church functions and activities. The church itself should be in the form of a cross, or at least rather longer than wide, and not square or round or filled with many corners and angles. The light should be subdued, the building conducive to silence, the furnishings quiet, and all tending to increase the spirit of reverence in the worshiper. The music should be soft, quiet, and inspiring. It seems to me that much modern choir music does not put the hearer in a spirit of reverence or worship.

In the matter of the service much time should be given to the individual. He comes to the church to worship, so give him a chance to do it. Let him pray, let him keep silence, above all let him worship God and let the entire service have that one thing in mind.

The sermons should be short and spiritual. The church is not the place for a lecture nor is it a college class-room. The sermon should not be strongly educational, and should neither scold nor chide, but be spiritual and uplifting.

The instinct of worship is born in man, and the whole church building, service, music, and sermon should appeal to and feed that instinct.

Second: The Concept of God and the universe as set out in church creeds should agree with modern thought and science.

We here tread on dangerous ground, where a controversy which seems about to split some of our larger denominations is even now raging.

One should approach this subject with prayer, and fear, and trembling.

There is little doubt, however, that some radical change must be made in order to appeal to the younger, educated mind. The old folks who cling to the old ideas are fast passing away. Another twenty years will see many

WILLIAM E. GOULD

of them beyond, and their places, if they are taken at all, will be filled by the young, more or less college bred men and women.

If the church is to hold the new class that is coming to it, it must measure up to modern ideas. The educated young will not stultify themselves, and the church will either go without them or will have to conform to modern ideas. The younger generation will go with the church if the church measures up to the best modern thought. If it does not, the best of the young people will either not go with it at all, or if they do, it will be only a half-hearted or perfunctory service.

Of course the thought that comes forward is: What is the modern concept of God and the universe? What should we believe in order to be abreast with modern thought? One would probably say one thing and one another. Modern thought is not yet clear enough nor belief crystallized enough to say.

It would seem that men of science and the best theologians should strive to evolve some common ground wherein science and religion could meet. We believe that there is a God, we know that the world and the universe exist. There is a common ground, but where is it?

Third: The Church should be of more actual material service to the world.

This suggestion will not need much argument or defence. It goes almost without saying that if the church is useful to society it will live, and if it is not, it will die.

The question arises: *Is the church useful to society?* Would our communities miss some of the churches, if they ceased to function? The answer is that they would not. I live in a little city of 20,000 population. There are about twenty to twenty-five churches. I feel very sure that if half or three-quarters of them would quietly close their doors the city would be none the wiser. I doubt if they would be missed. Is that not true in most places? Even our largest churches are open only a few hours on Sunday and the influence of those hours is not a very vital thing to the community.

In our city we have a Welfare Council which looks after the poor and needy. They are not affiliated with any church and the business district is solicited for funds for this organization. It functions well. We have a civic nurse in our city and the organization looking after that work is independent of any church. It solicits funds and cares for the sick.

Our churches do a very little of that kind of work, but what they do is small compared to the civic organization. Why do the churches not do more of this sort of work?

The church must serve the people if it is to live. Why a pastor who puts in his time preparing two lectures a week to be listened to by a more or less indulgent congregation? Why not a secretary, like a Y. M. C. A. secretary, rather than a preacher? Why not a minister who ministers rather than a preacher who preaches? At least have the secretary, and if the congregation is able, then both a preacher and a secretary.

The church should do the welfare work spoken of a moment ago—it should do the civic nurse work. It should run an employment bureau. *It should serve the community so faithfully that if it should close the whole town would know it and miss it.*

This thought leads to the suggestion that there are far too many churches. A few properly manned and financed could do great good, while many poorly provided and hard put to it for funds are all but useless. Perhaps one could almost say they are an added burden to the community. The sleepy ones should be closed.

This will be hard to do. Each denomination suffers from its own particular brand of church politics. The "ins" want to stay in and enjoy the prestige and the emoluments of the higher position and the "outs" want to get in. The laity of the church must rise up and say that there is too much overhead, too much duplication, too many burdens added to the community. The laity must say to both the "ins" and the "outs": "You are all out and we are going to consolidate."

Consolidation is the order of the day. Railroads unite, banks amalgamate, stores consolidate. They do away with expensive overhead charges, and thereby serve the country better. Why not apply the same principle to the churches?

Why should a $100,000 church plant, centrally located, be open only a few hours per week when many people need the comforts and aid such an institution might give? If our little city had only four or five churches instead of twenty or so, they could, in my opinion, serve the people better.

Service wins. The useful remains. This is

ue in business. It is true in the natural orld and it is true with churches. Are you aving trouble with your church? Are there roblems? Yes, there are. The one sure, time-ied remedy is service. If your church serves ell enough, problems will disappear and roubles will vanish.

Fifth: A more effective council of churches. In order that the church may be more effec-ve it would seem that some more powerful entral organization should control the Prot-stant churches. We have the example con-inually before us of the great Catholic organ-zation with its absolute head and perfect rganization. It will probably be impossible, ith our multitudinous denominations, ever to ave so effective a control as our Catholic riends have, but at least it can be approached.

We have our Federal Council of Churches hich is supposed to have a beneficent over-ight over all Protestant churches. It is a ost commendable organization and is doing great work, but it does not go far enough. t does not have power nor sufficient control ver the many denominations. It is only ad-isory when it should be largely mandatory.

In order to make our churches most effective hey must be organized much after the fashion f the great business organizations—such as he Steel Trust, if you please, or the Standard Oil Company, or any of our great railroad ystems which are now still further organizing nd combining.

Great organizations and reorganizations are the order of the day. The church properly to function must follow this modern trend. Why not a United States Federation of Churches that would have the same control over its de-nominations that a holding company in busi-ness has over its subsidiaries? This would do away with duplications both at home and in the foreign field.

This would eliminate non-productive and un-necessary "plants." It would stimulate and put in the proper zeal, enthusiasm, and spirit where necessary. It could and would co-ordi-nate the religious schools and colleges. It might even go so far as to smooth out the differences in church doctrines and thus bring them to a common ground.

Business has its trusts and its chambers of commerce, local, state, and national. Railways have the interstate commerce control by law. Banks have the state and national supervising departments under the law. Why not the churches a similar control?

Admitting the necessity and the desirability, the question which is most important is: "How to do it?" If this matter could be left to the laity in the form of a referendum, as success-ful labor unions do, it might be accomplished.

The heads of the great denominations will naturally not want to have any portion of their power usurped, but for the greatest good to the greatest number the rank and file of the members will probably welcome such a super-organization. Organizations and centraliza-tion are the order of the day; why not extend it to the churches in a big way?

A Beginning

To sum up the matter, it seems improbable that all of the suggestions discussed herein can be generally adopted or become effective at once. However, a beginning can be made. If any one of these suggestions can be adopted it will, in my opinion, add to the usefulness of the church. If more are used the effective-ness of the church will be still greater.

It is said that the church today is not fully meeting its opportunity. Let us strive to cor-rect this. If the church is hide-bound by old traditions and obsolete customs, if it is held in check by a useless and poor service, it is the duty of its loyal members to make great, and, if necessary, drastic changes to meet the new conditions which have arisen in the world. The church should be a great and useful adjunct in the march of civilization. It has been in the vanguard in the past; it should be and it may be in the vanguard of human progress in the future. If necessary, it should break what-ever thongs are holding it back and add to itself whatever is necessary in order that it may go forward more swiftly.

The home, the church, the school, and the state are the great things that make for prog-ress in the world. These four should be co-ordinated. They should be harmonized. They should be harnessed together as a great team and all pull together to advance civilization to make the world better and to increase the goodness and usefulness of its citizens. To-gether their pull is enormous—apart it is small. Together it is great and lasting success in the highest degree. A Perfect Civilization!

The Church's Overhead

(Editors' Note—*This article comes to us from a well-known minister who is now in a prominent pastorate in the Middle West.)*

"Well, what's the answer?" you ask at the end of your editorial on my friend Walter Dyer's survey of "The Pastor's Overhead." In a word, I believe the answer is in the phrase I have chosen for my caption: it's the *church's* overhead.

As soon as I finished your editorial I opened a desk drawer where I keep various "embryo" material, and drew out a paper I wrote two years ago on "The Church's Overhead." It was written at a time when I had been strug-gling desperately with this same problem and believed I had found the answer, although it brought no help to my own problem and I don't suppose it will be of much service to others. I put it "straight" to my own trus-tees and I suspect they thought it was undipl-omatic and let it go at that. I was then in another field, with a salary of $2,100 and free use of a parsonage and an "estate" that would have needed a $10,000 salary to maintain. Here is the essence of what I wrote then.

The particular overhead I have in mind is the church's overhead, especially that of the country church. For so long that we've un-fortunately got used to it, the minister has been hired at "so little per year and free use of the parsonage," with no question as to whether the parsonage was one that suited his needs and income or not. He could "take it or leave it." Having taken it, it was up to him, thereafter. Somebody else would take it if he left it. It was assumed that he would use the most convenient bedroom for a "study," though not necessarily the one his predecessors had used; and so far as the church had a "church office" it was in the same bedroom. Its equipment was such as he happened to have gathered through the years and had saved out of the wrecks of previous movings. In addi-tion to this equipment which he provided, such items as heat, light, telephone, stationery, travel on account of the church for long dis-tances or short, the use of an auto if he had been so fortunate or unfortunate as to have secured one, were all his lookout. In fact, I doubt whether one church in a hundred has ever given a thought to these items in fixing the salary. For four years and a half (six years now) my car was always at the service of the church and used almost entirely in my work for the church, and the church never spent a cent for the car or its use or upkeep. It was a personal gift from a friend outside the parish.

For years I've tried to budget my salary in advance, but never could work any of the pre-pared schedules. If I left food till the last item, we could have nothing to eat; if clothes, we must go naked; if heat and light, we must shiver in darkness in winter and make the best use of daylight saving time in summer. Or, if we insisted on food, clothes, heat, and light, I could not do my work for the church accord-ing to my business standards. No telephone, no correspondence, no travel (I'm not think-ing of pleasure jaunts but the ordinary going to and fro that seems essential for keeping alive the fellowship and sharing the team-work of the churches and doing pastoral work), no books certainly (and this has been almost lit-erally the case)—none of these things were pos-sible, although my recent churches had cared for the item of stationery used directly for the church.

I never could see just what was the matter except that there wasn't money enough to cover the essential items; so we have bungled along, using every cent of extra income from summer preaching, fees, occasional addresses, writing, and personal gifts, for running expenses.

An article by Mr. Babson in *The Congrega-tionalist* (about two years ago) seemed to throw some light upon my problem, though he did not mention what I have in mind. I studied my three-year average in the light of his fig-ures. In the matter of "accumulation," I found, I am within the limit. As for food, though you might not guess it, we have been 20 per cent. underfed; for instead of spending $650 on food, my wife, who long ago learned to make left-overs palatable, has fed four of us for about $535, a little more than $2.50 per week per person. Clothes are about 20 per cent. below his allowance. But in the matter of "operating expense" it is quite the other way. The items under that heading make a total almost exactly $500 above Mr. Babson's al-lowance. A careful study of these items con-vinces me that it has cost me from $400 to $500 per year to keep the church going, and that if the church did not see fit to put these items in its budget I ought at least to be given credit on the treasurer's books for having con-tributed to "current expenses," in addition to my apparently small cash pledge, a sum from two to four times the amount contributed by the wealthiest families in the parish.

Is this the answer? It is only one man's experience, but from what I know of the cir-cumstances of men in the ministry I fancy you could gather enough items of the same sort to fill several numbers of *The Congregationalist.* But no good would come of circulating these among the ministers who are at present wrest-ling with this problem. Nothing will come of it until the successful business men who are directing the business of our churches and know infinitely more about the importance of overhead than we do will face up to the situa-tion squarely and make "The Pastor's Over-head" become "The Church's Overhead." The financial problem of the minister will still be serious enough, even then, but there will be a measure of relief in the direction of justice much to be desired. There is bound to be "over-head" in the business of a church as well as in any business. Why not put it where it belongs? That is in the church's budget of current expense, and not in the pastor's budget of family expense.

The Pastor Says: What I fear about evolu-tion is that men will yet be passing laws to hush up their descent from us, anthropoid creatures of today.

Have You Tried This Method?

The Valve of Dramatization in the Church School

By Elizabeth Miller Lobingier

Author of "The Dramatization of Bible Stories" and of "Dramatization in the Church School"

AS the guide opened the door of the class-room, the visitors stepped inside. To their surprise they saw that one side of the small room was transformed into an improvised stage. At that moment a boy in costume stepped forward and explained that they were glad to have a few visitors present, because they were going to dramatize their lesson. "Instead of discussing our lesson, 'The Preaching of John the Baptist,'" he explained, "we have decided to take the parts of the characters in this story, and to act it out ourselves."

There they were, the members of this church-school class, in simple but effective costumes, ready to dramatize their lesson story. One of the visitors turned to her guide. "I thought this was a Bible class," she said. "We never do it this way where I come from."

"Is that so?" the guide replied. "We often do it this way here."

Why did they "often do it that way" there? Undoubtedly one of their reasons was that they recognized the value of dramatization as *an effective method in teaching.* The teachers in this church school were alert to the modern point of view in pedagogy, namely, that in the learning process it is necessary to employ a variety of methods. The visitor represented the attitude (which fortunately is rapidly passing) that the "Sunday School lesson" must always be taught in the same way, *i.e.*, by telling the story and then asking questions about it.

Dramatization is one of the methods which are used as aids in teaching. Its use is coming to be so prevalent that in the literature of this field one constantly finds the expression, "the dramatic method in teaching."

Why is this method considered of such great value? The following are some of the reasons that may be given:

1. *Dramatization is but an outgrowth of the play impulse which all children possess.* The smallest child imitates in play the activities of his mother and of others around him. The play of a little child is almost entirely concerned with dramatizing the events and experiences within his environment. He "plays" train, fire-engine, Sunday school, house, and numberless other activities. He is learning about each activity, and it is becoming more and more a part of his experience every time he plays it. A little child's mastery of his environment is in large measure achieved by dramatizing the activities of others in his play. Teachers are recognizing this fact, and are using the natural play interest, expressed in the desire to act it out, as an aid in teaching.

Courtesy of Rev. Frank S. Scudder

HANNAH DEDICATING SAMUEL TO THE LORD
As given by young people in Honolulu

2. *Through dramatization new and permanent interests are developed.* When children play a story, they enter intimately into every detail of it, and new and abiding interests begin to come as results of this experience. A mere reading, or hearing, the story could never do this to the same degree.

3. *Dramatization is a means of securing lasting impressions.* Children do not forget the story that they have played. It is a well-known fact that we are much more likely to forget what we hear than we are to forget what we do. It is difficult to over-estimate the importance of activity in the formation of our ideas and standards. A child may be told about the gentleness of David, and advised to become like him in this respect. But it is after he has taken the part of David in the dramatization, and tried to interpret that phase of his character that he begins to form an adequate conception of gentleness. There is no learning process through mere passivity; learning comes through activity on the part of the child. Dramatic work affords ample opportunity for such activity.

Courtesy of Rev. Alton L. Hall

FROM "THE ROCK," A BIBLICAL DRAMA
As presented in Bishop, California

4. *One of the most important benefits from dramatization comes through the experience of working together in a group.* The social values resulting are as important as any benefits derived from intimate contact with the story dramatized. Children learn to work harmoniously with others in this way; they come to appreciate the best efforts of others; they learn to subordinate their own desires to the will of the group; they come to be more interested in promoting a successful result than in magnifying their individual personalities.

5. *The experience which a child must necessarily have through the very process of dramatization will help to develop in him initiative, resourcefulness, self-expression, and other desirable qualities of character.*

From the point of view of the church school, dramatization may serve two functions:

(1) *It may be used as a method in teaching.* In this case the teacher is mainly concerned with the development of the children who are doing the dramatizing, and not with the final result of the play. Dramatization employed for this purpose is always charac-

ed by great informality and spontaneity. children make their own play from the . They act out the story, and use their words to express their thoughts. They do write out the play in the beginning and the parts; they simply play the story igh, over and over again, changing it in l and action each time. There is constant t on the children's part to make the play er and more finished. After they have it hey want it, they then write it out. In way the final product may not be perfect an artistic point of view, but it does esent the best effort of the children, under guidance of the teacher, and the final uct is their own. In this free and in- al method there can be nothing superim- d upon the children. Even in this infor- method, however, the final product may very pleasing indeed.

2) *Dramatization is also used in connec- with church-school work for the sake of rtainment.* On special occasions, or for purpose of raising money, a play is fre- ntly given. Here, where the aim is pri- ily to please the audience, those who partici- in the acting are given parts to learn from ay already in dramatic form. The method of procedure in this case is formal, and the emphasis is placed upon the learning of parts and acting according to the direction of the person coaching the play.

Both of these uses of dramatization are valuable in connection with the church school. Each, however, has a different aim, and this should be carefully considered. Dramatization used as a method in teaching has a place with all ages and classes in the church school. It is particularly valuable when used with small children, although adults may learn by the same method. With beginners and primary children the utmost freedom should be allowed. The children simply "play" the story, and there is no attempt whatever to get a finished result. If they play the story once during the lesson period, that is often sufficient to accomplish the teacher's aim.

In the junior and junior high school departments the children may work upon their dramatization and consciously try to secure the most beautiful result possible. Although they are making it themselves, skillful guidance is necessary on the teacher's part. The wise teacher is not afraid to let children express themselves because she fears that they will not say what she wants them to say. She guides their thoughts by questions, and lets them make their own decisions.

At about the senior high school age the young people are ready for dramatic work from a more formal point of view. They are able to interpret a play which already has been put into dramatic form, and at this age they should come in contact with, and study, the best literary productions in written drama. There are many dramas already in print that have religious themes or are based upon Biblical stories. These, of course, vary greatly in value, but some are well worth presenting in connection with church-school work. The children of the senior high school age who have been taught during preceding years through the dramatic method should be all the more capable of entering appreciatively and with understanding into a play which they are to present for the sake of entertainment.

During the past four or five years the literature on the subject of dramatization in religious education has increased rapidly. This literature includes collections of religious drama in finished form, books dealing with the principles underlying the use of dramatization as a teaching method, and books which include practical suggestions for workers in this field.

Taking the Children from the Streets

What the Vacation School Does for the Community

By Rev. William C. Towart

HERE is only one kind of community and one kind of church that cannot have a rch Vacation School and that is a church community where there are no children. l it is only under such conditions that any sonable excuse can be given for omitting h a school from the religious program of community. The vacation school idea is well established today to need any argu- nts put forth for its existence. Every wide- ake leader knows that in no branch of the rch's activities is there such an opportunity real constructive work as this organization rds. Coming as it does at a time in the ld's life when it is free from school duties l all that is involved with those duties, it is sible to do as much real educational work ing the month of July as the church school able to do in the whole year.

But think of the problems that face you en you suggest the school! Surely we would e to have one! But who will put it on? w shall we secure funds? Where shall we the teachers? Who will run the school? w these things just loom up like the rock Gibraltar! And so in numberless communities year after year goes by and no school is organized. Golden opportunities for doing a constructive piece of religious education under ideal conditions are lost. The church laments the fact that the average child in the church school only receives twenty-four hours' religious education in the year and yet refuses to make it possible for that same child to have sixty additional hours during the vacation period.

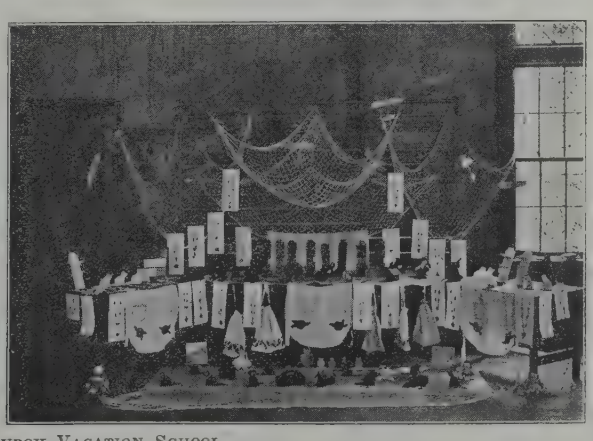
Solving the Problems

Here is how we solved these problems in our own community. In the first place, there must be a real desire to have a school. One person must take the lead. Ours is a community school with four churches participating. We called a meeting of the pastors and three leading members of each church, and after talking the matter over we had a union service with a stereopticon lecture showing the growth and work of the movement. This informed the members in general on the subject and created a good deal of interest.

The joint committee met again and voted to have a school. Sub-committees were formed. One was a finance committee. It was left to each church to use its own method of raising the necessary money. Two churches made it a part of the regular budget; another made an appeal from the pulpit; and one pastor called on several of his laymen. A treasurer was appointed who received the money and paid the bills. This treasurer opened a special account in the bank for the purpose.

Another committee took care of the advertising. This consisted of making posters and displaying them in the library and stores, as well as writing articles for the local paper. Pulpit notices were also given and before the school opened the community was well prepared for it.

The teacher problem seemed to be the most difficult task, and the pastors were made responsible for getting as many as possible from their respective churches. Then the work was outlined and a few evenings were set aside for teacher training. The enthusiasm among the teachers was almost as great as among the children themselves. I took charge of the school and after outlining the courses each one was assigned their part. Most of the teachers were to lead in the handwork period, so they



Some of the Results of a Church Vacation School

Part of the work accomplished by the Primary Department of the church at Bennington, Vermont

were given a course in that part; and each one made every piece they were to supervise before they came to the school. This is essential to the success of the school. The expressional or handwork activity was developed along a four-fold line,—something for self, something for the home, something for the community, and something for the church.

An Important Feature of the Church's Work

The school opened and has been a success since the first day. It is now as much a part of the church program of our town as the regular Sunday worship or the church school. No piece of work has done more to cement the churches together than the church vacation school. We now have a community committee on religious education composed of the Protestant churches and the Y. M. C. A., with active co-operation from the Public Library and other organizations. We began our fifth year on the sixth of July. All the churches are enthusiastic, the money comes easy, and the school is cared for almost entirely by young people from the High School and those home from the colleges.

The Effect

As to the effect of the school in the community perhaps the following written by one of those who visited the school and printed in the local paper is the best testimonial:

Editor of the "Banner":

Just home from the final session and exhibition of the Church Vacation School, I am meditating upon what a hundred or so of us Benningtonians have seen with our eyes. . . . How many of Benington's busy men and women sense what all this means? How many, who love God and country, appreciate the things that have been accomplished, but which cannot be exhibited? Not merely that a hundred children have been off the streets a "out of mischief" during thirty vacation da to the relief of many weary mothers. Not o that a group of willing young people who l childhood and Christ have worked together an inspiring and important task for thirty d without ever asking one another, or the c dren, "What church do you belong to?" N only that some classic Bible verses and bea tiful songs have been stored away in youth memories. Not this: less obvious, but no the less important result: a hundred of tom row's citizens have received, at a most impr sionable period of their lives, one more stro and pleasurable impulse toward reverence f God and country, respect for authority of pa ent and teacher, helpfulness toward neighbo they have learned to mingle, without sense incongruity, song, prayer, and useful lab Such men and women as these, one can read see, will be the world's safeguard in these ve ominous days when the very "foundations a shaken." Such youth as these this town—"a town"—needs much more than new factori new laws, or new ways to lay the dust.

Moving Pictures in South Africa

Used to Quell Strike Outbreak and for Education by Missionaries

By Frederick L. Fagley

THE use of motion pictures to quell a strike outbreak and to restore order in the great mining camp at Johannesburg, South Africa, will be one of the interesting missionary stories told by Rev. Frederick B. Bridgman of the Transvaal, a missionary of the American Board for Foreign Missions at the meeting of the board in connection with the meeting of the National Council of Congregational Churches to be held in Washington, D. C., in October.

Dr. Bridgman and his assistant, Rev. Ray E. Phillips, are stationed at Johannesburg, where are located the vast mines of the Rand. The workers for these mines are brought down from the hills and forests of the interior. These vast hordes, numbering between 200,000 and 300,000 men, are housed in huge compounds or barracks. Here they live in a more or less primitive fashion, working in the mines during the day, cooking their food in rough out-door furnaces, and idling their time in gambling, vice, fights, and dances. The ignorant black easily falls a prey to all the vices of the white man and there are many to lead him into all sorts of vice for a profit.

Mine authorities provide for the physical native: they feed and house him well, but as yet have provided nothing in the way of wholesome outlet for his social nature. After the native's work is done, and his dinner is eaten, there are several hours before he retires to his bunk for the night. These hours are idle hours, and with native as with white man, it is true that the Devil finds plenty for idle bodies to do. During these hours drink is made—skokian, kill-me-quick, raspberry, and other famous drinks with a strong kick in them.

Meeting a Mine Strike Crisis

In 1922 a strike broke out among the workers that threatened not only the mines but the city as well. The ignorant blacks fell an easy prey to agitators, and they milled around and were on the point of open rebellion. If they had rebelled, they would have carried destruction far and wide. Then it was that Dr. Bridgman and Mr. Phillips brought in their moving picture machines, set them up, and began grinding out good old American pictures.

The effect was immediate. The blacks roared at the comics, were amused by the other pictures and after a short time the temper had so changed that they cheered the missionaries who had entered the compound but a little time earlier at the risk of their lives.

As the show continued the result was magical. Screams of delight greeted the moving figures on the screen. Then as the objects were made out, the immense crowds sat in silent wonderment, except occasionally when a certain scene set them off in howls of delight. As gradually the wonder wore off, tongues were unloosed and a veritable bedlam of voices accompanied the showing of the film, each black spectator trying to tell his friend all about it. After the danger of outbreak passed by the missionaries continued to use the moving pictures with the people.

Animal pictures made an immediate hit. Comedies of the old crude sort, with a good deal of action, were liked. Simple adventure stories such as "Shep, the Dog Hero" were appreciated. Travel pictures showing the surf riders in Honolulu, the reindeer drivers in Lapland, or the pottery makers of India, were received with wonder. And of course the topical weekly current event pictures, showing the world in action, provided a valuable educational feature. An hour's program of films provided wholesome food for discussion for the compound population for the entire week. Compound managers r ported long discussions taking place arou the burning braziers on the following eve ings. Some of the men remembered with re ish that picture which showed King Geor and Queen Mary in the curious carria which bore them to the opening of Parli ment. Others expressed doubt that there we so many white men in the world as had bee shown at the unveiling of a monument London. All of them expressed their convi tion that no man could do the acrobatic tric which had been shown in the acrobatic fil It must have been faked.

Amusing things happen during the show In a certain compound the compound ma ager and other mine officials were present wi other friends. They were seated near th center of the dusky audience. A snake fil was being shown. The puff adder and bo constrictor had been greeted with bate breath. Then the scene changed, and a bi black snake was shown rapidly moving towar the front of the picture. This was too muc for the natives in front. With a yell the jumped to their feet and fled backward treading over their friends and pushing ove the row of Europeans. When the frightene natives realized what they had done, the were still more terrified. They rushed t

Playing Cage Ball at Johannesburg

eir rooms and buried themselves in their ongings. The Europeans, however, treated e matter as a good joke, peace was restored, d the program proceeded.

In addition to educational, comic, and in-est films, others are being made to pro-ote a "Safety First" movement, warning the tives as to dangers underground, and on e surface. European officials and miners, th their families, frequently attend these ows. They find the pictures excellent for eir children. Compound managers often re-rk as to the value of the films in keeping e natives in good humor. Some insist that nking is not so prevalent as formerly.

Other Missionary Methods

Among other methods used by Dr. Bridg-an and Mr. Phillips to interest and educate ese natives are organizations of native Boy outs, called Pathfinders, and athletic leagues the boys, field hockey for the girls, and ubs and societies for the men. A lecture oup is conducted for educated native men o have studied in school, and during the e years since its origin, more than one hun-ed and fifty of the leading Europeans of uth Africa have spoken to this group on rious subjects more or less connected with erests important to native life in that land. In speaking recently of the work being done South Africa Dr. Bridgman said, "We have 0,000 men going to school through our films. ey all read the pictures; it is the universal nguage. An average audience is about 00, most of them heathen. They would not down and listen to a missionary talk, but ey were glad to sit and look at the picture. ey were glad to listen to the hymns. They re glad to bow reverently as we prayed r the blessing of God upon them. Every nday these thousands are brought to see rist and to hear of Christ."

"The missionaries can guide the channels ich shall mean life abundant. We believe e are in Africa by the purpose of God to lve the racial difficulties as well as to save dividual Africans. We believe that in some ys we are being thus used. The natives, stead of saying, 'Every white man is our emy,' are now saying, 'We did not know at so many white men loved us. We come contact with them in the clubs and open rums. We find that many white men really ve us and have our interests at heart.' This s done away with the bitterness and the titude of hopelessness in the situation."

In addition to Dr. Bridgman, other speakers o will take part in the program of the nerican Board meeting are, Dr. George E. hite of Salonica, Greece, Irving M. Chan-n of the Philippine Islands, Dr. John J. anninga of Pasumalai, Madura, India, and ev. Wynn C. Fairfield of Taiku, China.

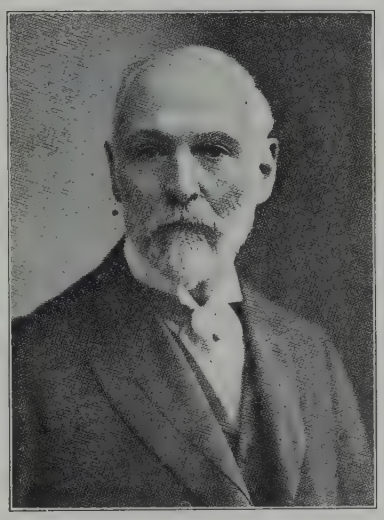
Dr. C. H. Patton of Boston, the Home Sec-tary, will report that it is impossible to ep pace with the greatly increased demand r new workers in many fields. An appeal ill be made for increased funds that the merican Board may enter new fields and crease the force in other fields where new eds are developing.

This bi-ennial report of the American Board Commissioners for Foreign Missions will ow that the board has on its pay rolls 780 issionaries—ministers, educators, transla-rs, physicians, nurses, industrial and agri-ltural experts, and business agents. Asso-ated with these are 5,710 trained native orkers.

To this board has been assigned the task Christianizing 65,000,000 of the earth's opulation in Europe, Asia, Africa, and Latin America. The American Board is the oldest missionary society in America, having been organized in 1810. Through all the years it has been sending consecrated men and women into all parts of the world with a message of hope and good cheer.

Dr. Lucien C. Warner

Dr. Lucien C. Warner died on July 30, 1925, at his residence, 2 East 45th St., New York City. He was born in Cuyler, N. Y., on Oct. 26, 1841, and has resided in New York since 1873. He attended school at Lincklaen, Chenango County, during his boyhood and prepared for college at the DeRuyter Academy, Cortland County. In 1860 he went to Oberlin College, where he graduated in 1865. During



Dr. Lucien C. Warner

his college course he enlisted with other schoolboys in Company K, 150th Regiment, Ohio Volunteers, and was on duty at forts in and around Washington until the fall of 1864, when he was mustered out and returned to his college. After graduating from Oberlin he entered the medical department of New York University, graduating there with the degree of M.D. in 1867. He also received from Oberlin College the A.M. degree for graduate work in 1870, LL.D. in 1900, and from New York University LL.D. in 1917.

Dr. Warner was one of the pioneers in health lecturing, and for six years after his graduation from New York University he lectured throughout the country on health subjects with his brother, Dr. Ira DeVer Warner, who died in 1913. In the fall of 1873 Dr. Warner settled in New York City in the practice of medicine, but his strong inclination for business led him to give up the practice of medicine, and in 1874 Dr. Warner organized together with his brother, Dr. Ira DeVer Warner, the Warner Brothers for the manufacture of corsets, which business was incorporated in 1894 under the name of Warner Brothers, Bridgeport, Ct. In 1900 Dr. Warner organized the Warner Chemical Company, 415 Lexington Ave., New York City, of which he was the Chairman of the Board of Directors at the time of his death. He was also a director of the Home Insurance Company and other corporations.

From 1880 to 1895 he resided in Harlem, where he took a great interest in all matters of philanthropic and benevolent natures in his neighborhood. In 1895 he built a country home at Irvington-on-Hudson, where he resided until he returned to New York for his permanent residence in 1902. Dr. Warner was a deacon of the Broadway Tabernacle Church, in which he has been an active worker during his residence in New York City. He has also taken an active interest in all of the National Congregational Societies, being a Corporate Member of the American Board of Commissioners for Foreign Missions, former President of the Congregational Church Building Society, and member of the American Missionary Association. He has been a leader in the affairs of the Congregational Council, and was a delegate to the World's Missionary Conference at Edinburgh in 1910. He was especially interested in the Y. M. C. A., having been Chairman of the New York State Committee from 1893-1895 and of the International Committee from 1895-1910. He has remained a member of the International Committee of the Y. M. C. A. since his retirement from the chairmanship up to the time of his death. He was a member of the Board of Trustees of Oberlin College for over 50 years, and presented his *Alma Mater* with two buildings, one for the Conservatory of Music and the other for a gymnasium.

He was a member of the University Club of New York, the Adirondack League Club, the Scarsdale Golf Club, the New York Chamber of Commerce, and other societies.

He married Keren Osborne Warner at McGrawville, N. Y., on April 12, 1868. Mrs. Warner survives him with four children, seven grandchildren, and one great-grandchild. The children are Mrs. Agnes W. Mastick, wife of Senator Seabury C. Mastick, Pleasantville, N. Y.; Franklin H. Warner, White Plains, N. Y.; Lucien T. Warner, Bridgeport, Ct., and Mrs. Elizabeth W. Gallowhur, wife of Lieut.-Col. William G. Gallowhur, Scarsdale, N. Y.

The funeral was held at the Broadway Tabernacle Church on Sunday, Aug. 2, and interment was in the family masoleum at Woodlawn Cemetery.

Tributes from Associates

A prince and a great man in our Congregational Israel has fallen, and we shall feel the loss in many fields of activity. His keen ability in business, his intelligent interest in problems, his sympathetic advice given gladly and freely but only when desired, his constructive labor, so often in evidence at the meetings of committees, societies, and of the National Council.—all these made him a man of mark within our fellowship.

The same qualities of mind and heart were recognized in the educational world and in the world of business. In both he had achieved an outstanding position and occupied important posts. His wealth was held as a means of service, and all good causes found a generous response when he was convinced of their worth.

He walked with God in daily life on earth; in fuller life, and rejoicing in fullness of new vigor, he walks with God in larger fields of effort.

Charles H. Baker.

Dr. Warner was for many years a trustee and director of the Board of Ministerial Relief, and took great interest in it. He attended the meetings of the Board with the utmost regularity. When the way opened for the creation of the Annuity Fund he gave much thought to that and was much interested in the origin and successful development of the Pilgrim Memorial Fund. He was long President of the Congregational Church Building Society, a corporate member of the American Board, and an officer of the American Missionary Society. Until in recent years his health began to fail, he attended the meetings of the societies and never lost his interest. His advice was always greatly respected and rarely failed of adoption.

He was in many ways the wisest and most experienced of our Congregational representatives, and his death occasions a loss long to be felt.

HENRY A. STIMSON.

At the time of his death, and for many years prior thereto, Dr. Lucien C. Warner was the senior member of the Executive Committee of the American Missionary Association. He was elected to membership in that Committee in 1892, and served thereon continuously from that date until his death, a period of 33 years. For many consecutive years he was Chairman of that Committee and a member of the Finance Committee, bringing to the Association the invaluable aid of a wise, clear-thinking, and devoted Christian business man. The length of his term of service made him particularly valuable as an adviser, as he was able to give to those associated with him that mature judgment which can only be acquired as the result of long experience in considering the serious problems that continually arise in the work of a great benevolent organization such as the American Missionary Association.

He will be greatly missed by all those who have been associated with him in that work.

IRVING C. GAYLORD.

Northfield Foreign Missions Conference

Dear Congregationalists:

I want to tell you of some surprises I met with at the Conference of Women's Foreign Missionary Societies held at Northfield, July 14-22. I have always loved the cause of foreign missions ever since, as a small child in Auburndale, I played with sundry small Pettees and Pixleys and Chandlers who were gathered under Mrs. Walker's motherly wing. And in later years I have often found inspiration in the meetings of our Congregational Woman's Board. But recently I have lived much with young people, and coming more and more to see life through their eyes, and to wish that they might be kindled for world service, I have rather lost my interest in missionary meetings attended largely by women of my own generation. And I will further confess to a fear lest in our absorption in denominational needs and methods, we were failing to get this subject across to the youth of today, on tip-toe as they are for big achievments.

So my first surprise on reaching Northfield was *girls*, scores of them,—and having ridden with some of them from the station to the lovely hill-top campus, the next thing I noticed was *tents*,—hundreds of them, in straight lines and curved lines, under pine trees and oak trees, bordering the green lawns and overlooking the valley. Such jolly looking tents, just the kind girls love to occupy, and by that time I was not surprised to learn that these were occupied by no fewer than 600 girls. A little later I discovered that 150 of them were Congregational girls living in Camp Aloha, which Miss Helen Calder founded fifteen years ago, and which has set the pace for all the other denominations. We were lodged in Gould Hall, had the joy of looking out of the window each morning and seeing and hearing the Aloha girls march singing up to breakfast, looking like an animated rainbow, with their spirited leader, Miss Ruth Seabury, at their head.

And so from that morning hour, on through the day, we met *youth* at every turn, chatting in groups as they walked to and from their classes; or spread over the crest of Round Top at the Sunset Vesper service, or marching, two hundred and fifty strong, down the aisles of the Auditorium, singing, "Lead On, O King Eternal." On the last night of all, six of these girls had stars pinned for them on the Northfield Service Flag in honor of the world-service upon which they will enter this fall.

Our hearts burned within us "as we felt the uplift and on-push of all this strong young life, the church of the future, which is to carry the torch of world-friendship when it drops from our hands." If any of you are inclined to worry about "the younger generation," just visit "the valiant six hundred" in their tents at Northfield.

But my greatest surprise was to realize after a day or two that we were really gathered at a great peace conference. As the delegates present represented many different denominations, we were freed from the necessity of considering denominational details, and could come together on this common platform—that World-Friendship is the most important objective of Foreign Missions. So from the very first this was the watchword of the conference.

At a daily forum on the subject of International Co-operation for Peace, under the leadership of Mr. Edward C. Carter and later of Miss Bertha Conde, we were encouraged to bring to light some of our race prejudices and inquire of ourselves, "how we got that way?" We also discovered that certain terms descriptive of international relations produced an unpleasant reaction in our minds, and the question was, "How can this be, if we are Christians?" We were made to realize as never before that it is "the un-Christian aspects of our common Christianity which are doing more than anything else to block the way to a good understanding between nations and therefore to world peace and that, unless the average man realizes his world citizenship and shoulders its responsibilities even at some sacrifice to his personal interests, World Peace will not be won. This means that the Christian Church in America must be "internationally minded."

As a result of this forum, practical suggestions were drawn up for use by churches, communities, and individuals, copies of which may be ordered from M. H. Leavis, West Medford, Mass., at ten cents a dozen.

A practical course contributive to international understanding was offered by Miss Mary C. Peacock, based on the textbook, *New Days in Latin America*, by W. E. Browning. In this group we discussed the reasons for the present lack of a good understanding between the two Americas, and came to the conclusion that a knowledge of the facts in regard to the racial characteristics, economic possibilities, and educational and religious needs of our neighbors to the south will go far to wipe out misunderstanding and prejudice. For this reason the churches are urged to study this book and the corresponding one for young people, *Looking Ahead with Latin America*, by Stanley High.

On account of a conflict in the conference schedule we who chose Miss Peacock's course could not have the privilege of attending Mrs. Montgomery's class, based on her own book, *Prayer and Missions*. This conflict was a source of great regret to many, because of our unanimous conviction that the crux of the whole matter, for the whole world, lies in the deep, constant current of sincere, believing prayer which may run underneath the life and work of the Christian Church everywhere—prayer made intelligent by a study of wor facts and made electric by a new contact wi the personality and the redeeming motive Jesus. This book by Mrs. Montgomery shou be in the hands of every woman in our church this winter, to add its stimulus to our pray life and, through that channel, to our wo as well.

I think it would be safe to say that t highest note of the conference was struck Bishop McDowell on Sunday morning, in masterly sermon on the words of Jesus, "Y are my friends, if ye do whatsoever I co mand you." As we listened, we found ou selves in imagination sitting with the grou gathered about the Master. Through t preacher's sympathetic interpretation, the wo translated "command" lost its irritating qua ity and there came home to us with fres power the message that our claim to Jesu friendship rests, not only on our willingne to sit at his feet, but on our ability to sha his redemptive purpose and carry on his r demptive work. Some years ago the Christia Church stopped talking about "saving souls She is confronted now with a world that badly in need of being saved from the fea suspicion, and selfishness which make for wa and only the coming of the Prince of Pea in the hearts and lives of his "friends" ca accomplish this.

Listen! The voices of Aloha girls come f you from their tents on the green hill-to singing:

Sunlight is shining o'er mountain heights,
Earth's radiant loveliness thrills with he
youth;
Moonlight is gleaming o'er waters,
As Northfield now beckons to follow the truth

Join now in brotherhood, spreading the Gospe
That warfare and discord may cease.
Let us in humble devotion march forward
And follow the Christ, Prince of Peace.

Yours for World-Friendship,
CATHERINE B. GATES.

Wellesley Hills, Mass.

Tribute to Ambassador Bancrof

In the death of Edgar A. Bancroft, our am bassador at Tokyo, we lose a really constructiv student and advocate of interracial understand ing, at a time when we particularly need suc a representative of true Americanism befor the people of Japan. Mr. Bancroft, in an inte view just before leaving San Francisco for hi post, referred to his training in Knox College acknowledged that he was at least an adhe rent if not a member of the Congregationa Church, and expressed satisfaction that h had been able to take such a large share i the work of the Chicago Commission on Rac Relations which studied the race riot of 191 He was chairman of that commission and di a large share of the work in compiling it comprehensive and significant report, "Th Negro in Chicago." The few months of hi service in Japan have been inadequate to ac complish the purpose he had in mind, an inter pretation to Japan of the better spirit o America. But if we may judge that recen notable utterances of Japanese statesmen ex pressing their faith in America reflected it some measure his influence then his brief oc cupancy of this responsible post at a critica time was not without worthy achievement. Hi scholarly and Christian approach to this new race problem between Orientals and Occiden tals, as shown in his frank discussions both i public and private before he left San Francisco promised results as valuable as those whic will continue to flow from his work with th commission on the Negro in Chicago.

San Francisco. GEORGE W. HINMAN.

OUR INVALID PARISH

Winfred Rhoades
Pastor

When the Whippoorwill Came

It was on a transatlantic freighter that a young Englishwoman taught me that delectable old Somersetshire ditty, "The cheerful arn 'e blaws in the marn," clear through to the pleasing information that "in London there be kings and queens, a-settin' all of a roa." During long hospital days the song helped me with its jocund mood. In those days, too, Nancy Lee would stand and wave her hand upon the quay, until I came to the culmination of the whole matter in the chorus, and sang that the sailor's wife the sailor's star shall be. Then, deserting the sea, I would haply, with a soft humming sound in my throat, think of that beloved eye, beloved star, which many, many have found so near and yet so far; and I would remember my father with his guitar, after the day's work was over, and how I learned that song from him.

Ballads such as these, the sweet old Scotch songs, a bit of a Chopin waltz or nocturne, a passage in a Beethoven sonata, some soaring notes from a Dvôrak fantasia, the Jerusalem Chorus from *Gallia*—they have woven magic spells for me in days when little occupation was possible save that of going over them softly with pursed lips or with the contracted muscles of my throat. The rain, even the snow, might fall gently upon my bed out on the roof, but while I waited for a nurse to come and wheel me within doors the memory of a few notes from an oboe's song could whisk me away on dreamy wings to warm uplands in a sunny clime, for a little share in the happy afternoon of a faun. I could find laughter in my mind, even if my own throat could not accomplish the beloved chuckle of the little Scotsman, in declaring in rollicking measures with Harry Lauder that "I love a lassie." Or I could be merry on London streets with Lizer to delight my fancy, while I assured her in my best cockney that if she let herself "die in old mide she'd 'ave only 'erself to blime." And then there was a loved bit of eighteenth century Couperin. And the *Humoresque*. Here, though, let me not enlarge; it happened to be one of life's high days when first I heard those lilting strains.

And then the hymns, and the *Te Deums*, and the thunderous ascension chorus that carries Elijah up to heaven in a chariot of fire, and the soaring notes "of an endless alleluia."

But I must check my recollecting fingers. Only this I cannot refrain from. On a time Heaven itself sent the music. It was the dead of night, and still in those surroundings of Mystery and Pain. Through wide-open door and windows the throbbing voice of the great city, hushed now to all but its eerie midnight vagueness, was making itself dimly heard. All about me lay the sick. And suddenly—oh, my heart, stand still and listen! A wonder-note fresh from the woodlands.

"Whippoorwill! Whippoorwill!"

I held my breath.

Somewhere he had lost his way, and with relief had found that hilltop, and that bit of garden-spot surrounded by hospital, and a tree to rest upon; and there, far from his kind and his beloved woodland stillness, he sang out his sorest song strong and sweet.

"Whippoorwill! Whippoorwill!"

Peace fell upon the night. And upon my spirit.

Closet and Altar

THE HOLY CITY

He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.—Rev. 3: 12.

It is only man's fellowship which will save the world, man's fellowship in Christ; and that is, as Augustine knew, the most glorious City of God, whether we see it now as a wayfarer through this fleeting course of time among the faithless, or in that security of its everlasting seat for which we now patiently wait till righteousness shall turn again to judgment, and it shall win the final victory and the eternal peace. —*William Holden Hutton.*

The Hebrew prophets struck a new note in their ideal—the note of holiness. The city yet to be must be a city of God. When holiness is the supreme passion of the people, so that there shall be nothing secular, nothing unclean, nothing profane, in their thought and life the city of secure peace and ordered well-being shall be built. That is the note which can be heard, clear and dominant in every prophet.—*W. H. Clow.*

City of God, how broad and far
Outspread thy walls sublime!
The true thy chartered freemen are
Of every age and clime,

One holy church, one army strong,
One steadfast high intent,
One working hand, one harvest song,
One King Omnipotent.

How purely hath thy speech come down
From man's primeval youth!
How grandly hath thine empire grown
Of freedom, love, and truth.

How gleam thy watchfires through the night
With never-fainting ray!
How rise thy towers, serene and bright,
To meet the dawning day!

In vain the surge's angry shock,
In vain the drifting sands;
Unharmed upon the eternal rock
The eternal city stands.

Samuel Johnson.

We shall do no good in the world, until under the practical dominance of the Divine Spirit we come to know, beyond a shadow of doubt, that the holy city is not something to be longed for in the heavens of God, but something to be builded in the earth which is His also.—*Percy C. Ainsworth.*

Give me some part, my Father, in making ready for the coming of thy holy city in the earth. Give me vision, lest I spend myself in transitory things. Open my eyes to see thee present with thy people, that I may keep a cheerful and courageous faith through all perplexing experiences. Make my heart serene and strong, as befits a citizen of thy dwelling-place that even now is coming down from heaven to earth. Kindle in my thoughts a wholesome discontent with folly and a righteous anger with injustice and neglect that spoil Christ's inheritance in man. And let the song of the heavenly Jerusalem echo in the joy of my heart as I go about thy work. Let the full triumph come when thou wilt, but let me joyfully remember that the time of thy desire and my endeavor is today. In the name of Christ. Amen. *Isaac Ogden Rankin.*

CHRISTIAN ENDEAVOR

Deadly Poisons of the Christian Life

Comment on the Prayer Meeting Topic for August 23-29

BY CHARLES ERNEST WHITE

Topic: Perils of Envy, Anger, and Hatred.—Matthew 5: 21, 22; I John 3: 11-15.

Light from the Bible Passages

The Christian life aims in two directions: toward God and toward our fellow-men. The Sermon on the Mount is mainly concerned with the latter. All sin against our fellows is not on the outside. Murder is horrible, but there are other sins against others as bad. There is unexpressed murder in the heart. For that we shall be held accountable before the Great Judge. No amount of worship or of gifts can set us right before God. There is a very close relation between love for God and love for man. John declares one to be a liar who says he loves God, and at the same time hates his brother. No one can be a true child of the Father who does not have love for all the Father's children.

Leads for Leaders

There are two basal thoughts for life: first, that we are children of God. How are we to represent him? Are we worthy of his love? Do we express our love to him? The other thought is, that we are all brethren, whether we will or not. How does our love to them show our love to him? Note how inevitable is the progress from envy to anger to hate.

1. *Hate is a poison to our own souls.* Think how it affects our outlook on life; how it creates a bitterness within that spoils everything for us.

2. *Hate is secret murder of the one whom we hate.* Jesus laid down this principle. Modern psychologists confirm it in their studies.

3. *Hate is the enemy of peace.* Note how it has been at the heart of many wars. Can men fight one another unless they hate first? Think of the propaganda of hate which always accompanies a war; and the aftermath of hate. What about Europe today? Can we hate any nation and still be Christian?

Thoughts for Members

"Hatred is self-punishment."

"Unless we realize our sins enough to call them by name, it is hardly worth while to say anything about them at all. When we pray for forgiveness, let us say, "my temper," or "untruthfulness," or "pride," "my selfishness, my cowardice, indolence, jealousy, revenge, impurity." To recognize our sins, we must look them in the face and call them by their right names, however hard. Honesty in confession calls for definiteness in confession.—*Maltbie D. Babcock.*

Envy withers at another's joy,
And hates what excellence it cannot reach.
—*James Thomson.*

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.—*Proverbs.*

A Moment of Prayer

We thank thee, O Father, for that unfailing exhibition of love which thou dost show us and all thy children. Thou canst still remember in kindness us who are so unworthy and who give thee so many reasons for disappointment. Keep us from failing in such love of thee and our fellows as shall make impossible envy and anger and hate. Amen.

AMONG THE NEW BOOKS

Pagan Prophets: France and Shaw*

Our title needs no defense. Neither Anatole France nor George Bernard Shaw has claimed to be *Christian*. In fact each in his way has been deeply critical of Church and of Christianity, though each had much in common with the ultimate ideals of true religion. It was Shaw, it may be remembered, who wrote, *There is only one religion, though there are a hundred versions of it.* Possibly both France and Shaw each expressed his version of that one religion. At any rate, if pagan, both were prophets. Shaw, as has often been remarked, was, and is, very much a Puritan; France was anything but a Puritan, as this self-revelation of M. Brousson's volume shows. France attained the distinction of a place on the Roman Catholic *Index*—a distinction that Shaw would have attained had he lived in France or in any country where Romanism is at all dominant.

How much the two men had in common is evident in the description in Mr. May's fine biography of the meeting of France and Shaw in England.

Following a reception of France by the Fabian Society, when the eminent Frenchman had begun his address with the customary, *Mesdames et Messieurs*, and had then added as he bowed to Shaw, *et le Molière d' Angleterre*, France had advanced at the close of his address to Shaw, flung his arms around him and kissed him on each cheek, while Shaw, visibly embarrassed, had rallied himself and returned the salute. This outburst was more than the affectionate and appreciative greeting of one man of letters for another. It was an expression of a sense of *camaraderie*, a communion of aim and spirit.

Yet the two men were very much unlike, as these volumes also disclose. France has been, perhaps, a little more fortunate in his Boswell, for his secretary, Brousson, has recorded his master's sayings with a skill and brilliance that impart to the record itself an eminent place in literature. He has reproduced personality and atmosphere with amazing success, whereas the brilliant conversations in Mr. Henderson's book reveal about as much Henderson as Shaw and do not conceal the string upon which the pearls of wisdom have been strung or the method by which they have been put together. *The Table Talk of G. B. S.* could all be reduced to phonograph records—mighty good records, too, interesting, stimulating, and well worth listening to, but records none the less. Brousson's book, however, is France himself—just as it claims to be—a book to be read and re-read, whimsical, delightful, in spite of the fact that there are pages not for Puritans.

Of this phase of Anatole France we may say little. Mr. May discussess it with good judgment in his Biography, which ought to be read as a suitable introduction to Brousson's book and for the proper enjoyment of the latter. Despite phases of his life and philosophy of which no Christian could approve we are among those who find something very beautiful and almost saintly in the author of *The Crime of Sylvestre Bonnard* and who certainly find something very noble, and of the highest moral quality, in his attitude toward the Dreyfus affair.

Here are three books of vivid interest opening to the reader alluring pathways of discussion and critical insight.

*ANATOLE FRANCE: THE MAN AND HIS WORK, by JAMES LEWIS MAY (Dodd, Mead. $3.00).

ANATOLE FRANCE HIMSELF, by his SECRETARY, JEAN JACQUES BROUSSON (Lippincott. $5.00).

TABLE TALK OF G. B. S.: Conversations on Things in General Between George Bernard Shaw and His Biographer, by ARCHIBALD HENDERSON (Harpers. $2.00).

Two Missionary Biographical Sketches

JOHN WILLIAMS OF THE SOUTH SEAS, by NORMAN J. DAVIDSON (Doran. 65 cents). The story of this famous missionary who was martyred at Erromanga is here briefly told in a manner to illustrate the heroic character and daring nature of Mr. Williams. The main incidents in his career are portrayed in an interesting manner.

BISHOP BOMPAS OF THE FROZEN NORTH, by NIGEL B. M. GRAHAME (Doran. 65 cents). William Carpenter Bompas was of French extraction with all the traditions of French knighthood and chivalry. They lived in England and the family on his mother's side was partly Royalist and partly Puritan. The best qualities of all this ancestry came out in the man who, after several years of service as an English curate, answered the call for volunteers to work among the Indians and Eskimos of the Northwest. The story is full of stirring adventure and struggle with the forces of nature and men.

The Church School

PROJECTS IN WORLD-FRIENDSHIP, by JOHN LESLIE LOBINGIER (University of Chicago Press. $1.75). Dr. Lobingier has already placed leaders in missionary education under deep obligations by his former book, *World Friendship in the Church School.* In this volume he carries still further the development of educational ideals suggested in the former. The first five chapters present a stimulating and illuminating discussion of the value of missionary education in the general program of the church and some very helpful suggestions as to the use of the project principle in religious education. The remaining four contain detailed descriptions of projects that have been successfully carried out in primary, junior, junior high school, and senior high school departments. It is an exceedingly valuable and usable contribution to the important cause of teaching world friendship and should be in the reference library of every school.

ONE HUNDRED PROJECTS FOR THE CHURCH SCHOOL, by MILTON CARSLEY TOWNER (Doran. $1.60). The title of this book seems a trifle inaccurate. It contains, not one hundred projects, but this number of special activities carried out in connection with eight main projects. This confusion of terms seems to be due to the fact that the author treated the project as a method of work rather than a principle of approach. A more consistent concept of the true nature of the project principle might do away with the distinction made between the project and "other methods" mentioned in the introduction. It is quite true that these methods must be employed, but they should be included in the working out of the project rather than being distinct from it. Despite this difference of viewpoint, the book contains material of great value. The definition of the project in the opening chapter is good, the main projects are worth while, and there is a wealth of suggestive material.

METHOD IN TEACHING RELIGION, by GEORGE HERBERT BETTS and MARION O. HAWTHORNE (Abingdon Press. $2.50). This is one of the most comprehensive textbooks on the teaching work of the church school that we have seen. It discusses in a careful and scientific manner the principles that underlie all successful teaching in their particular application to religious education. It then devotes eight chapters to method under the heading of Classroom Procedure, covering such topics as Project Teaching, Story-Telling, Dramatization, Manual Arts, and Discussion.

The authors have avoided a common defect of books that cover so many aspects of a subject, that of superficiality. Each topic is treated in a careful, scientific, yet not too technical manner and with frequent illustrations from actual practice which make the meaning plain.

A glance at the table of contents might lead one to think that an important item in the curriculum of religious education had been omitted, but mission study and service is included under the heading of Social Service. A somewhat fuller treatment of missionary education and its contribution to the new curriculum of religious education might not have been amiss. The chapter on "Teaching the Art of Worship" is exceedingly suggestive and helpful.

At the close of each chapter are a number of well chosen questions for discussion and references for reading and study. It is unfortunate that *The Amateur Poster Maker*, by Miss Perkins, could not have been added to the reference list on the Manual Arts. This book is one that will richly repay careful study by any church-school leader or pastor and will be a valuable textbook in the community school or training class.

Week-Day Religious Education

CURRENT WEEK-DAY RELIGIOUS EDUCATION, by PHILIP HENRY LOTZ (Abingdon Press. $2.00). The growing importance of week-day religious education leads one to welcome another and later survey of its tendencies and progress, such as this of Dr. Lotz. To many thoughtful leaders this movement seems to promise much toward the reconstruction of the curriculum and the improvement of methods. Its value lies not so much in the gaining of additional time as in the opportunity it provides for demonstrating the religious values of many educational activities not as yet welcomed in most Sunday schools.

It must be confessed, however, that too few of the week-day schools now in operation show evidence of appreciating this opportunity. Too many of them are following old lines without any critical consideration of their fitness, a fact which was plainly shown in Mr. Shaver's survey for the Religious Education Association, in Dr. Cope's book on the same subject, and is confirmed by this more recent study.

Dr. Lotz has done a piece of work which seems to be about as thorough as the conditions permit. Unfortunately, it is the excep-

ional church school of any kind that understands the value of adequate records or scientific evaluation of its work. Dr. Lotz appreciates his handicap to accurate survey work and makes allowance for it. His study covers a brief history of the movement, its objectives, program, equipment, leadership, and organization, with a chapter on evaluation that is interesting and suggestive. The book will be of great help to those contemplating the beginning of such work as well as to those who are now engaged therein.

Poetry

BITTER BREW AND OTHER POEMS, by CALE YOUNG RICE (Century. $1.50). This new volume well sustains Mr. Rice's reputation, though it justifies its title in emphasizing the somber and poignant aspects of life and of poetic mood. An exception to this mood is in *Lines Written for the Dedication to Kentucky of "The Old Kentucky Home,"* a poem symbolic of the optimism that dominates Mr. Rice's spirit in spite of his passing taunts at life and love. We quote the last stanza:

Therefore we dedicate today,
On this Kentucky loam,
A heart-song that is every man's,
A home that is each man's home.
And though rebellious strife may shake
The future's very beam,
This Hill shall shrine the sanctity
Of hearth-fire and roof-tree,
Whereunder love may always shape
The destiny we dream.

A PILGRIM'S SCRIP, by CALE YOUNG RICE (Century. $1.50). An anthology of poems by the same author which are of special interest to travelers. The poet has himself been among the "world wanderers" to whom he addresses his volume.

Fiction

FRANKLIN WINSLOW KANE, by ANNE DOUGLAS SEDGWICK (Houghton Mifflin. $2.00). This novel by the author of *The Little French Girl* was brought out 15 years ago and has now been published in a new edition. "It is an unforgettable book because it enshrines a beautiful character," says Hugh Walpole.

THE GEORGE AND THE CROWN, by SHEILA KAYE-SMITH (Dutton). As a girl in her teens the author of this story showed striking ability in character-drawing, a gift markedly evident in this tale of plain folks of the English countryside. The two inns, the George and the Crown, across the street from one another, furnish the leading characters, Dan Sheather and Ernie Munk, sons of the proprietors. Especially is the reader given the power to see into the soul of Dan, an unselfish, slow plodding youth whose devotion to those he loves is strong and lasting. Incidental characters in the story are strongly pictured. Subtle humor adds to the charm of the book.

LAST HOPE RANCH, by CHARLES ALDEN SELTZER (Century. $2.00). Another of those stories where life on a Western ranch or the desert seems just one shooting adventure after another.

PAID IN FULL, by IAN HAY (Houghton Mifflin. $2.00). "Ancestor worship," the flippant members of the younger generation called it when their mother trained them to model their lives day by day upon the rather lofty standards of conduct of a father whom they believed long dead and could not remember. Unfortunately he was not dead and the return of the engaging rascal is the foundation of a fine, wholesome story by the well-known author of *The First Hundred Thousand.*

The portrayal of children and more mature members of the younger generation as well as several older characters will be found delightful and amusing while the career of the father in America before America entered the war provides the author with an opportunity for discussing Americans at this period in a most tactful manner.

Brief Notices

TABLE SERVICE, by LUCY G. ALLEN (Little, Brown. $1.75). A new revised edition. The author is Director of the Boston School of Cookery.

DEAR FAMILY, by PEGGY ANN (Abingdon Press. 75 cents). Peggy Ann is an American girl who in a series of lively letters describes her experiences when she goes out as a "contract teacher" to a girls' school in South America. She merely desires to see the world and pay her expenses as she goes. She rather despises missionaries but her attitude changes as she comes in contact with their work and she ends by marrying a missionary.

THESE WOMEN, by WILLIAM JOHNSTON (Cosmopolitan. $2.00). The laudable purpose of making women more comprehensible to men and men to women and thus smoothing away the difficulties in the paths of their happiness is the objective of this book. "Are wives ever satisfied?," "Why men won't marry," and similar subjects are discussed with much shrewdness and sufficient humor to make pleasant reading.

A LITTLE BOOK OF FRIENDSHIP, collected by JOSEPH MORRIS and ST. CLAIR ADAMS (Geo. Sully & Co. $1.50). The editors have gathered together the classic prose selections on friendship from Cicero to David Grayson. Montaigne, Bacon, Addison, Emerson, Thoreau, and Hugh Black are some of the other notables whose essays are used. It is a notable collection made more usable by an introduction to each essay and a short biographical note.

THE EARLY ADVENTURES OF PEACHAM GREW, by ROY HELTON (Penn Pub. Co.). A quaint and fascinating story of childhood happenings, told by an author with a keen sense of humor and with the ability to see through the eyes of a child. Black and white drawings by Edward Shenton add to the attractiveness of the volume.

THE TALMADGE SISTERS, by THEIR MOTHER, MARGARET L. TALMADGE (Lippincott. $2.00). "Movie fans" will, of course, be interested in this book which, in addition to its personal side in which a fond mother tells of her daughters' accomplishments in the new world of moviedom, incidentally tells a great deal about that world itself. The well-known humorist, Ellis Parker Butler, contributes an introduction in which he suggests that documents like this may have great value to the future historian of the art of motion pictures.

The Congregationalist's Bible Class

The Macedonian Call

Comment on the International Uniform Sunday School Lesson for August 23
Acts 16: 6-15

If the Bible were considered merely as literature, what book could be found which has been richer in its bequeathment of striking incidents; incidents and experiences that have become symbolic and to which allusion is constantly made in every sphere. Eden becomes a symbol of a state of innocence. The Promised Land, even among unbelievers, becomes an expression for social hope. Calvary becomes a symbol of suffering and martyrdom even for those who have no personal faith in Christ. And the Macedonian Call of our lesson becomes a symbol.

The meaning of this Macedonian Call in history can hardly be over-estimated. One recognizes immediately what it meant for the world when Columbus discovered America. Was the introduction of Christianity into Europe any less crucial or significant even in its outward effect upon history? One may well doubt it. But when one comes to judge the spiritual effect, Paul's response to the Macedonian Call was of far more overwhelming importance. No doubt Christian religion would sooner or later have come to Europe, but through Paul it had its beginnings in a very pure stream. Possibly it was because of this fact and the excellence with which Paul made the beginnings that Christianity was enabled to endure later periods of persecution and the more dangerous influences of political association and corruption and to persist throughout the centuries.

What was the nature of this call? Did Paul's vision in the night express in some way his awakening thoughts and hopes? Was he thinking about Europe? Were his eyes looking thitherward? It is quite possible, in fact it is likely, for Paul had a strange longing for new adventures and untrodden ways. There is no reason to suppose that this vision in the night was other than a dream, but it was a dream of great reality and of very vivid meaning for Paul. It left no doubt in his mind concerning his duty. In verse 7 we read that Paul and his companion had intended to go into Bithynia "but the Spirit suffered them not." Just how this spiritual inhibition was manifested is not made clear, but Paul was evidently quite as certain that he must go to Macedonia as that he should not go to Bithynia. In Paul's description of his conversion which he gave to King Agrippa, he summed the Damascus experience by saying, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." The same immediate impulse to obey the vision was manifest in this case. He did not speculate about the matter; he did not delay, but sailed at once, and having crossed to Greece came to Philippi, the chief city of Macedonia.

His ministry had immediate success. An enterprising business woman, Lydia, a seller of purple, seemed to be the first convert. Whether she had heard before of the Christian way or not is not evident, but she was a devout woman who worshiped God, and she immediately responded to Paul's exposition of the Gospel. She invited Paul and his companion to be her guests, but they had not long to enjoy her hospitality, for trouble almost immediately developed and Paul and Silas were thrown into prison. The dramatic experiences in connection with this imprisonment are the subject of our next lesson, and along with this lesson they illustrate the way in which quiet experiences resulting from faithful teaching and preaching as well as the more spectacular and dramativ events went to the founding and upbuilding of the Christian Church.

WITH THE CHILDREN

Tom and Frank Play Gypsies

By Evangeline Weir

Tom and Frank were spending their vacation with their uncle who lived on a big farm. There was an old white horse and a wagon which they were allowed to use. It was great fun to hitch old Fanny to the wagon and go to the store to buy things for their aunt or uncle.

One day a party of gypsies passed by the farm. The boys were greatly interested and immediately wanted to play gypsies. Their uncle said they might take old Fanny and the wagon for a few days, camp in the woods, and ride about to see the country.

Their aunt packed them a box of canned goods and a basket full of nice cold meat, cheese, eggs, and other good things. She gave them each a blanket and a pillow to sleep on at night. Uncle fastened a bunch of hay to the wagon and put corn and oats in a bag for old Fanny to eat.

"I wish we had a few things to sell," Frank said when they were ready to start.

Uncle thought a moment, then said, "I know what you could sell. I bought a lot of tinware and baskets at a store sale last winter. They were so cheap I took the whole lot. I will give you some. I'll put price tags on them so that you can sell them like real gypsies."

When the last thing had been placed in the wagon, the boys got in and drove away feeling very happy. They passed by green woods and along pleasant roads until they came to a farmhouse. Frank carried a basket of tinware into the yard where a woman was shelling beans.

"Don't you want a new pot to cook your beans in?" Frank asked.

"I surely need one," the woman answered. "Mine is old and bent."

She looked his wares over and bought not only a pot but a bucket and ladle.

The boys were delighted with their first sale. They ate lunch as they rode along. Soon they came to a big wood where some trees had been cleared away and they decided to spend the night there. Old Fanny was unhitched and given oats and hay. The boys carried stones and built a place to make a fire. They filled it in with sticks and soon had a good fire over which they cooked their supper. It was great fun, and they laughed and talked until Tom suggested that they should go to bed.

The blankets and pillows were placed inside the wagon, and the boys rolled themselves up in the blankets; for it was cool under the trees. They were soon asleep. Frank, however, was awakened by the motion of the moving wagon. He couldn't understand it, for old Fanny had been taken from the shafts and tied to a tree for the night. Frank kept very still. He knew the wagon was going down a steep hill, and he could see a dark figure on the driver's seat. An awful thought came to him. Somebody had stolen the horse and wagon and all its contents. He could not see out of the back of the wagon, for a bundle of hay was strapped across it for the old horse. He really did not know what to do. He put his hand lightly on his brother, but he was fast asleep. Frank peeped again. The man had a big hat on his head, pulled well over his ears. Perhaps he did not know the boys were there. Frank thought in that case it would be a good idea to keep quiet until morning. He was certain of one thing, he never wanted to be a gypsy again.

Up the hills and down the hills and over bridges the wagon passed. Suddenly Frank felt Tom's hand on his lips, while in his ear he whispered, "Who is driving?" Frank did not answer. He was thinking of a way to catch the thief. There was a strong rope beside him, several yards of it, which his uncle had given him to sell. He knew how to make a slip loop and he was quietly making one under cover of the blanket.

The man was leaning against the side of the wagon. He had evidently gone to sleep. Quickly Frank threw the loop over his arms and shoulders and drew it tight. There wasn't the slightest sound or movement on the part of the stranger on the driver's seat. "He must be deaf and dumb," Tom whispered.

"Perhaps he is dead," Frank replied.

"They'll think we killed him," Tom again whispered.

They gave the rope a slight jerk but the man made no sign.

"I am sure he is dead," Tom said, "and we don't even know where we are."

"The lines are hanging down and Fanny is just going where she pleases. I hope she takes us home."

Suddenly the man moved. He tried to lift his arms, but found them fastened to his side. "Hello," he cried, "who tied me up in this fashion?"

Not a sound came from the blankets.

"We are coming to a big hill," the man said. "You better loosen my arms so I can drive it."

Just at that moment old Fanny slipped and dashed down the hill at full speed. They were all spilled in the road. The man managed to slip the rope from his arms and was trying to get Fanny on her feet. The boys saw his face for the first time.

"Bill," they cried, for it was their uncle's hired man who had followed to see that they were safe, and who had played a joke on them.

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A Baby Flicker's Great Adventure in Mackinaw

By Frances Margaret Fox

Mother flickers and father flickers must teach their babies everything that baby flickers ought to know. We can't understand what they say, of course, because we do not talk their language. The father and mother flicker, whose nest was in one of the big old oak trees beside the stone house where the four little White girls live in Old Mackinaw, certainly must have taught their babies not to look down tall chimneys; it isn't a safe thing for any baby bird to do.

Father and mother flicker were wise birds; they knew that Vera and Charlotte and Genie and Baby Ruth loved them and would do them no harm, but even so they never ventured too near the little girls; they didn't care to be held in small hands.

They were handsome birds, too, and belonged to the good old Woodpecker family. Both father and mother flicker wore bright red feathers in the shape of a crescent across the back of their necks, and black feathers in crescent shape on their breasts; their heads and necks were gray-blue and father and mother dressed exactly alike except that father had black cheek patches. They both wore suits of brown and brownish-gray, trimmed across with black bars in the back. Their feathers were whitish-brown underneath, decorated with black spots. The linings of their wings and their tail quills were bright yellow and the birds were bigger than robins.

It was a beautiful sight to see father and mother flicker go flying across the lawn because the yellow in their outstretched wings shone like gold in the sunshine.

The flickers' nest was a deep hole in the trunk of the oak tree; and it is believed that there were six children in the family.

Anyway, one of these baby flickers longed to see the world before he was old enough to fly. He used to climb to the top of the nest and look around about before he had feathers enough to keep him warm. He must have been a trial to his family. The father and mother had enough to do getting food for their hungry children without having to talk to that one child about his carelessness. It is believed that the little fellow almost fell out of the nest two or three times when he was leaning over his doorstep watching Vera, Charlotte, Genie, and Ruth, who played under the trees all summer long.

The flicker babies always went to bed early; so did the little White girls, except when there was company or some other excitement. The flicker babies were always up and ready for breakfast early, early in the morning; but sometimes when they had been up too late the night before, the little White girls slept in the morning until the sun was high in the sky.

After the flicker babies were big enough to leave their nest and take care of themselves, they lived for weeks in the tree near the stone house and the baby flicker, that used to climb to the top of the nest to look out, had a chance to see the world at last.

He flew high and he flew low, and ate ants wherever he found them. Always he went to bed early and awoke at dawn to hunt for his breakfast and to seek new adventures. He was a great cry-baby, like all young flickers, and often used to cry about nothing at all. The time came, though, when this baby flicker had something to cry about; and it happened because he was always poking his nose in strange places, to see more of the world than his father had before him.

One night the baby flicker tucked his head under his wing and went to sleep early as usual. That same night the four little White girls walked out under the stars with their father and mother, and all the clocks in the village struck ten before they turned their footsteps home again.

As usual the baby flicker awoke early, ate breakfast, and started out to see the world; he flew high that morning and forgot his father's probable advice about chimneys.

The four little White girls didn't awaken early; neither did their father nor their mother. It was still in the Mackinaw world and the family in the stone house slept and slept and slept. It is hard to tell how long they might have slept if Vera and Charlotte and Genie and Ruth hadn't been rudely awakened.

The four little White girls sat up in their beds and wondered what could be the matter,

(*Continued on next page*)

en they heard a terrible crying downstairs. was the queerest crying noise that they had r heard in their lives. Their father dressed ckly and went downstairs to find out what s there.

t was the baby flicker. He had tumbled rn the tall chimney into the fireplace and re he was in a great, strange nest and he n't know how to get out. That was why cried and cried. When Vera and Charlotte Genie and Baby Ruth came downstairs to their visitor, the baby flicker tried to fly ough the window.

Whang-bang!" he went against the glass, he couldn't get out of that queer big nest, ie cried again, and cried and cried.

fter breakfast the four little White girls carried the baby flicker round the neighborhood to show all their friends how a baby flicker really looks when he is held in small hands. They talked about his feathers, and about his beady black eyes, his sharp claws, and his long pointed beak and his tongue. And that baby flicker kept fighting all the time. He pecked at the little girls' fingers and clawed at them with his feet and tried to get his strong wings free.

At last the baby flicker was allowed to fly away and he was glad.

"Don't perch on our tall chimney nor any chimney again," Baby Ruth called after him as he left them to go flying high; and the baby flicker didn't, at least not that day.

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Our Readers' Forum

Against Merging A. M. A.

the Editor of The Congregationalist:

Iay I add my word of protest against the posed merging of the American Missionary ociation with our other benevolent societies? s is a day when the cry for simplification concentration is loud and urgent, and tly so, I think, but is it not possible that e of the gain may be offset by a loss in tical wisdom?

he work of the A. M. A. among the vari- colored peoples of our land for these many rs has been unique and valuable in the eme. The Negro race has made wonderful ancement since the Emancipation Proclama-, much of which it surely owes to the lance of the A. M. A., but are these people e ready to stand alone as yet? I hope due heed will be given to Dr. Brownlee's cle regarding Logic and Psychology pub- ed in a recent number of *The Congregationalist*. It seems to me that the voice of e who speak from inside knowledge of e matters should be heard with great re- t even if not agreed with by all.

hope, too, that *The Congregationalist* may inue its separate identity.

aybrook, Ct. CAROLINE E. MCCALL.

onds Nomination of Dr. Bradley

the Editor of The Congregationalist:

r. Blanchard beat me to it in nominating Dan F. Bradley for the next Moderator he National Council, and he stated the ifications admirably. At least I can have honor of seconding the nomination most tily.

Thiting, Ind. T. A. STUBBINS.

Prohibition and Evolution

the Editor of The Congregationalist:

any people, both in this country and ad, are drawing an analogy between the raint upon liberty of teaching which the nessee Anti-Evolution Law imposes and raint upon liberty of action which it is ned the 18th Amendment and the Volstead impose. But the two cases are very dif- nt, for in the one case instructors in state- orted schools and colleges are forbidden to ent to students for study a well estab- d theory of modern science; in the other, are forbidden to manufacture and sell a uct that modern science declares is harm- to individuals when taken into their sys- in any but small amounts, and through viduals to society.

he cases would be somewhat similar if the nessee law forbade the teaching of the ation theory" as it is given in Genesis.

ho is competent to decide what is harm- to human bodies if not the physiologists? Who can tell how life was developed on the earth if not biologists? What physiologists are agreed is harmful to human bodies in quantities ordinarily taken into them, the state has a right to forbid the sale of; and whatever theory of creation the main body of scientists support the state should allow and command to be taught.

Prohibition of the liquor traffic is logical and just. Prohibition of the teaching of the theory of evolution is neither logical nor just.

WILLIAM BARNARD SMITH.

Brookline, Mass.

A Libel on the "Kaffir"

To the Editor of The Congregationalist:

May a stranger passing through the country call attention to the series of skeletons in the Zoölogical Museum of Harvard University where a label needs changing? Next to the gorilla, and dwarfed beside his massive bones, is the puny skeleton of the lowest grade of man, and on the other side of him stands the framework of an indigenous Australian. Next to these in order stand Chinaman, Red Indian, and Caucasian.

By some curious lapse the first and lowest of the five human skeletons, which apparently is taken to represent Africa's contribution to the human race, is labeled "Kaffir."

This is a serious libel on an order of mankind which is physically one of the finest and by no means the least intelligent. It is, of course, the skeleton of a *Hottentot* or *Bushman*, and even before the series of skeletons is rearranged, as it well might be, the libel on the "Kaffir" would perhaps be deleted.

Boston, July 27. A. N. R.

The Modernists' Concern

To the Editor of The Congregationalist:

President Maurer's sympathetic concern for the "church folk of Tennessee" is most timely and Christian. There is tremendous danger that when the predestined verdict against Mr. Scopes is received, the "church folk of Tennessee" and elsewhere will class all together the self-constituted counsel for the defence and the world of Christian modernism, including President Maurer and the editor of *The Congregationalist*. As President Maurer clearly puts it:

The burden of the argument rests upon modernism to show that a scientific account of life in a modern world is an affirmation of the values and the faiths which the religion of Jesus supplies.

When this case comes before a higher tribunal for review, as it is almost sure to, Christian modernists should make it their first concern that their interests should be represented and directed by Christian counsel of the highest character. We are thankful for volunteers from the radical wing of liberalism, but Christian modernists should never allow themselves to be driven to rely upon this class of counsel alone. A lawyer whose Christian character and standing is as unassailable as his legal ability, like ex-Secretary of State Hughes for example, should be placed in charge of the case on appeal. As President Maurer has so finely and sympathetically pointed out, the Christian modernist has two things to win, the final verdict and the "church folk of Tennessee" and many elsewhere.

CHARLES RUSSELL BRUCE.

Van Cleve, Ia.

Pastoral Visitation

To the Editor of The Congregationalist:

I have been reading your editorial regarding the ideas of Dr. Jones on "pastoral visitation."

English life is one thing: American conditions are different. There are many sides to the discussion of "Pastoral Visitation." The size of the active membership is one; the nature of the parish is another, whether it be residential, apartment hotel life, or lodging house conditions. The activity of the church life enters into the matter.

In a large, active church of over 1,500 members, there are three insistent demands to harmonize: (1) Preparation for a "worthwhile pulpit ministry calls a man to his study desk for hours of undisturbed concentration: (2) pastoral visitation of the most helpful kind, where sick room and hospital ministry is most effective, including service to the sorrow-stricken and arrangements for funerals, calls a man from his desk, and the hours of such need happen morning, afternoon, and night; (3) executive work and meeting of public demands call the minister from both.

How to harmonize these demands, with sane respect for time and strength, and some slight regard for the minister's family, is not an easy matter.

Pastoral visitation should not be an attempt to meet traditional or whimsical expectation but to render real life service as a thoughtful shepherd for his sheep. Church sheep may sometimes be unreasonable and selfish.

Why not discuss this big subject on all sides? Why be afraid to introduce new ideas? Why not make the love and care, the thought and sympathy of the whole church the important thing? Then the call of the pastor, or assistant, or parish visitor, or deaconess, or deacon, or officer, or neighbor member, would express that love and care. Upon such a thought thousands of wonderful calls could be made and a more wonderful atmosphere of friendship prevail.

The central fallacy is that a call does not represent the church care unless the pastor makes it.

Greensboro, Vt. ALLEN A. STOCKDALE.

Too Much Tinkering

To the Editor of The Congregationalist:

I have been interested in the current discussion as to combining publications. My experience in rural and village churches would indicate that the greater part of the present readers of the *Missionary Herald* and *American Missionary* would be cut off from that source of missionary knowledge. I do not say that they *could not* afford the higher priced paper. I believe that the price would look to them disproportionately large, and that many would fail to subscribe.

I want to protest, also, against the elimination of the A. M. A. as a separate society. I believe its name and its work have such a place in Congregational affection that certain practical gains from consolidation would be far more than offset by sentimental loss.

Why be so everlastingly tinkering with the machinery? Many of our laymen are getting

impatient over it, and think that the power connections are more important than structural changes. Let's use the machinery we've got and not be overhauling it all the time as though it were a hard used automobile of the vintage of 1913. When our laymen see that we are really going somewhere, they'll be all ready to join in making the trip!

Amesbury, Mass. E. L. BAKER.

With the Schools and Colleges

Training School for Women

The 16th annual commencement exercises of the Congregational Training School for Women at Chicago marked the completion of a year that brought to the students enlarged experience and increased appreciation for things cultural and spiritual. The season was a happy one both for students and interested friends. The four graduates are young women of enthusiasm and ability who could be recommended to positions of responsibility without misgiving, and this sense of trust gave the keynote to all of the commencement events.

The baccalaureate address was given by Dr. T. G. Soares, of the Hyde Park Congregational Church. His interpretation of the question, "Can Christianity Be Exported?" gave the graduates a definite conception of the task that becomes theirs in aiding in the constructive growth of a Christianity which shall unite all men in a true brotherhood of helpfulness. The entire service was a challenge, offered in a spirit of interested friendliness, to meet the problems of every day with fine courage, calm trust, and undisturbed assurance, in the realization of God's ever present guidance.

This service was followed in the evening by the presentation of a pageant, written and produced by the class in religious drama and pageantry. Under the helpful but never dictatorial direction of Miss E. May Munsell, instructor in Bible, the class accomplished a finished piece of work which impressed the audience with its depth of conception and its beauty of presentation. "The Voice of Prophecy" evidenced the students' appreciation of the high spiritual import of the prophetic voice and acknowledged their recognition of the value of the human appeal which that mighty voice has made through the ages. If proof were needed of the quality of work done at the Training School, this pageant might easily stand as a complete justification of a high scholastic standard consistently maintained.

On Friday evening, following the Corporation Dinner, where good fellowship was abundant, the graduating exercises were held in the Hyde Park Church. Rev. A. W. Palmer talked with the graduates and those privileged to be present, upon "The Fine Art of Living." With characteristic sincerity of purpose and depth of meaning he stated the ever troublesome problem of an individual's relationship to life. With no uncertainty he explained that the possibility to live finely, helpfully, and beautifully is a matter of discipline and courage upon the part of each human being, wherever he finds himself, however discouraging may seem his situation. "The Fine Art of Living," he made clear, is set aside for no group with special attainments; it is a democratic art, which brings with it joy and peace, which bestows upon all who practice it, an increased ability to serve rightly and to aid constructively.

The Welcome to the Service of the Church by Rev. V. C. Marriott and the Consecration Prayer by Rev. H. W. Walker added further notes of dignity and seriousness to the exercises. The presentation of the diplomas by Rev. J. W. F. Davies, President of the Board, was a ceremony of real significance, as friends realized that these graduates had pledged their time, their interest, their ability to a "Fine Art of Living," that should express itself in terms of constructive, intelligent service.

On Alumnae Day, after a pleasant luncheon at the school home, the alumnae met together to welcome the class of 1925 and to talk frankly of their shortcomings, their hopes, and their plans. Letters were read from a number who could not be present, letters that told of activity along many lines and that expressed gratitude for practical training that had enabled them to do their work with satisfaction rather than apology. The experience of these graduates leads them to the conclusion that the best of our young women from our schools and colleges would do well to consider a course in the Congregational Training School for Women to fit themselves for rewarding and much needed work in religious education.

Already there are new registrations sufficient to fill the places of those who are leaving. The demand for adequately prepared workers is a constant and increasing one and it is hoped that the attendance next year may establish a new record.

Commencement at Whitman

The baccalaureate sermon at Whitman College was preached this year by Pres. S. B. L. Penrose. A rather unusual feature of the service was the reading of the Scripture lesson by the class president, and of a prayer provided for the occasion by the vice-president. President Penrose took the theme of his sermon from Rev. 7: 14, "These are they which came out of great tribulation." After the sermon the class standing read the following response:

We pledge our utmost loyalty to this our College, and promise to make ourselves worthy of her training by rendering lives of service. We consecrate ourselves, our talents, and training to constructive planning and effort, and promise to faithfully labor in our days that when we are called to give an account of our stewardship, we may not be found unprofitable servants. Before God, we will endeavor to live our lives and to labor so as to bring honor to the name of Whitman, in memory of him for whom our College was founded.

President Penrose, in offering his annual report, laid his resignation before the Board of Trustees after 31 years of service. The trustees refused to accept it but in consideration of his disability from partial blindness decided to elect a new vice-president charged with representing the college on the outside, with special reference to finance. It was announced that $650,000 had been raised as the result of the recent campaign, including $125,000 promised by the General Education Board. The sum of $250,000 has been paid in. It is now proposed to build a women's dormitory, work to begin next fall, the immediate funds to be secured by the sale of bonds. The report proposed a plan for a Lower College composed of freshman and sophomores, and an Upper College for only those of scholarly attainments.

Dr. L. E. Anderson, who has been connected with the college for over 30 years, also resigned for an extended stay in the East.

The honorary degree of M.A. was conferred on Miss Katherine Harriet Blynn.

Olivet Commencement

The 65th annual commencement exercises of Olivet College were held June 7-9. The baccalaureate sermon was preached by Dr. Ernest Bourner Allen of the class of '95, and the commencement address was given by President Charles McKenny of the Michigan State Normal College, an Olivet graduate of the class of 1889. Thirty-four graduates received their diplomas, of whom 20 also received limited teachers' certificates which enabled them to teach anywhere for a period of four yea at the end of which time they are eligible f life certificates. The degree of D.D. w granted to Rev. J. L. Maile of Los Angele a former student, and Rev. Demas Cockli for 37 years pastor of the Congregation Church of Traverse City. Mrs. Mary Mar of Lansing, Mich., who graduated 60 yea ago, and Mrs. Mary Hosford Noble, who grad ated 50 years ago and whose father was o of the first teachers of the college, were amo the alumni present.

This commencement completes five years college history since the reopening in 192 In that time the budget has more tha doubled, $75,000 has been spent in major i provements, practically all bills for curre expenses have been paid, the new dining roo has been completed, and substantial additio have been made to the endowment. The ou look for the years ahead is most favorable.

The trustees regretted to receive the resign tion of President Paul F. Voelker, under who enthusiastic leadership during the last fi years the college has made substantial pro ress. Dr. Voelker resigns on account of i paired health. He has accepted the presiden of the Battle Creek College connected with t Sanitarium, where he will have opportunity f rest and treatment. He will continue friendly relationship to Olivet and has the be wishes of all its constituency. A Faculty E ecutive Commitee of six members, togethe with a special committee of the Board Trustees, consisting of Mr. George R. Wilso of Chicago, Chairman of the Board, Mr. N. Klock of Benton Harbor, Chairman the Executive Committee, and Dr. Erne Bourner Allen of Oak Park, Chairman of t Endowment Committee, will have charge the college during the coming year. Negoti tions are already under way for a new pres dent. The Endowment Fund Campaign wi proceed as originally planned.

Death of Michigan Leader

Michigan loses one of its foremost religiou leaders in the death of Mr. J. H. Engle, Ex ecutive Secretary of the Michigan Sunda School Council of Religious Education, a Lansing, on Aug 1.

He was born on a farm in Lancaster County Pennsylvania, Feb. 28, 1865. At ten years o age, he united with the Brethren in Chris Church, and when fourteen years old moved t Kansas, with twenty-six families of the church there to establish a farming community wit the church as its center. Mr. Engle's fathe led the company to Kansas, serving as a bisho of the church in that community, and later i Africa. After teaching in the public scho for ten years, Mr. Engle entered the Univer sity of Kansas. From the university he wa called to the general secretaryship of the Kan sas Sunday School Association. So successfu was he in this position that he was retaine for twenty-five years. In 1921 he became th Executive Secretary of the Michigan Sunda School Association.

His record of achievement since reachin Michigan is a long and notable one. Amon his first accomplishments was the reorganiza tion of the Michigan Sunday School Associa tion into the Michigan Sunday School Counci of Religious Education. This reorganizatio admitted official representatives of seventeen Protestant denominations to the Executiv Committee of the Council, and made the coun cil the agent of these denominations in th field of co-operative religious education. He built up a staff of eight full-time workers, an succeeded in organizing all but two counties i the state as auxiliaries of the State Council

NEWS OF THE CHURCHES

A Rewarding Rural Experiment

That seems to the people of NEWBURG, IOWA, nteresting experiment in rural church work ne two weeks' Daily Vacation Bible School ch they have just brought to a close.

he school opened on Monday morning with on the roll, this number growing, within a days, to 80, all of whom, save two or e, are of the constituency of our own rch. The ages admitted were from six to inclusive. Sixty-four was the largest num- in attendance on any one day and 50 was smallest.

ne faculty consisted of 16 members, some whom were present only as occasional sub- tes or as helpers, while most of them were he job practically every day, some of them . Interest in the school, among both pupils teachers, mounted daily, and a unanimous was cast for a similar school next summer.

ne engaging thing about this rural experi- —and it was a rural experiment, for (1) as the first thing of its kind attempted in community, and (2) this is a strictly l enterprise, with about 95 per cent. of the tituency on the farms—is that both in- ctors and pupils in most cases came from nces of from one to four miles, part of time over very muddy roads and in spite nclement weather. Also it must be noted the presence of some of the pupils and ructors meant that pressing domestic duties orn plowing or other important work had ke second place. "Seek ye *first* the King- " was the enacted watchward for two weeks.

a large extent, the courses outlined in *Mayflower* textbook for primary pupils, the *Junior Citizen* book for juniors were . The school convened at two o'clock and d at 4.30. One hour was devoted daily to ual construction work. The other one and alf hours was given to a devotional period, ruction in Bible and character building, ory work, singing, stories, directed play, calisthenics.

ne afternoon was given to a tour into Grin- noting all places of interest, visiting the ege Museum and spending an hour at rill Park where the children made active of the playground apparatus. This was an educational excursion for the kiddies.

e picnic for pupils and their mothers was ned for and carried out on Tuesday follow- the closing of the Vacation School.

ildren's Day was observed on the Sunday the school ended. The program followed large measure the procedure of the Vaca- School exercises, with the processional and recessional, the gift song march, recitation nemorized Scripture and the singing of s the two groups had learned, together other exercises that carried out the spirit ideals of the school. A brief address was n by the pastor, Rev. S. O. Smith. The day School Superintendent made an appeal a Children's Day offering was taken for day School Extension work.

he above program gave the parents and r members of the audience a sort of pano- ic picture of what had been done for the ren during the previous two weeks and, measure, showed what was achieved. The faction expressed was rewarding.

n exhibit of the articles made, consist- of game boards, spool racks, basketry, sew- scrap-books, posters, cut out objects, kites, , hammocks, and a miniature home by each rtment, all furnished in paper furniture, window drapings and floor coverings (hand- e), had been arranged in the basement of the church. The audience was invited to in- spect this array of hand-made products before going home. It was enough. All present, in- cluding parents who had sacrificed valuable time and the help of the older children at home, and those who had conducted the school, went away feeling that the sacrifices made and the hard work invested were not too great for the results obtained.

Iowa Assemblies

The Iowa State Conference has sponsored this season two successful young people's sum- mer gatherings. The first was held at Grinnell the early part of June; the second at the Y. W. C. A. camp on Lake Okoboji in July. At the Grinnell summer assembly, all the fine equipment of Grinnell College—quadrangle, dormitories, class rooms, chapel, and athletic fields, were made available for the uses of the young people. At Okoboji the splendid equip- ment of the camp, plus all the loveliness of earth and lake and sky, added greatly to the profitable enjoyment of the week.

This was the first year in which a venture was made of holding two assemblies. The re- sults justified the experiment, for practically twice the number of young people were in attendance. While the Grinnell Conference covered, geographically, two-thirds of the state and three-fourths of the churches, the Okoboji Conference came within eight of reaching an equal attendance. The total attendance ap- proximated 225 young people, who registered for the courses, exclusive of part-time regis- trations and the teaching staff.

At both assemblies the daily schedule and

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program were substantially the same. Emphasis centered on three major topics: (1) Bible study and Biblical Interpretation, with courses on the Religion of Jesus, the Prophets, Social and Ethical Problems; (2) Historical and missionary subjects including History of Congregationalism, Heroes of the Christian Church World Service Work, and missionary lectures on India and Turkey; and (3) Specialized Leadership Training, which took in such special courses as Methods of Young People's Work, Elementary Methods in the Church School, Personal Problems and Leadership Ideals, Dramatics, etc.

The general management was under the able direction of Rev. E. M. Adams, Conference Director of Religious Education. The teaching staff was drawn largely from the state and was greatly strengthened by the assistance of Sec. H. T. Stock of Boston, and Prof. B. W. Robinson of Chicago Seminary, the latter teaching at both conferences. The missionary lectures, which proved a popular and helpful feature, were delivered by Edward L. Nolting and J. J. Banninga of the Madura Mission, India; and by Miss Susan Orvis of Turkey. The convocation hour, always deeply impressive, was taken by various speakers, among them being Dean Graham of Oberlin, H. H. Lindeman of Yankton, S. D., and W. W. Pickett of Fort Dodge, who was the convocation speaker at both assemblies.

The young people were remarkably responsive to every high and noble appeal. They conducted morning prayers, had charge of the service of worship at the convocation hour, and shared largely in the vesper service. The social and athletic features came into prominence and contributed much to the promotion and good comradeship. The success of the Okoboji Conference may be attributed to the splendid cooperation given by the pastors of Northwest Iowa, and especially to the effective leadership of Rev. C. P. Bast of Rock Rapids, whose experience in this type of service in other states proved so valuable in this instance. P. A. J.

At Tilton, N. H., for Forty Years

The resignation of Rev. Cassander C. Sampson from the active pastorate of TILTON, N. H., after a continuous service of 40 years, and his retirement from the ministry deserves more than a passing notice. He has been made pastor *emeritus* by the Tilton Church, and granted a salary for life. The present summer he is passing at his old home in Harrison, Me., for needed rest and recuperation.

Mr. Sampson was born in Harrison, Me., Sept. 2, 1850. He was graduated from Bowdoin College in 1873, from Andover Seminary in 1878, and was ordained in 1881. His pastorates have all been in the state of New Hampshire: at Gilmington Iron Works, Pembrook, and since June, 1885, at Tilton. He has seen his church grow and expand until it is one of the most prominent and influential Protestant churches in the vicinity. At the last Communion service on June 28, ten persons united with the church, six on confession. Mr. Sampson was never married.

During his last week in Tilton, there were two notable receptions in Mr. Sampson's honor. On Monday evening there was a banquet arranged by the local Chamber of Commerce. Speakers included Norris Cotton, of Washington, D. C., Major W. H. Tricky, Commandment of the State Soldiers' Home, and Headmaster George L. Plimpton of the Tilton School. Rev. A. M. Dunstan, President of the Chamber of Commerce, presided, and presented the guest of the evening with $100 in gold, from the members and friends present.

On Wednesday evening an audience of 400 people met in the auditorium of the Congregational Church to pay their respects to their retiring pastor. Attendants from the other Protestant churches joined to pay their tribute to Mr. Sampson, whom they termed "the first man of Tilton and Northfield." A former resident of the community, Prof. H. F. Simp Jr., of Ithaca, N. Y., was the speaker of evening and gave a long history of the g work Mr. Sampson has done in the past years. At the close of the program, a p of $200 in gold and a bunch of 40 roses, resenting the 40 years of service, were sented to the honored guest. Mr. Sampson sponded in his usual quiet manner.

At the last meeting of the State Confere at Nashua notable resolutions were passed forwarded to both Mr. Sampson and the ton Church, felicitating both church and pa on the success of this long and unbroken r tionship. H. B.

From East to West

HAWAII

Central Union, Honolulu, Calls Minister

CENTRAL UNION, HONOLULU, has exten a call to Rev. Philip Allen Swartz, associ pastor of Third Presbyterian, Rochester, Y. It is expected that Mr. Swartz will cept the call. Dr. Herbert A. Manchester at present acting pastor of the church.

Annual Meeting of Evangelical Association

The 103d Annual Meeting of the Hawai Evangelical Association was held in the toric Kawaiahao Church in Honolulu, J 13-18. Delegates gathered from the vari islands of the Hawaiian group. The Mod ator was Rev. Henry K. Poepoe, pastor of Kaumakapili Church, Honolulu. The Hawai churches are the backbone of the organizat and represent the oldest of the groups, considerable strength is shown in the Ja nese, Chinese, Union, Filipino, and Portugu groups. The Communion service, in which th groups participated, is a beautiful evidence Christian unity.

The churches have laid great stress this y upon the work of evangelism and a report w presented by the Committee of Fifteen, sho ing that 1,265 new members had been receiv on confession of faith and 265 by letter fr other churches.

This year marks the first time that t Hawaiian Evangelical Association has co into a relationship with the Congregatio denomination known as the "Constitu State." The request of the last association w forwarded to the Commission on Missions a at the January meeting this request w granted and the new relationship w established.

As a representative of the mainland Co gregational churches, and of the Moderator the National Council, Dr. Rockwell Harm Potter, who was unable to accept the invit tion to be present, Dr. Carl S. Patton of L Angeles, Cal., attended the meetings. His se mon on "Hunger and Love" was one of t great spiritual experiences of the week meetings.

The Central Union Church gave a tea par for the delegates and Hon. Wallace R. Fa rington, Governor of Hawaii, gave a receptio

The most popular of the many functions w the Song Contest in which choirs from vario islands or churches in the islands participate There were choirs from Kauai, Maui, Ha Church at Hilo, Hawaii, Kawaiahao Churc and from other churches, a total of nine choi in all. About 3,500 people packed the lar tabernacle where the contest was held. T winner of the first prize of $100 was the Kau choir. Haili Choir won the second prize $50, while Maui and Kawaiahao choirs ti for the third prize. The large audience i

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ed members of the United States Fleet, in Hawaiian waters, as well as members visiting Congressional party who were ing a tour of Hawaii and the Philippine nds. The contest was exciting and en- iasm was high. The visiting choirs have singing in many places throughout the and flooding it with wonderful music.

addition to the regular sessions of the ciation, there was the usual meeting of day School and C. E. Association, a School Methods for Daily Vacation Bible School , and conferences of Chinese, Japanese, Filipino delegates to consider their work their respective national groups.

ext year the association will be held at ua, Hawaii, where the first landing of mis- aries took place in 1820 and the Moderator iat meeting will be Rev. Stephen L. Desha, pastor of the Haili Church, Hilo, Hawaii.

reception was given by the Hawaiian d Filipino Center to a large group of the) Filipino members of the United States t now in port. Massed bands of Filipino icians played thrilling music for the occa- and speeches were made by Secretary of e Raymond C. Brown, who came as the ernor's special representative, by Labor missioner Ligot, and by a representative of visiting seamen.

r. H. W. Metcalf, head worker of the ino Center, presided. After the program, refreshments were served by some Fili- women under the leadership of Mrs. Ligot Miss Caroline Bissinger of the Y. W. C. A.

OREGON

epts Call to Parkrose, Portland

he people of PARKROSE, PORTLAND, are tly encouraged over the coming of so able ader as Rev. J. N. Pendelton, who has just d two years of distinctive service at lon.

es Condon After Successful Two Years

wo years ago Rev. J. N. Pendleton under- the work of CONDON and now has ac- ed a call to Parkrose, Portland. During pastorate the church was remodeled, the en enlarged, a bell installed, the basement vated, and a piano placed in the church. lots adjoining the parsonage have been hased. During the two years 63 members received into the church, which has made t gain of 50. The work among young le has prospered. More than 100 young le are enrolled in the Christian Endeavor eties, there are 40 Boy Scouts and 20 p Fire girls. The pastor has organized cared for two Sunday schools in the out- district, with a total enrollment of 125.

CALIFORNIA

Carl Patton Delegate to Honolulu

a representative of the National Council the Home Missionary Boards, to the Con- ace at Hawaii, Dr. Carl Patton of First rch, Los Angeles, took the month of June or vacation in Hawaii.

the annual spring fete, the ladies enter- d a number of guests, among them Mrs. F. Day, formerly for many years a power his church.

an all-day meeting several hundred women ved particularly valuable first-hand infor- on on the subject of the American Indian. ng the speakers were Mr. Conser of Sher- Institute, Mrs. Louis Gillespie, District rman of Indian Welfare in the Federation Women's Clubs, Mrs. F. M. Mitchell, Pres- rian missionary in Arizona, Mrs. De Porte, for the Y. W. C. A. looks after Indian coming to Los Angeles. Mr. Samuel Pet- tigrew, a Navajo Indian, and Miss Lucy Wolcott of Long Beach sang groups of Indian songs.

Dr. Wilde of the church has been giving a series of valuable lectures to the Mothers: "Preparation for Parenthood," "Behavior Problems," "Child Nutrition," "The Story of Life," "The Trend of the Modern Youth."

An interesting book comes from Rev. C. W. Wilcox, now a member of this church, telling of his experiences as a missionary for years in the Dark Continent, *The Man from the African Jungle.*

Great things in the building line will be launched one of these days. The women of the Church Work Society have inaugurated a treasury known as the "Woman's New Church Foundation Fund."

Leaves Claremont for Albuquerque

After several years' service among the boys at CLAREMONT, Rev. Josiah Poeton leaves for Albuquerque, N. M., where with Mrs. Poeton a position is taken in the Rio Grande Industrial Institute. As the church sends its A. M. A. contribution to the institute, they are making in this transfer of workers their relations still more vital with that work. Mr. Poeton has been active in his service of youth, one of his last deeds being to go with the Boy Scouts for ten days to camp at Cleghorn Mountain. The church and college were hosts to the First Annual Scout Encampment and Rodeo of the Old Baldy District, with about 300 attending. In the athletic tests, the local troop carried off second honors. A farewell reception was given by the church to Mr. and Mrs. Poeton, July 8, and they will leave in August for Albuquerque to take up their work Sept. 1.

The annual Vacation Bible School was held June 16 to July 17, with an attendance of about 100. An interesting and time-honored custom of the church has been the holding of

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DR. and Mrs. Howard A. Bridgman will open their home in Shirley Center, Mass., this autumn to a limited number of boys between the ages of nine and fifteen.

THE appeal of the school will be to those who value a healthful physical environment, careful supervision, a home atmosphere, thorough instruction, and the effort to build character.

MR. James Chester Flagg will have charge of the academic work. He is a Dartmouth graduate, has taught in former years at Milton Academy and Hackley School, was Headmaster of the Danforth School in Framingham, and for the last three years has been connected with Lawrence Academy at Groton.

DR. and Mrs. Bridgman have been instrumental since 1922 in rebuilding and reorganizing Lawrence Academy. Prior to that time Dr. Bridgman was Editor of *The Congregationalist.*

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John MacDuffie Mrs. John MacDuffie

weekly cottage prayer meetings. May 24 was observed as Education Day, with the sermon in the morning by Prof. R. J. Taylor, on "Putting the You into Youth," and in the evening by Prof. Raymond Brooks on "A Moral Challenge to Parents." Planning for its material expansion, the church has purchased the properties of S. J. Mead and L. A. Koch, adjoining the church location. In pursuance of a custom of several summers. the Women's Union has been meeting on the Fridays in July to work on the lavendar, which they are growing in preparation for the fall sale. The young people of this church answer to the call to share in being hosts to the Southern California Congregational Young People's Conference.

OKLAHOMA

Tulsa Church Completes First Year's Work

Sunday, May 10, marked the close of the first year's work of FIRST, TULSA. About a year ago, Rev. L. J. Marsh came to Tulsa to look over the field to see whether it would be practicable to organize a Congregational church. The first service of worship was held Sunday, May 18, 1924. Dr. A. E. Ricker preached the sermon, after which a temporary organization was affected. Regular services were conducted by Mr. Marsh and others until July 1, when Rev. J. G. Duling of Minneapolis became pastor.

The Sunday School was organized Oct. 5, 1924, with 15 present. The enrollment is now 76. On Dec. 14, Mr. Marsh conducted t services. After preaching the sermon, he r ceived 49 members into the church and effect a permanent organization, adopting a cons

L. J. MARSH, A. E. RICKER, J. G. DULING

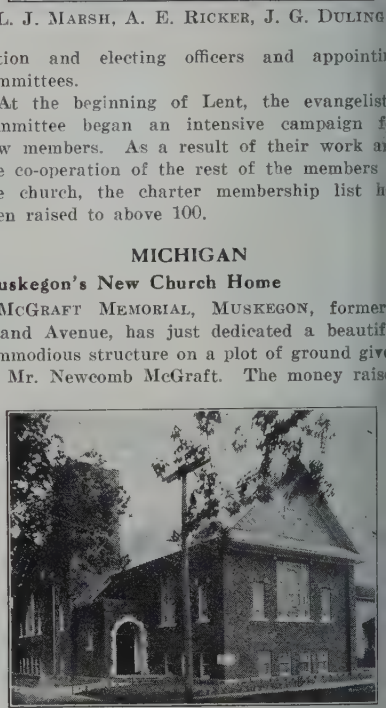
tution and electing officers and appointi committees.

At the beginning of Lent, the evangelist committee began an intensive campaign f new members. As a result of their work a the co-operation of the rest of the members the church, the charter membership list h been raised to above 100.

MICHIGAN

Muskegon's New Church Home

MCGRAFT MEMORIAL, MUSKEGON, former Grand Avenue, has just dedicated a beautif commodious structure on a plot of ground giv by Mr. Newcomb McGraft. The money rais



MCGRAFT CHURCH, MUSKEGON, MICH.
New house of worship

on dedication day enabled the church to ta care of all bills. A dramatic scene was enact on dedication evening when after the financi statement as regards the new church had be read by Supt. J. W. Sutherland, Dr. Archiba Hadden announced that Mrs. Edith McGra Wickham had sent two more checks in ad tion to her initial pledge of $6,500; one f $5,000 to be used as an endowment and o for $2,500 to be used as seemed best to t church. Those having part in the dedicato service in addition to Dr. Hadden were: I Herbert Jump of Ann Arbor, Dr. W. E. C lins of First, Muskegon, Rev. Stephen Vaugh of Shelby, and Supts. Sutherland and Harg Rev. G. W. Atkinson became pastor of t

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Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist*, Boston) cost 15 cents additional. Cash in advance only.

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HELP WANTED

Wanted—Young woman as church secretary with training in religious education. Address Rev. W. S. Steensma, First Congregational Church, Jackson, Mich.

Wanted, Sept. 1, young man assistant for social and religious work with boys and young men. Address C. F. Hersey, New Bedford, Mass.

POSITION WANTED

Wanted—Position as superintendent of schools or master of high school, by a college man with post graduate work at Columbia and successful experience. Best of references. Economic conditions in a mining district have unexpectedly dispensed with superintendency. Address C. H. W., Agamenticus Heights, Gloucester, Mass.

Northfield graduate, 1925, desires position as nursery governess October 1. Marjorie T. Peet, Kent, Ct.

Desire position to teach in high school, Science Department. Address "F. T. I., *Congregationalist.*

SUPPLY PASTOR

Rev. Sidney K. Perkins, lately of Ashburnham, Mass., and formerly at Manchester, Vt., has removed to Haverhill, N. H., and is available for pulpit supply.

PASTORATE WANTED

Pastor wishes church in rural or semi-rural community. Federated or union church in Southern New England preferred. Address "M. A.," *Congregationalist.*

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Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

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Cut this advertisement out, send with your address and five cents (stamps accepted), to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive John's Gospel, with map and method of interesting others in Bible reading. Tested fifteen years. *It works.*

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rch in 1921 and has worked untiringly for
ear in superintending the construction of
building. He has made a great contribu-
to the work. Without his leadership the
building would probably not have been
sible. The church is situated in a fast
wing part of the city and apparently has
reat future.

OHIO

niversary of Springfield Church

The recent celebration of the 75th anni-
sary of FIRST, SPRINGFIELD, has given new
and enthusiasm to the church. At the
niversary banquet eight members who had
n members of First for more than 50 years
re guests of honor—Miss Ellen Folger, Miss
E. Allerton, Mrs. A. E. Elifritz, Miss Ida
ger, Dr. G. D. Grant, Mrs. Mary Frantz,
ss Sarah Frantz, and Mr. E. A. Fay. Let-
s from former ministers—Dr. E. A. Steiner,
H. A. Atkinson, and Dr. A. W. Evans—
ught great pleasure to the occasion.
An interesting historical pageant was one
the features of the celebration, various epi-
es showing the organization of the church,
beginning of the first Christian Endeavor
iety in central and southern Ohio, and the
le School at work. The closing episode was
dramatization of Henry van Dyke's *The*
ng's Jewel, showing in parable the work of
st Church in leading people to seek the
th. It was dramatized by Mrs. W. C. H.
gel. The Spirit of the Church was taken
Miss Elizabeth Riegel.

NEW YORK

signs from Plymouth, Lockport

Dr. N. M. Pratt, for five years pastor of
YMOUTH, LOCKPORT, has resigned from that
rch and is now in England with Mrs. Pratt.
rough arrangements made by the World Al-
ice for International Friendship through the

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When Sunday Comes

By John Andrew Holmes

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Churches he is preaching this summer in England and Scotland.

CONNECTICUT

Newent's Sons in the Ministry

The contributions of the Lisbon or Newent Church to the ministry and to missionary service is one of unusual interest and influence for a country church. It has never had a large membership but it has always had devoted and faithful men and women who believed and still believe that the greatest privilege a Christian has is to publish the gospel of our Lord. It celebrated its 200 years of history with appropriate services in September, 1923. At the present time there are enrolled in the Bible school 36 Polish and Russian children who attend regularly all the services or the church. The church is hoping that from one of these a teacher and minister may be won who will be able to reach the people of his own race. Hanover Church is a daughter of the Newent Church. Rev. W. J. Reynolds is minister of Newent. The record is as follows:

LIST OF MINISTERS WHO CAME FROM LISBON

(An *n* designates Newent parish; an *h* designates Hanover parish; an *f* indicates a foreign missionary or minister to the heathen; a *p* denotes Presbyterian; *b* Baptist; *m* Methodist Episcopal; *s* Separatist. The names without a letter are of Congregationalists.)

	Born	*Died*
Joseph Lovett, *n*	1705	1785
Timothy Allen, *n*	1715	1806
Nathaniel Whitaker, D.D., *np*	1731	1795
Joseph Lathrop, D.D., *n*	1731	1820
Aaron Kinne, *n*	1742	1824
Samuel Kirkland, *nf*	1741	1808
Nathan Perkins, D.D., *n*	1749	1838
Stephen Tracy, *n*	1749	1822
Jonathan Powers, *n*	1764	1807
Esra Witter, *h*	1766	1833
Amos Read, *nb*	1756	1838
Ebenezer Willoughby, *nsb*		
Caleb Knight, *h*	1771	1854
Richard Hudson Benedict, *nb*	1781	
James Abel, *hp*	179–	1868
William Potter, *nf*	1796	
Jonathan Smith Green, *hf*	1797	
Prof. Beriah Green, *h*	1800	
Charles Fitch, *h*	1804	1844
Horace Bushnell, *h*	1802	
Dr. Rufus Smith, *h*		
William Albert Hyde, *n*		
Hiram Averill Tracy, *n*		
Anson Perkins Brooks, *h*	1801	1848
John Perkins Brooks, *h*	1816	
Caleb Read, *nb*	1780	
Levi Read, *nb*	1783	1872
James Read, *nb*	1793	
William Randall Palmer, *np*		
Charles Lathrop Ayer, *h*		
Samuel Henry Lee *h*		
Nathan Lynde Lord, M.D., *nf*	1821	1868
Joseph Hebbard Philips, *nm*		
Harry Foote	1916	

Licensed to preach by Baptists in Mission in Detroit.

Rev. R. A. Christie Called to Middletown

FIRST, MIDDLETOWN, has called to the pastorate to succeed Rev. Douglas Horton, who went to Leyden, Brookline, in February, Rev. Ralph A. Christie of Florence, Mass., who graduated from Hartford Seminary in 1911. Mr. Christie has accepted the call and resigned his pastorate at Florence. Mr. Horton graduated at Hartford in 1915 and his predecessor, who is pastor *emeritus*, was the veteran Dr. A. W. Hazen, also a Hartford man of the class of 1868.

MASSACHUSETTS

Dr. Willmott Accepts Athol Call

ATHOL is rejoicing in Dr. B. A. Willmott's acceptance of the call to the pastorate of that church, where he will begin his duties Sept. 6. Last spring Dr. Willmott served for several weeks as supply pastor at Athol, giving the church new impetus and so endearing himself to his congregations that a call to the permanent pastorate has been extended. Although Dr. Willmott's health is improved, he feels that he can accept the pastorate for one year only, but with the hope that he may be able to continue longer to serve the church. His work as supply was marked. The attendance increased from about 225 to 500.

Boylston, Jamaica Plain, Welcomes Missionary

Miss Mary E. Kinney, for 25 years a Woman's Board missionary in Turkey, a teacher in the Girls' School at Sentari, and a member of BOYLSTON, JAMAICA PLAIN, spoke at that church recently, the last Sabbath the church was opened before her return to Turkey after a short furlough.

Miss Kinney's father was treasurer and deacon of Boylston Church until his death. She related the interesting narrative of the nine years since her last visit home, of the refugee camps in Egypt and her girls' school work in

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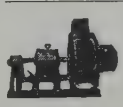
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Turkey. Several of her Armenian pupils, homesick for the land so distant, were in the audience and greeted her with intense joy. Many old members and personal friends met her at the informal reception after the service.

Boylston Church closed for the summer vacation and re-opens Communion Sunday, Sept. 13, when 13 new members will be received.

Not "Shut-down Sunday" at the Church

"Shut-Down Sunday" is part of a period when the mills of Holyoke cannot run, as the water is drawn out of the canals that repairs may be made. During this period thousands leave the city for vacations. GRACE, HOLLYOKE, announced that it would not be "Shut-Down Sunday" at the church, however. Instead Aug. 2 was a Day of Victory, with a reception of new members followed by a mid-summer Communion. At the open air service in the evening a patriotic pageant was given, and special music was also a part of the program.

Completes Successful Year at Central, Chelsea

Miss Beryl I. Bartlett, graduated this June from the Boston University School of Religious Education, who for two years past has done educational and social service work at CENTRAL, CHELSEA, will return in September for full-time service. She will have complete charge of the varied week-day educational program of this cosmopolitan church, besides directing its regular Church School.

MISS BERYL I. BARTLETT

Miss Bartlett began her full time work at the end of June by organizing and directing a vacation school in the downtown district to care for 250 children of different races and nationalities, in the sustaining of which three churches, representing as many denominations, co-operated. Miss Bartlett's particular aptitude for this type of work, joined with her long and careful preparation for it, promises large results.

A Stoughton Layman

The obituary notice of Arthur M. Bridgman, printed in the last issue, should have stated his church affiliation as the Stoughton (Mass.) Church, and not Winchester.

Remembrance of Things Past

By JOHN RAYMOND HOWARD

An eighty-year life-story—of youth, education, travel, war-time, journalism, and over fifty years of New York publishing; with memories of Fremont, Beecher, Mrs. Stowe, Grant, Greeley, Raymond, Bryant, Longfellow, Lowell, John Lord, Abbott, Hillis, Joseph Jefferson, Henry Irving, Charlotte Cushman, Gladstone, Browning, Mrs. Browning—and other interesting folk.

"A personality-filled volume. . . . The veteran editor and publisher writes in an easy vein."—*Providence (R. I.) Journal.*

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Church and Ministerial Record

Calls

HART, W. W., Inglewood, Cal., to Buena Park. At work.

JOCKINSEN, J. P., Pilgrim, Lansing, Mich., to First, Manhattan, Kan. Accepts to begin Sept. 20.

KEITH, C. C., North Abington, Mass., to associate pastorate, Eliot, Roxbury. Accepts.

MILLS, G. S., formerly of Second, Bennington, Vt., recently acting pastor, Wellington Ave., Chicago, Ill., to permanent pastorate, Wellington Ave. Accepts.

SLADE, W. F., First, Manhattan, Kan., to South, Chicago, Ill. Accepts.

WILLMOTT, B. A., formerly of Eliot, Roxbury, Mass., to Athol. Accepts for one year.

Resignations

BRIGGS, L. B., First, Milford, Ct.

DAVIS, O. L., assistant, First, Clinton, Mass.

PRATT, N. M., Plymouth, Lockport, N. Y.

Personals

STEELE, REV. A. T., pastor of First, Colebrook, Ct., was admitted to the Connecticut bar, July 7.

Accessions

	Conf.	*Total*
RHODE ISLAND		
Pawtucket	4	10
VERMONT		
Greensboro	1	6

Events to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

ISLES OF SHOALS CONGREGATIONAL SUMMER CONFERENCE, Star Island, off Portsmouth, N. H., Aug. 10-24.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., Aug. 10-17.

FIRST ANNUAL CONGREGATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE AND SCHOOL OF METHODS, Lake Cobbosseeconttee, Winthrop, Me., Aug. 22-29.

Northfield Summer Conferences

GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 1-17.

MASSACHUSETTS CHRISTIAN ENDEAVOR INSTITUTE, Aug. 17-24.

State Conferences

IDAHO, Boise, Oct. 20-22.

KENTUCKY, Evarts, Oct.

NORTH CAROLINA (Colored), Beaufort, Sept. 23.

NORTH DAKOTA, Dickinson, Sept. 15-17.

UTAH, Salt Lake City, Oct.

WASHINGTON, Seattle, Oct. 6-8.

WISCONSIN, Appleton, Oct. 5-8.

Personals

GORDON, REV. C. E., retired, preached on Sunday, May 17, in First Church, Pomfret, Ct., where he was ordained to the ministry exactly 41 years ago on that date. He preached with his usual vigor of younger days. His son, Rev. E. R. Gordon, of Greensboro, Vt., assisted him in the service.

MACKENZIE, PRES. W. D., of the Hartford Seminary Foundation, Hartford, Ct., is spending the summer as usual at his home in the Muskoka Lake region, Canada.

WALKER, REV. J. F., Assistant Home Missionary Superintendent for Colorado, is able to be out of the hospital after a terrible siege with erysipelas.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

BLISS—A cablegram announces the death, July 25, at 82 years, of Anna E. Bliss, Litt.D., President *Emeritus* of Huguenot University College, Wellington, South Africa.

REV. JUSTUS NEWTON BROWN

Justus Newton Brown, born in Huron County, Ohio, May 23, 1844, lived a long and varied and always useful life. Coming to Oberlin in youth, he entered college at 16, but was delayed by thr years of service, 1862-65, in the Civil War, a graduated in 1867. Marriage to a schoolma Hattie A. Sparhawk, and a year of teaching Ripon College, Wis., followed with ordinati at Talladega, Ala., Oct. 23, 1870, and graduati from the seminary in 1871. This was later f lowed by post-graduate study at Oberlin, a also at Andover, where he graduated in 187 For three years, from 1871, he owned and edit the *Oberlin News*: and then with his old brother, Henry, he was at Talladega, Ala., whe the brothers had organized under the Americ Missionary Association the college, as colle pastor and instructor in the Theological Depa ment.

Pastorates followed at Wilton, N. H., 187 Charlotte, Mich., 1879; Owatonna, Minn., 188 then editorship of the *Northwestern Congre tionalist* at Minneapolis, from 1889, with p toral supply at Excelsior, and Fifth Ave., M neapolis. He was pastor at Paola, Kan., 189 pastor and teacher at Salt Lake City, Ut 1889; in business at Cleveland, Ohio, 190 pastor at Eliot, Me., 1903; Ashland, Me., 190 proof reader for Lippincott, 1912; lecturer the Anti-Saloon League, 1913; library assista at Oberlin, 1915; teacher of Greek, College Ch lain and Assistant to the President, Piedm College, Demorest, Ga., 1919. The wife of youth died at Demorest, and he married younger sister, who cared for him tenderly un his death, June 30, 1925, of paralysis. T funeral was at Demorest, the burial at Oberl July 3, 1925. The Brown brothers marri sisters, and the four are buried side by si The brief service at the grave was conducted Rev. J. G. Fraser, a double classmate, colle and seminary.

J. G. F.

JUDGE GEORGE M. CARRINGTON

George M. Carrington, of Winsted, Ct., h entered upon the 90th year of his earthly l when he entered into eternal life on June 16. completed an upright, useful, Christian cour marked among men.

He was born in Hadlyme, Ct., the son of home missionary pastor, whose name he bo and his mother was the daughter of Rev. Fr erick Marsh, who served 40 years in Winches and left a worthy name in the noted ministe list of Litchfield County. Judge Carrington r true to the form of his excellent heredity.

His *Alma Mater* was Williams College, wh he was graduated in 1861. In 1870 he est lished himself in the insurance business in W sted, which he carried on successfully for ov fifty years. He became one of the communit "most useful citizens" and rightly earned the ti of the "Grand Old Man."

He served as Judge of Probate for nearly years and retired only because of the law lim as to age. He was honored with important off in the community and commonwealth, and a public position he held he deemed a public tru

He took a lively and devoted interest in orga ized religion, being a long time deacon of t

(Continued on next page)

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(Continued from preceding page)

cond Church and Moderator of the General Con-ence. For nigh on to thirty years he was an tensely interested and widely influential corpo-tor of the Missionary Society of Connecticut d the Fund for Ministers. In spite of age, orm, and distance, he could be counted on to be esent at the meetings of the Board and the cord of regular attendance stands the highest ring nearly three decades of office.

He was a "Christian Chesterfield," gracious d genial in spirit and charming in companion-lp, wholly devoid of guile. He held conserva-ely to precedents and practices of his house-ld of faith. Theologically he kept in pace th modern thought and in touch with the reli-ous life of today.

A "great man has fallen in Israel" by his cease, and may his mantle descend upon one orthy to wear it. S. S.

CHAUNCEY PINNEO HULBERT

As Dartmouth was gathering for her 156th niversary on June 19 last and the class of 15 for its tenth reunion, from the old College urch floated forth the organ notes of hymns of ith, as a large group of college and class friends d relatives were assembled to do honor to a re soul, Chauncey Pinneo Hulbert, gone so rly on his quest to the world beyond. The rial was under the ancient pines in the near-cemetery where lies the dust of many of his cestors. The services were in charge of the v. Professor A. W. Vernon, D.D. His tribute as in part as follows;—

Chauncey Pinneo Hulbert came of noble stock. e was of the sixth generation in unbroken se-ence of Congregational ministers. He was the n of Henry Woodward Hulbert, D.D., now stor at Groton, Ct., the grandson of Presi-nt Calvin Butler Hulbert, D.D. of Middlebury, ., the great-grandson of Rev. Henry Wood-rd, missionary in India, the great-great-grand-n of the Rev. Professor Bezaleel Woodward, -founder of Dartmouth and the great-great eat-grandson of President Eleazar Wheelock, D., founder of Dartmouth College, who, in rn, was the great grandson of Ralph heelock, fellow student with John Milton at are College, Cambridge University, England. He believed in learning. He was graduated om Dartmouth in the class of 1915—and his assmates at their tenth reunion have come re as bearers. He was graduated from Union heological Seminary with the degree of B.D. 1921. He had won his Master's degree at olumbia in 1920, and that not sufficing, took nother at Harvard in 1923, where he was the rancis Parkman Fellow in History during 21-2. He taught at Radcliffe in 1923-4 and Simmons in 1924-5 and had an appointment Assistant Professor in History at Tufts Col-ge for the coming academic year.

He believed in sacrificial service for the glory God. During his college course he served as acon in this very church. He taught at Robert llege, 1916-17. He volunteered for Y. M. C. A. ork in France in 1917. He served in the United ates army from 1918 to the end, being com-issioned as second lieutenant. He delighted the beauty, majesty, and subtle marvels of ture. It fitted his nature as it did Wheelock's. e was at home among the ferns and the moun-ins and under the stars.

It was but natural, therefore, that he chose r his life's companion Carolyn Palmer Gulick, so of America's nobility, a lover of the out-of-ors, a believer in education, well-equipped for actical service, a disciple of Christ.

It was also but natural that unusual service r God and humanity had already been ren-red in home and college and camp in the brief ars of this union. Camp Lanakila at Lake orey prospered remarkably under their joint anagement. Their children, too, are already gned for service, being named Ralph Wheelock ulbert and Harriet Farnsworth Hulbert.

O hollow wraith of dying fame
Fade wholly; while the soul exults
And self-infolds the large results
Of force, that would have forged a name.

GRANVILLE W. NIMS

Rev. Granville W. Nims died at the home of s daughter, Mrs. R. E. Horton, at Huntington, I., May 31. Born in Roxbury, N. H., July 17, 348, he was educated at Kimball Union Acad-ny, Amherst College, and Union Theological minary. After his first pastorate of one year Greenwich, Ct., he continued his study of eology at the University of Berlin for two ars.

Mr. Nims was pastor of the First Congrega-onal Church at Walton, N. Y., for 31 years, and afterward successively pastor at Troy, N. H., and West Glover, Ct., rounding out a ministry of nearly 50 years. This ministry was marked by spirituality, by energy, by scholarly thought, and by broad, human sympathy.

DR. ROSWELL O. POST

Dr. Roswell Olcott Post began this life at Logansport, Ind., Oct. 1, 1850. He entered into the reward of his earthly life at Jacksonville, Ill., June 9, 1925. His ministry extended over 42 years. Willsboro, N. Y., Logansport, Ind., Springfield, Ill., Conneaut, O., and Jacksonville, Ill., were the scenes of his active Christian service. In the Congregational Church, Jacksonville, Ill., services were held in his memory. A large number of friends gathered with the members of the family in testimony of the fact that this nobleman of God had not lived in vain. The service was conducted by his pastor, Rev. G. E. Stickney, assisted by Rev. M. L. Pontius of Central Christian Church, Jacksonville, for many years a close friend of Dr. Post.

Great convictions, loyalty to truth, faithfulness to a given task, were predominant characteristics of Dr. Post. He possessed a rare personality and retained the friends he won. His interest in world topics continued until the hour of his passing. He was a real friend to a countless number of people who will declare with him that his soul is uninjured by the great adventure which we call death.

At the close of his active pastorate he went to Conneaut, O., where he rendered distinguished service with the Red Cross during the war. Several years ago he returned to Jacksonville, Ill.

His life continues through his good wife and three sons and a large number of friends who have felt the inspiration of his life and are living upon higher levels because he lived. One who knew him best has said, "Strength and loyalty were his dominating characteristics and he never faltered in living up to that which he believed to be right."

REV. EDWARD P. SALMON

Rev. Edward P. Salmon died at Madeline Island, Wis., July 23, at the age of 83 years. For over a quarter century Mr. Salmon invested mind and heart in the charming summer resort on Madeline Island, the largest of the "Apostle" group, where he breathed his last. This resort, the "Old Mission," with its little chapel, a relic of early missionary enterprise among the Indians, dating from 1839, is his unique and worthy monument. He was very jealous for the "atmosphere" of the place and here, in the chapel, the guests of the Mission gather each Sunday morning for a service conducted by some minister invited to spend his vacation on the Island. The distinction of the chapel is that it is the building wherein the first missionaries of the American Board in the Northwest Territory carried on their work.

Though forced by fragile health earlier in life to leave his chosen calling, the ministry, he followed a successful business career, still holding fast his early ideals, until failing health led him to the quiet life of reading, contemplation, and friendly contacts with his more intimate circle of kindred minds.

For many years Mr. Salmon was a member and a wise and devoted leader in the First Congregational Church, Beloit. Deeply interested in Beloit College and serving for a period on the Board of Trustees, he helped to shape its policy and to determine its type as a Christian college.

His spirit was one of simplicity and deep sincerity. His avidity for new truth and his mental alertness to the last were alike remarkable. In his religious philosophy he was a Christian optimist. For him evolution spelt purpose, progress, and infinite hope. Toward the end he expressed himself as tired of theological controversy and as finding his satisfaction in distinctively religious and mystical literature. Admired for his qualities of mind and beloved for the sweetness of his character, the influence of his personality will long abide.

A simple and appropriate service was held in the chapel conducted by his pastor, Rev. W. W. Willard, of the First Congregational Church, Beloit, and Rev. W. A. Rowell, a former pastor of Union Church, Hinsdale, Ill., both of whom were sojourning on the Island. The interment was at Beloit.

WILLIAM HALLOCK SMITH

Rev. W. H. Smith died July 24 at his home in Aurora, Ill. He was born in Tellippallai, Ceylon, Aug. 10, 1850, the son of missionaries of the American Board.

He was graduated from Hartford Theological Seminary in 1878. He had several home missionary charges in Illinois, but was obliged to retire on account of ill health.

He was a member and deacon of the New England Congregational Church of Aurora. He left many friends and the tributes to his memory were beautiful.

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orthfield General Conference Opens

The Northfield General Conference for Christn Workers opened its forty-third session g. 1. This year the delegates to the conence find faces familiar and unfamiliar ong the leaders. Mr. W. R. Moody, son of vight L. Moody, presides at the meetings as ual. Rev. John A. Hutton, D.D., pastor of Westminster Congregational Chapel, London, England, is again to be a visitor at Northfield; Rev. James Reid, remembered for his addresses in 1923, will be present, and Melvin E. Trotter, Superintendent of the City Mission, Grand Rapids, Mich., will speak at a number of the meetings.

Three new speakers whose presence should be a source of great inspiration will be Rev. W. Fearon Halliday, Lecturer in Theology in Selly Oak Colleges, Birmingham, England; William Louis Poteat, LL.D., President of Wake Forest College, Wake Forest, N. C., and Rev. Harry Emerson Fosdick, D.D., pastor of Park Avenue Baptist Church, New York City.

Rev. Mr. Halliday, who has been Examiner in Theology and Philosophy in Westminster College, Cambridge, England, and is the author of "Reconciliation and Reality," will not only address the full conference several times, but will also deliver a series of lectures before the ministers' meetings in Russell Sage Chapel. Dr. Poteat, who has been president of the North Carolina Academy of Science, and lecturer at the Southern Baptist Theological Seminary, will deliver several addresses on practical Christian problems. Dr. Fosdick has not made known the subjects upon which he will speak, but it has been announced that he will speak Aug. 11, 12, and 13. G. L. C.

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ongregationalist

Continuing
The Recorder* and *The Advance

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The Congregationalist

Vol. CX No. 34 August 20, 1925

First Congregational Church, Kalamazoo, Michigan

The church celebrated its 90th anniversary June 14, 1925. Rev. T. T. Phelps is the pastor.

FRIENDLY RELATIONS WITH CATHOLICS, by Daniel Evans

MALPRACTICE UPON YOUTH, by Theodore M. Shipherd

The Story that Never Fails

The American Board is Fighting Through

Letters from mission fields, churches, and friends, to the American Board heap up their evidence of loyalty, determination, and willing sacrifice.

From distant India, the station of Wai, in the Marathi Mission, comes a draft for $8.00 with this message:

> "We have heard with sadness that the American Board is in financial difficulty. We recall how the little church in Antioch sent gifts to the Jerusalem Christians when they were in trouble. This example has lead the Christians in Wai to send you a small gift.
>
> Fifty-three adults and 65 children in our boarding school join in the gift. The children have mutton at one meal twice a month. We asked our matron to give up one of these two meals of mutton and send its value to you. Our gift is small, but we ask you to accept it as an expression of gratitude.
>
> We are your humble Christian friends,
>
> In their behalf, P. N. Gaikwar."

And they gave up one of their two meat meals that month!!

A MESSAGE JUST RECEIVED — All members of the Marathi Mission, Indian and American alike, have resolved to contribute 5% of their salary for the next six months to help meet the deficit of the American Board. Such an example should swell the stream of gifts during these remaining few weeks.

Here is a letter from Rev. Merrill Isley, in Aintab. When they heard the news, the Armenian Christians, remnants of massacre, scattered friends clinging to the faith after sufferings and hardships beyond words, gathered their offerings for us. The missionaries and Armenian Christians sent $135.

Some friends have made increases of $1,000 in their gifts. Old folks of 93, and 85, have sent $10 with sacrifice. A dozen have sent their entire tithe for a full period, out of meager incomes.

The books close September 8th. The gifts have increased through July, but we need the earnest help of every friend from now until September 8th. Do you want to give again? Can you find friends willing to send a check?

A Big Deficit Means a Big Retrenchment

Make check payable to F. A. Gaskins, Treas., 14 Beacon Street, Boston, Mass.

The Congregationalist

Continuing *The Recorder* and *The Advance*

Vol. CX | August 20, 1925 | No. 34

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The Editorial Outlook

Understanding Roman Catholics

A VALUABLE service has been rendered by Professor Daniel Evans in his series of articles on the Roman Catholic and Protestant Churches, which comes to a strong and constructive conclusion in this issue. Fairly and frankly Professor Evans has stated and interpreted the facts. In this case, as we are likely to learn in other cases, the facts show that the other fellow is better than some of us may have supposed. We can see his mistakes and our own mistakes. We can see also that we have much in common. Professor Evans does well to emphasize the fact that we should cultivate good will and friendly relations with our Roman Catholic neighbors. As fellow-citizens and fellow-Christians we do well to be tolerant, magnanimous, ready to learn of each other, ready to help each other. We do well to develop co-operation in the "furtherance of common causes." Co-operation in work for the good of all is one of the best and surest ways to overcome human difficulties, and to make progress.

New Leader in Massachusetts

THE election of Dr. Frederick H. Page of Waltham to the position of President of the Massachusetts Home Missionary Society for full-time service, under the new plans for the Society, seems to be an ideal choice. Dr. Page is one of our wisest and most constructive ministers. His pastorates in Lawrence and in Waltham have been long and notably successful. He has given valuable service upon various Congregational boards, and as President of the Congregational Sunday School and Publishing Society. In co-operation with his competent associates Dr. Page will give strong and inspiring leadership to the churches of Massachusetts.

Religious Discussion Outside the Church

THE reference to recent magazine articles upon religion in the summary by Rev. W. Bertram Chandler elsewhere in this issue will be read with interest. Mr. Chandler remarks, "Whilst the church is neglected by many, religion remains a matter of intense interest." We are not sure that we would entirely agree with the characterization of much of the discussion of religion outside of church circles as "intense." Our observation has been that a great deal of the magazine discussion of religion is exceedingly superficial and incompetent. The discussions in the *Atlantic Monthly* have been conspicuous exceptions, but it is amazing to discover from time to time how little many who write in the secular press and magazines very glibly and dogmatically concerning the church, actually know about the church either in its present life or in its past history, even when they are men of some distinction in their own fields. Likewise it is equally appalling to discover how little grasp of the background of philosophical thought and Biblical criticism is present in the minds of many writers who discuss in the same spirit of off-hand authority the deepest matters of religious thought and practice. The failure to perceive that knowledge and training in a particular field is necessary for intelligent and adequate discussion of matters within that field, is only a part of the general tragedy of incompetency.

One would welcome much of this wider discussion of

religion in the general press and in magazines were it really intense and thoroughgoing. The fact of the matter is that the church in its interest, in its scholarship, in the thoroughness of its consideration, is still the greatest field for discussion of religion. It is only occasionally that outside of the church one comes in such discussion upon the sort of light, leading, and competency which one expects to find, and which one actually does find, displayed today on the part of outstanding scholars within the church.

Getting Rich Quick in Canada

CANADA'S "most profitable industry today," says William J. McNulty in the *Current History* magazine, "is the manufacture of the poisonous liquor, which is poured into the United States." He continues:

Fortunes are made over night. Attracted by the immense profits made from the operation of breweries, former clergymen, lawyers, manufacturers, merchants, and others of equal social standing are investing in the brewing industry. In one instance the controlling interest is held by an ex-clergyman. In two years this brewery was converted from a losing venture into a great financial success and each month finds the profits growing greater. . . .

But what of the future? Mr. McNulty predicts:

The future historian may write of the era beginning with 1920, that an acid test of the moral development of civilization was offered when an awakened social consciousness began to revolt from having any part in sanctioning the traffic in mentally and morally degrading pleasure-poisons; that for a time after that sentiment was expressed in prohibitory laws, the worship of the almighty dollar, of which Americans had been charged, broke out in a mad scramble among the crudely selfish to secure as many of those dollars as possible by selling the forbidden poisons to their thoughtless and misguided fellowmen. After the test was over, a new aristocracy arose, an aristocracy of moral leaders whose instincts of human brotherhood were admired and emulated. The get-rich-at-any-price people were left to themselves, unenvied, unadmired, unable to attain the social recognition they had hoped their wealth would secure.

Some such evolution would seem to be the necessary outcome of the financial operations here described.

Those who get rich by such methods can hardly hope to be honored or respected by honorable people anywhere.

* *

Other parishes might make a note of the interesting item contained in a Massachusetts call recently accepted: in addition to salary and parsonage, "use of the telephone and five tons of coal." Now is the time to enter the latter item.

A Problem to Be Solved

HOW many of our readers have seen or sensed the facts set forth by Rev. Theodore M. Shipherd in his brief article in this issue of *The Congregationalist?* This is not a criticism of all colleges but undoubtedly it is a fair statement of what happens in some colleges; is it not? Science and philosophy and the Bible are so taught by some professors in some colleges that many students break away from their old moorings of religious faith, and some of them may never again find moorings of religious faith. Alas, moral break-down too often follows. How serious and how far-reaching is this problem?

Here is a strong argument for the Christian college. Our youth are bound to fare forth in the search for truth. They should know the truth—the truth of science, the truth of history, the truth of life, "the truth that makes men free." The danger is in half-truths, in the method of presenting half-truths by those ill-qualified for the teaching task.

How highly favored are those whose student steps are led through the paths of science, philosophy, and scholarly Bible study by teachers of strong Christian faith and sound Christian character. Many a life has been inspired and its course in Christian service determined by the personal influence of a professor who walked with God as he walked with boys upon the campus, and who taught his students truth in such ways that they too, walked with God as they gained the light on life that college education gave them.

As the student gains more knowledge and is trained to more intelligent thinking, his spiritual nature should be nurtured and grow. The ideal college serves in the co ordinate development of body, mind, and spirit, neglecting no part of that three-fold task.

Do we not need to demand more insistently Christian professors and instructors, and should we not support more loyally the Christian colleges in which such standards are maintained?

The Ku Klux Parade in Washington

THE Ku Klux Klan advertised itself with a big parade in the city of Washington a few days ago. It was a mass march of a large number of people clad in long white robes and funny, tall white caps, and it was a rather tame affair. Those who expected trouble were disappointed. There was no rioting, no disorder, no drunkenness, no excitement. The Klansmen were prevented by law from wearing the masks of which they are fond so there was no mystery about them, and they simply marched and marched on Pennsylvania Avenue. The curious crowds looked on—and let them march. The police and military guards were out in full force, but they had no difficulties. There was to have been a great outpouring of oratory at the Washington Monument after the afternoon's parade, but a thunderstorm poured down just as the oratory started, and stopped it. A big cross was burned over on the Virginia hills in view of Washington the next night, to give a dramatic finish to a two-days' gathering.

It was interesting to note that comparatively few of the hooded order came from the South. The wave of Klan enthusiasm has passed from the South into the Northern states. If it is not taken too seriously it is likely to pass altogether. Undoubtedly most of the Klansmen think they are crusaders in a good cause. We believe they are mistaken,—at least in their methods—certainly in their propaganda against different racial and religious groups. But the surest way to keep such a fanatical movement going is to persecute its members. They should be held strictly to the law; but violent and unprovoked attacks upon the Klan are indefensible. All good citizens are bound to recognize the right of peaceable assembly and free speech. Recent Klan riots reflect discredit upon all who are responsible for them.

The British Coal Mining Problem

GREAT Britain seems to be going into the coal business, and awkwardly indeed. It comes out of threatened strike. For several weeks William C. Bridgeman, First Lord of the Admiralty, had vainly tried to mediate between the coal mine owners and the miners in an effort to reach an agreement on wages and avert a threatened general strike. Then the Premier, Stanley Baldwin, assumed the rôle of mediator. As master of the great iron foundry of Baldwin's, Ltd., the Premier is said to understand industrial problems on both sides, and he has a deep-seated sympathy, we are told, with the workers.

A court of inquiry set up by the Government made its report on the coal mining situation. It declared against "a method of fixing wages which allows indefinite dimunition"; that "wages at some agreed minimum rate must be charged before profits are taken"; that "there is room for improving the efficiency of the industry"; that "further collective action on the part of the collieries would enable facilities and resources to be used in common to greater advantage and would promote more economic working." The report said further: "It is also for consideration whether the industry should remain in isolation or co-ordinated with other enterprises."

Mr. Baldwin tried to work out an agreement on the basis of this report. But the miners were bound to strike unless the owners canceled their notice to end the existing wage agreement, and refused to accept the proposed cut in wages while prices are above the pre-war level, which would mean, they said, a return to the worse than intolerable pre-war conditions. The owners asked how they could pay wages at the present scale when the coal industry is losing millions of dollars a month.

Premier Baldwin solved the immediate problem of averting a strike and lockout eight hours before they were due. But he piled up some bigger problems unsolved. He promised that the Government would subsidize the coal industry for nine months from Aug. 1. Wages will be kept up and profits for the owners will be paid. That sounds pretty expensive for the Government —no one knows how expensive—and evidently the people, already distressingly overtaxed, will have to pay still heavier taxes. A dangerous precedent has been set. Other industries may demand subvention under threat of strike; for example, in the railway and transport industries. Of course the Government headed by Premier Baldwin has come under violent attack by the opposition.

The coal mining problem is to be studied by a royal commission, which will seek a scientific remedy for its problems. Meantime, unemployment continues, with Government-paid benefits (doles) increasingly a serious and unwholesome burden in England. Is Government ownership coming?

It is easy to criticize but difficult to point the way to economic and industrial readjustment. No permanently successful method will be found until trade flows more freely in the world markets and the burden of taxation is reduced for keeping military and naval establishments. The problem, to a large degree, is an international problem.

On Being a Contributing Editor

By Gaius Glenn Atkins, D.D., Contributing Editor

I HAVE never clearly understood what being a contributing editor means. We lend distinction, of course, to the first page of *The Congregationalist,* though we do crowd the Table of Contents to the back cover. We might even at first glance seem to give the suggestion of too much weight. If *The Congregationalist* were a sailing craft a seaman would be tempted to say that "she was down by the head" with editors, but since our weight is largely moral the paper keeps an even keel.

A contributing editor naturally always reads the periodical which so honors him, from cover to cover, feeling strongly that it is a publication to be trusted for its excellent judgment. Those issues in which his—or her, I beg Miss Woolley's pardon—contributions appear are generally read twice, and a natural uncertainty as to when they will appear or whether they will appear at all makes our denominational organ an eagerly awaited guest at the contributing editorial desk. We may also reasonably be expected to pay our subscriptions promptly and always say a good word for the paper.

But the most significant thing is the reaction of the position upon the contributing editor himself. We are, if I may say so, folk of resource with our pens or typewriters or stenographers; we administer colleges and write books and preach sermons and govern a state. When we were approached by the management and asked to write once a quarter, we very likely felt that our opulent genius was being limited. We felt equal to the whole editorial page once a week. Now I cannot speak for my associates, but I shall end my term quite humbly. If I had the whole editorial page I would not know what to do with it; once a quarter is a strain on my invention.

Most of us indulge in fond imaginings of what we could do with the other man's job. We know the difficulty of our own from the inside; the constant call for seasoned judgment, the weight of responsibility which never lifts, the endless drain upon our resource, and the weariness which attends creative absorption even in simple things. But the other person's work is likely to look easy, and when our own is grown wearing through much confinement to it, or trying through some want of success in it, we persuade ourselves we could do something else better; or else in answer to some unsatisfied pressure of our own spirits we crave new forms of self-expression.

But it commonly cannot be done. There are in the conduct of any task numberless contributing experiences which are the final secret of any creative mastery, and if a man has won this funded faculty in any one thing through inner fitness, time, and training, he ought to be content. I used to sail with born seafaring men

who could steer a boat from the feel of the wind on their faces and leave a wake like a straight edge when my wake would, as they kindly said, "break a snake's back." Who can estimate what a wealth of experience makes possible the unconscious response of tiller touch to wind and wave in sailing even a thirty foot sloop till he tries it himself.

We are rarely conscious of our dependence upon our own funded faculty in our life enterprises until we venture outside their frontiers. Then we are pulled up short and a truer understanding of this would save us from those heady adventures into other fields of action which too often cost us dear. Being a contributing editor gives one a saving sense of one's own limitations.

It should also give one a much needed respect for the other man's work. An inconsiderate impatience with other people is one of the outstanding phases of present-day temper. Labor generally is coming in for its full share. The men who dig our sewers and build our sky-scrapers and draw off cauldrons of white hot metal and run red bars through rollers get more blame than praise for their wearing toil. It might not be a bad idea to make us all contributing workmen for a season. If we should blister our hands with a pick-axe once a quarter, or tend one of Mr. Ford's lathes on the midnight shift for a week, or play tag with red hot rivets on a steel beam twenty stories up, we might end with a new sympathy and respect for our fellow workman.

Or else the workman might be a contributing employer for a time, co-ordinating complex processes, and keeping a great organization in action, and meeting the pay roll on time, and sustaining credits, and forecasting markets, and selling his output in a competitive market. He also would be kinder in his judgments after a revealing turn at such an avocation.

We are impatient of our politicians and governors and the like. Suppose we should become contributing mayors and governors and presidents, and have Detroit or Massachusetts or the United States in hand for a day. We would doubtless come down from such high places with a new understanding of the welter of forces at the center of which our executives and legislators stand, and very likely more tolerant of their sins of omission and commission and with a sound respect for what they actually get done.

I am gaining, as a contributing editor, a new respect for editors. I do not say editorials—at least not unqualifiedly. It is possible that the experience may hereafter diminish the respect we have for such pronouncement. "Why," we shall be saying, "should we take this judgment as infallible? We were once editors *pro tem.* ourselves. They must be human."

But we shall respect the pen—or typewriter—which has no time to linger over words and caress phrases, but which must "go" from start to finish and say its say clearly and with popular appeal, and respect still more the mind with hooks to it which catches out of the current of events the themes worth writing about, and the changing phases of human interests and gets through them in a telling way, stopping when it is done. Being a contributing editor is particularly good for a preacher.

I extend this sympathetic understanding to the editors of this publication. They do once a week what the rest of us can't manage once in three months. They steer a fair course through the welter of theological and social opinion. They know that plain speaking on almost any theme is likely to peeve somebody and lose a subscriber when most religious papers have no subscribers to spare, and they do it constantly, wisely, and well. If the denomination as a whole were made contributing editors we should have amongst us a new appreciation of *The Congregationalist.* There is no end to a line like this. It would help the churches if preachers should become contributing laymen and laymen contributing parsons.

The hard attitude of America toward Europe might be much softened if we all should become for a season contributing Englishmen, so sharing the sorrow of homes in almost every one of which there was left a vacant place, and the economic stress of great industrial centers which face demoralized world markets with diminishing natural resource and bear a burden of taxation which takes almost a third of the average income; or contributing Frenchmen with a like burden of sorrow and an old, old fear; or even contributing Germans sitting amidst the moral wreckage of pride and empire; or possibly contributing Russians buried for a season beneath the entire ruin of society.

The surest way to understand another man's outlook is to share his experience. Here is an open and not too much travelled road to a solidity of human fellowship we are still far from possessing. Perhaps this is what a wise man meant long ago when he said, "Bear ye one another's burdens, and so fulfill the law of Christ."

Baxter the Puritan: A Pastor of Pastors*

SOMEWHERE, though we cannot now recall where, or by whom expressed, we came recently across the judgment of a very competent critic that, despite many rivals in its field, Richard Baxter's *The Reformed Pastor* still remains, after the lapse of nearly three centuries, the best discussion of the pastoral life and its relationships. This opinion is reflected by Baxter's latest, and exceedingly able, biographer, Dr. Powicke, in the conclusion of the preface of a volume devoted largely to the study of Baxter's own pastorate at Kidderminster, a period and phase of Baxter's life hitherto inadequately treated by his biographers, though Baxter himself, as Dr. Powicke points out, regarded the Kidderminster pastorate as the chief work of his life. Dr. Powicke says in his preface, after summing up the incentives toward this valuable study of Baxter:

Nor can I help setting down the conviction that in Baxter the Pastor—which includes Preacher—a modern pastor may still find the richest possible incentive to all

*A Life of the Reverend Richard Baxter, 1615-1691, by Frederick J. Powicke (Houghton Mifflin. $4.00).

Richard Baxter: Puritan and Mystic, by A. R. Ladell (S. P. C. K., London; New York, Macmillan).

that is best and highest in his vocation, whatever may be the width of his difference from Baxter the Theologian.

The Soul of the Puritan

Baxter was born in the parish of High Ercall, ten miles east of Shrewsbury, five years before the Pilgrims came to America. His life until its close in 1691 spanned the stormy period of the Revolution and Protectorate and the new perils for nonconformists of the period of the Restoration. Nor was Baxter in the closing years of a saintly life to escape these perils. When almost seventy and so ill that he was scarcely able to stand before the court to make his plea he was arrested and hailed before the notorious Jeffreys, pronounced guilty of sedition, assessed a fine far beyond his power to pay, and imprisoned. When James II, out of policy, chose a more lenient course, and had Baxter released after-two years, the saintly pastor's life work was already ended, for he was too much weakened for further toil.

The tragic, yet glorious, climax in Baxter's life was the natural result of his early choice to suffer with the people of God, and this choice was all the more noble in view of the fact, well verified in Baxter's trial, that he might have had the highest preferment—and a bishopric—had he chosen to conform.

Yet Baxter was never really a nonconformist—an independent certainly, even to some extent an individualist, but not temperamentally a nonconformist. His nonconformity was of moral and spiritual necessity, not of preference. His passion was for unity and catholicity, and he never shared the sectarian consciousness that has been all too conspicuous in many nonconformists. Yet Baxter became a nonconformist through choice occasioned by moral necessity. At about twenty years of age he became acquainted with some "very zealous godly nonconformists in Shrewsbury." The prosecution of these godly people by the Bishops for departure from prescribed order of worship strongly moved the young and serious-minded Christian, to whom as yet conformity had been a matter of course. He sympathized with the persecuted nonconformists, but his own conclusions were at first so favorable to conformity as to lead him to subscribe to and accept episcopal ordination. It was an age, however, when even tolerant men, conformable in temper, were forced into independency and nonconformity by the implacable intolerance of ecclesiastical bigotry; and Baxter, if never fully a nonconformist in temper, became most thoroughly a nonconformist by conviction.

A Pioneer in Religious Education

Touching our own age at many points this saintly minister of the seventeenth century seems most significant in two respects. At a time when we are disposed to regard ourselves as specialists, if not innovators and discoverers, in what we call "religious education," which tends constantly to become a department of study, and a phase of the church's work, instead of the deepest and most important function of the whole church, it is worth while to consider the thoroughgoing and effective way in which this Puritan pastor three centuries ago planned for the careful instruction of his parish. Dr. Powicke has gone into such matters with considerable detail, based upon painstaking investigation of Baxter's pastoral activities. He says that for a period of five years, except for a day or two, Baxter was apparently not absent from his parish, and that with his assistants he practiced what he had declared it to be, in his sermon before Cromwell, a chief duty of the Government to support—the instruction of the people in Christian truth. "He had become an enthusiast for catechizing," says Dr. Powicke, and describing his methods during these years spent entirely for, and with, his people he adds that these years were "the richest in self-devotion and results" of Baxter's whole ministry.

Then, too, Baxter is significant for our time in the way in which in an age of controversy and violent partisan reaction he appears as a man of no party, or as above party. Not that Baxter was a man of compromising or weak spirit, or actuated by any sense of expediency. On the contrary he was a man of determined individuality and with the courage of his opinions. But he perceived the high ideal of true religion and sound patriotism above the turmoil of strife in church and state, and he denounced the narrowness and intolerance of his own side with something of the firmness with which he opposed the intolerance of ecclesiastical authority.

It is in the hope of such vision that lifts men, even when they are submerged in the conflicts and controversies of their time, above the field of strife that the way of progress lies. Probably the most optimistic phase of present-day life is found in the fact that in spite of the seeming dominance of partisan bitterness between fundamentalist and modernist there never was a time when so many people were seeking to find and apply the vision attained only by rising above party. Men of such purpose will find inspiration in Baxter's example in an earlier age.

Was Baxter a Mystic?

The title of Mr. Ladell's volume is interesting in view of Dr. Powicke's blunt assertion concerning Baxter that "he was no mystic" (p. 126). Both biographers are right. No man is quite devoid of mysticism, and while Dr. Powicke has concentrated largely upon Baxter the practical pastor, Mr. Ladell has related his study more toward Baxter's later years and his general place as saint and writer in the religious development of the seventeenth century. Mr. Ladell's book has special interest as a study of an outstanding nonconformist, and in some measure of nonconformity, by a loyal adherent of the Established Church. A mere nonconformist reads with some amusement his anxious disclaimer in the beginning of his volume lest his sympathetic interpretation of Baxter and his times should be regarded as indicating any personal nonconformity on the part of the author. But this is, in fact, an evidence of the naïve honesty which Mr. Ladell brings to his task. His study is more general and less in detail than that of Dr. Powicke but it is fair, illuminating, and inspiring, a most delightful little volume. Mr. Ladell perceives that "Puritanism emerges, not merely as an obsession, not merely as a revolutionary and disintegrating force, but as an ideal positive and inspiring, and above all, deeply, fundamentally spiritual." "The creative aspect of Puritanism," he says, "is all too generally overlooked," and he upsets some rather common notions in his claim that the Puritans conspicuously "pursued happiness," sharing with all the mystics the quest of "joy in God."

The Roman Catholic and Protestant Churche

VIII. Sustaining Friendly Relations with the Catholics

By Professor Daniel Evans, D.D.
Harvard Theological School

IT may seem an impossible task, and indeed undesirable, to try to sustain friendly relations with the Catholics in view of the fact that there are these great differences between them and us. If we think a man or a group or an institution wrong, how can we have friendly relations with him or them? How shall they walk together unless they be agreed? Well if the difference were moral, then it would be difficult; but if it is primarily intellectual, then it can be done. If we think the Catholics bad folk, and if they think us bad folk, then there's no use of talking about friendly relations. If, however, we think they are good folk, in their way Christains, as we are in our way, then it is possible to sustain friendly relations. The intelligent Catholics do not think the sincere Protestants bad, but more or less mistaken; and intelligent Protestants should not think sincere Catholics bad, but mistaken. A Catholic writer, in beginning his series of five articles dealing with Catholic truth and the unfortunate situations that have arisen amongst Protestants, writes: "In all charity therefore and prayerfully we enter this field with the trust that God may open the hearts of his separated, erring children to the teachings of his Holy Church." And in the concluding article he writes:

"To follow error is not always to be evil; to possess the truth does not always make a saint. Evil and sanctity are of the Soul; error and truth are objects of the mind. The judgment of the Soul is God's alone. . . . With due restriction, therefore, of the moral right or wrong involved, and with all reverence for the personal dictates of individual conscience, judgment is passed here upon the Anglican schism."

On such a basis it is possible, desirable, and justifiable to sustain friendly relations.

It must be confessed that the actual attitudes of many Protestants towards Catholics are far from friendly. Some persons are very much prejudiced against all things and persons Catholic. Their minds are warped so that they cannot pass a true judgment; their eyes are askew so that they cannot see straight. They are ready to believe the worst possible about them, and they take a bad instance as typical. They cannot see a priest without thinking he is "a bad one." Bodies distorted by disease are pathetic sights; minds distorted by prejudice are tragic sights; and from such minds we should pray: "Good Lord, deliver us."

There are others who are suspicious of all Catholics. They think the Catholics always have ulterior motives for their apparently disinterested actions; they always are looking for advantages for the church or Pope; they are ready to believe any wild story about them, such as stacking guns in the basements of their churches to be ready for the onslaught upon the Protestants.

Others are very fearful of them. They have a Catholic phobia-complex. They see red whenever they think of them. They lie awake nights in dread of them. One of my parishioners once dreamed on three successive nights of seeing swords and blood in the sky, which he interpreted as omens of a Catholic uprising.

These various attitudes culminate in antagonism. They are always against them, in all their plans and purposes, in all their business and social relations, and also in their religious work. To be against the Catholics is the first article of their creed religiously believed and practiced! There are more anti-Catholics than those who join the Ku Klux Klan.

It must be said that there is some justification for these various attitudes. Certain historical incidents, some present Catholic claims, and the actual conduct of some Catholics give the occasion for these attitudes. No one knows this better, and regrets it more sincerely than the intelligent and loyal Catholic. It is the penalty good Catholics and the present Catholic Church pay for wrongs done in the past. These wrongs, however, terrible as they were, were not typical, nor did they express the better mind of the Catholics.

To sustain the friendly relations with the Catholics it is necessary that we have an appreciation of the better and finer things in the Catholic Church. It is well for us to make certain distinctions. Since the Catholic Church covers the wide earth, we s not to think it is just the same in char ter, temper, work, and influence in all plac It is better in some places than in othe Once in Rome we were going through t churches, and joined an English group Catholics, who discovered we were Ame cans and Protestants, and one quiet, inte gent, devout Catholic expressed the des that we should not think the English Cat lics were like the Italian. Certainly England and in the United States the Ca olics are at their best, and as we wish be judged at our best, so should we jud them.

We should also make a distinction, whi most of them, perhaps, would not be willi to make,—a distinction between the faith and the hierarchy. If we think the hi archy wrong and dangerous, we should jud differently those faithful souls who are t salt of the earth,—and of the Catho Church itself, amongst whom are both prie and lay folk.

Moreover, there is much which we can s should highly value. Never was there more efficient organization of religion; where else does one find such histori mindedness, which takes account of t past, and serenely awaits the coming yea no group of religious persons are more lo to the church, faithful in their attendan self-denying in their support, reverent their services, and democratic in their pri leges in the church; no saints more tr pious by whom the church has its best ponents and strongest influence and strongest attraction for others; nowh else is there a greater fund and richer he tage of profound religious experience. view of these facts, we must gladly ackno edge that in spite of all its defects, spirit of God has found a habitation in Catholic Church as in the other churches

The growing recognition of the good in Protestant churches by the Catholics, and the Catholic Church by the Protestants, making for a more friendly feeling betw them. The War did much to make th known to each other and to appreciate e other, and though there has come much action since, yet we cannot forget those b ter days and more friendly relations, s there is a yearning in many hearts for th return.

It is possible, too, for co-operative eff for the furtherance of common causes. specting each others differences, traditio and religious requirements, it is possible come into friendly and helpful relations all parts of our country. This does not quire that we abandon our principles, depreciate their significance and value, be silent when occasion requires their ut ance; nor should we want the Catholics do so. When we are loyal to our own p tions, we will have better and deeper in ence on each other, and we will work a larger Christianity than either has so succeeded in doing.

Francis E. Clark

By Clarence A. Vincent

The mustard seed you planted years ago
Is now a tree where birds can build their nest;
At first the plant was small, its growth was slow,
Today it shades the thousands in their quest.
With God, you builded better than you knew;
For Christ and his own church you toiled and prayed;
In every land the workers, strong and true,
Give witness to the record you have made.
And through it all, as others blame or praise,
A humble spirit we have always seen
In you, and heartily our thanks we raise
This hour for the fine spirit which has been.

We hail you, Friend, true Leader of our Youth,
As now you place the mantle of your power
On one who, loyal to the right and truth,
Has proved him worthy of this fateful hour.
May that kind Providence which is your Guide,
Still lead in the eventful years that wait
Both you and her who always at your side
Has stood, and him who enters now the gate
Of opportunity, and the great host
That he shall lead to win this wondrous world
To God's dear Son, and, through the Holy Ghost,
The banner of the truth shall be unfurled
In every corner of this waiting earth,
'Til justice, mercy, and a world-wide peace
Shall bring to every life its priceless worth,
And every captive find a glad release.

Malpractice Upon Youth

What Mr. Bryan Saw in Education

By Theodore M. Shipherd
Scarsdale, New York

THE American Constitution, written by ex-Solicitor General James M. Beck, ells at a certain point in the story of the nonths during which the Constitution was eing formed in Philadelphia, of the two arties there developed. One party repre- ented the small colonies, the other party he strong colonies. Each party had issued s ultimatum to the other. There was a eadlock and the failure of the whole enter- rise seemed to loom into sight. Then it was hat Benjamin Franklin took the floor and nade the motion that the Convention stand djourned for three days and that during he recess each man seek conference and etter acquaintance with men holding differ- nt views than his own. When they came ogether they composed their differences, nd as a result, the Constitution of the United States was given its final form and started upon its beneficent service to man- kind.

Partisanship is one of the common de- lights of mortals and very frequently this delight in partisanship prevents the intelli- gent action of which we are really capable.

Party zest has been having its way in rather extreme fashion in recent years and months, particularly in racial and religious discussions.

It may not be an inopportune time just now to mark clearly what Mr. Bryan was fighting for at Dayton. The prejudice en- gendered in Baptist and Presbyterian circles and more laterly in the Dayton trial has done much to obscure the issue which was really central to the instinct and insight of the silenced Commoner.

What Mr. Bryan Saw

More than a dozen years ago my work threw me into intimate contact with the city and university life of Lincoln, where Mr. Bryan lived during the greater part of his active life. Mr. Bryan was in those days always among people, full of good stories, a delightful neighbor, constantly speaking and writing, and influencing thou- sands of people all the year round. In many ways he regarded himself the advocate of multitudes of people who followed his lead- ing. His thought was on simple and direct lines. His speech was clear and simple. Anybody could understand him and though life grew to be complicated and intricate he never saw it in that light.

He had a simple religious faith—the sort of faith the average man has. He took the Bible, what he understood of it, trusted God for the rest. To doubt was agnostic and atheistic. Mr. Bryan's understanding of cur- rent thought was not profound. His cure was therefore not adequate. But he did sense a situation which needs to be realized by liberals particularly—a situation which has not as yet been worthily treated.

Mr. Bryan felt the wrong which is often done to students who come from homes and churches where the Bible and revealed or Roman Catholic religion has been kept warm and highly emotionalized.

He knew that for years it has been a com- mon experience for such students to go into classrooms where the natural sciences are taught, or into the departments of philosophy and psychology, and in a few months' time to show the confusion and depression result- ing from the ridicule heaped upon the things to which they had been devoted. He be- lieved that the emotionalized beliefs of his youth, stubbornly held, would keep any boy or girl sweet and wholesome on into the later years. He feared too much agnosticism. He knew that the health of the mind and the soul is lost when cynicism sets in and floods the nature of any person. He saw partly tutored students of science who had lost their own religious insights and were partisans of fragmentary science, jeering at their pupils and the ancient formulas of their childhood. He knew how this treat- ment frequently leads to moral shipwreck among students.

The pulpit and the classroom teacher have imagined themselves as antagonists in too many instances. Childhood has been fodder for one and youth fodder for the other.

Malpractice Upon Youth

Mr. Bryan saw here a clear case of mal- practice upon youth. From my own observa- tion and experience with college students and college graduates I know that he sensed a very real fact. Not a few school men see and deplore this malpractice. Some schools of higher learning do not tolerate it. Some colleges give their students just treatment by using only men with religious insight as teachers of science, philosophy, and psy- chology.

Mr. Bryan felt the wrong. He did not diagnose or understand all the causes; he saw simply the carnage, and his cure was revealed religion unchallenged by these crude assaults of men who imagine that science is a substitute for religion. Mr. Bryan was unfortunately backed by many short-course and unequipped ministers. He was also backed by some very alert and able men who are still warmly emotionalized at the point of the thinking which comes to us from the days of Anselm and John Calvin.

It deserves to be made clear that Mr. Bryan sensed an inadequate and unfair treatment of such youth as have inadequate training in church and home. He saw the results of sharp rebuke and ridicule from teachers who did not understand that the transfer of the devotions of childhood can and should be carried on with the insight of a father instead of the Bolshevik harsh- ness of a mere propagandist.

May it not be that now is the time to recognize that we live in days of profound intellectual change? It is a delicate and gra- cious task to shift our emotionalized loy- alties, and, though some adults take it quietly, others refuse flatly to adjust their thinking. Youth is more tender and deserves to have the transfer conducted with affec- tion and understanding by people who feel the glory of the revelation of God in the world of matter and energy. The pupil and the teacher should see that the ways of revelation through a pure heart and forth- right personal life are still supreme in their value.

If this malpractice upon youth is fully realized, Mr. Bryan will have fought his fight to useful ends, and to him we shall all be grateful.

Tribute to "Sonny Boy"

One of the rare gems of newspaper literature has come from the pen of E. E. Kelley, editor of the "Grass Roots" column of the Topeka *Daily Capital*, who writes in the Garden City *Herald* of the departure of his grandson, Thomas Charlton Kelley II, five years old, who was run over and instantly killed by an auto- mobile in Garden City recently:

You were such a little tyke, Sonny Boy, to fare forth all alone on the Great Adventure— the very first of my line to engage in such a quest since your grandmother and I began life's journey together just 43 years ago today. But you had no doubt whatever that the far coun- try is a beautiful place—a place of many man- sions, and pleasant shade by cool-flowing rivers on whose banks little boy angels can play while no one fears they may come to grief; a place of joyous music and triumphant song; of rare fruits and fragrant flowers. You had no doubt of all these things, Sonny Boy, no doubt what- ever.

In an instant, Sonny Boy, you were invested with eternal youth. We who stay behind may grow old, and the years may come when we shall say, "I have no pleasure in them." But to us, you will always be the little five-year-old boy filled with joy in the new-born day. Al- ways with us will be the memory of your love for the fragrance of blooming spiraea which you visioned as banks of snow; of your trans- lation of the mocking-bird's song into language of men; of the imagery of speech that gave us the fond hope that one day there would be a poet and writer who would give glory to the family name. Now it is one of the things that can never be. But there is a recompense. Through the weeks and months and years you will always be to us the same little boy, eter- nally young in an eternal June. And some time, Sonny Boy, when the little boy of some other father and mother has grown up, and has fallen into evil ways, your own mother and daddy may have a deep thankfulness that you are still their little boy and can never, never, cause them an earthly pang or heartache.

You were lain to rest, Sonny Boy, under heaps and heaps of the flowers you loved. As the fragrant coverlet was spread over you a mocking bird sang his farewell song to you from a near-by tree-top and that evening the new moon—a tiny sickle of a new moon—peeped from behind a curtain of clouds to see that all was well with you; and the storm king kept watch over you through the night with his many flashlights, and his drums were rolling as his marshaled clouds freshened your cover- let of flowers. So good-bye, Sonny Boy, for a little while, with the wish that we may meet again where every morning has the gladness of a Junetime morning. And when in the even- tide I tell the other little folks, as we circle around the fireplace, the story of "The Little Red Hen," or of "The Ugly Duckling," or else read aloud certain poems which delight little folks with their rhythmic roll, I shall think of you as being somewhere there in the shadows cast by the flickering firelight, listen- ing too. But perhaps, Sonny Boy, you know all this as I write it down.

Therefore, O Lord, I will not falter,
Nay but I ask it, nay but I desire,
Lay on my lips thine embers of the altar,
Seal with the sting and furnish with the fire.
—*Frederick W. H. Myers.*

Home Missionary Society's Centenary

The Congregational Home Missionary Society completes one hundred years of Christian work

By Frederick L. Fagley

THE Congregational Home Missionary Society will celebrate the one hundredth anniversary of its founding, at Washington, D. C., in October with the twenty-first biennial meeting of the National Council of Congregational Churches.

This society was organized in New York in 1826 under the name of "The American Home Missionary Society." It was formed to promote churches, schools, and Sunday schools in the then pioneer country of Western New York and Vermont. For some years previous to this the United Domestic Missionary Society had been carrying on work in these sections and the workers of the Domestic Society were the first to be enrolled under the American Society. The work in the early days was supported by four denominations, the Reformed Dutch, the Associated Reformed, the Presbyterian, and the Congregational. But as the years went by the other denominations withdrew to form their own denominational bodies and thus it came about that by 1893 the Society became the Congregational Home Missionary Society.

At the centennial meeting to be held in October, the history and accomplishments of the Society will be reviewed. It will be brought out that while at the beginning the Society had only 169 workers, it has now 1,367, that at the beginning the workers were paid $83.00 per year while today the average salary received by home missions workers is $1,305. Of this amount the Society pays on the average $778.

In the reports of the General Secretary, Dr. E. M. Halliday, and of Dr. F. L. Moore, the Secretary of Missions, the work of the Society will be described and the needs of the future presented. In his report Dr. Halliday says, "Total expenditures of the Society in the first year of its existence were $13,984. Last year they were $1,063,149. Additions to churches during 99 years of the Society's life gives a total of 704,674 who through the ministry of missionaries have been brought into church membership."

Changing Conditions

The past century has seen such a transformation in the material aspects of civilization as were undreamed of when the Society was organized. Three years after its founding, the first short stretch of railroad began operation in America, but for many long decades thereafter its missionaries were dependent upon the slower locomotion provided by saddle-horse, buckboard, and stage coach. Today the use of the automobile and the railroads makes the transportation problem comparatively easy of solution. Formerly when workers went forth to their fields, they did not always know when, if ever, they might be able to take the long, arduous journey back to the old home, nor could they be certain of other than a precarious and long-delayed correspondence with the dear ones left behind. Today the mails go everywhere, and few are the mission stations which have not, within easy reach, a direct physical connection, through countless miles of shining wire, with homes and friends, while if necessity demands, the homeward journey can be made both quickly and securely. For scores of years the missionary labored in isolated homes and isolated communities. Now he finds newspapers and magazines and the radio when he makes his round, while the automobile and good roads have freed the people and given them a wider range.

All this does not mean that home missions have lost their challenge to self-sacrifice or that people no longer require the missionary's help. It indicates, however, that conditions in missionary service are in constant flux and that the Society must be alert to adapt its methods to the changing life to which it administers.

Conspicuous, too, among the demands which are made upon the Society are those arising out of the migration and immigration of peoples. In the widespread movement of Negroes from the South to the North in recent years, new social and religious problems have been brought to many communities. In the needs of seasonal itinerants who follow the crops, often as entire families, the Society has a field for worth-while service. In the flow of newcomers to this country from other lands, there is an opportunity for Christian helpfulness which the Society is constantly endeavoring to make use of.

While it is true that the constructive results of the Society's work are not all susceptible of statistical tabulation, it is nevertheless fair to expect that earnest and persistent effort will show in increased church membership, continuous recruiting for the Sunday School, the organization of new churches, and the coming to self-support of others. During the last two years 22,258 persons have joined missionary churches, 14,492 of them on confession of faith; the Sunday School enrollment at the close of the period was 121,304; 49 new churches came into being, and 67 reached a point where they are no longer dependent on missionary aid.

Rev. Ernest M. Halliday

Total net receipts of the Society from all sources for the last two years were $2,162,053. Total contributions from churches and individuals were $1,429,549. The area of this great "national territory" is more than three-fourths that of the entire mainland; its population is some forty millions.

The Spirit of Home Missions

Dr. F. L. Moore, the Secretary of Missions, in speaking of the "Spirit of Home Missions Today," says:

When our New England fathers a hundred years ago organized a Missionary Society to send the Gospel to the West, they little imagined what forces they were setting in motion. The impulse that prompted them was twofold —one, an increasing appreciation of the meaning of the words of the Master, "Go ye into all the world"—the other, the human appeal that came from the settlements North and West where their own children had gone as pioneers. It is a striking fact that the first home missionaries under the National Home Missionary Society went to Vermont, then they followed the great migrations to Western New York, the Western Reserve, and so on as the country opened with each succeeding decade. The pioneer days lasted a bare three-quarters of a century, years filled with struggles, victories, hardships, heroisms. The rewards have been great and the accomplishments far reaching as churches, academies, colleges, and universities have been established by the home missionary from ocean to ocean and from the Lakes to the Gulf. The movement that started with the purpose of planting a few churches in places of recognized need has grown into a nation-wide movement little dreamed of by those who gave their first dollars for the work.

The spirit of home missions has been that of the strong endeavoring to bear the burdens of the weak; the desire to give others a chance has always been uppermost. This pioneer spirit, undaunted by obstacles, calling for a courage equal to the emergency, has continued from year to year. Today though the task has changed in character, the need for service and ministry among the needy people of our homeland is as insistent as ever and the Home Missionary Society is seeking in every way for the upbuilding of character, the spread of virtue, and the cultivation of the sterling elements of personal and public worth which should characterize a good American citizen.

A Service Prayer

By Mary S. Thayer

Dear Lord, we come to this, thy great new time,
Hearts bowed in awe, and so we kneel and pray:
Show us its meaning, set us on the way,
So we walk boldly through its dust and grime.

Grant us the vision so we see aright,
Give us high courage, faith to work or wait,
Make all thy children, humble ones and great,
Workers together, conquerors in thy might.

And these, thy lads who gladly stood the test
Of drudgery's toil, of danger and of pain;
O may they feel there's still a world to gain
Ere armor drops, or lance is put at rest.

Seal them for service through the coming days,
Till wrongs are righted, fear and sorrow cease;
Make them thy bearers, bringing glad release
To all in bondage, with their Christlike ways.

And there thy lads, who broken lie and sad,
Touch with thy pity; help and cleanse and heal,
To their fine service set thy holy seal,
And give them work to do to make them glad.

And there thy lads who girded on the sword
And dropped it, called thy larger tasks to share:
These radiant souls so eager, young, and fair,
They serve with thee; and we, we praise thee, Lord.

O may the spirit of these deathless ones
Fill with its glory all our humble life,
So we be strong, and eager for the strife,
All loving, working, serving, as God's sons.

O God above, the days loom large with fate,
May all thy children hear the ringing call:
We come for service; let no tasks appall,
Till Heaven's Peace enters through earth's open gate.

"In my young days it was a sign of good breeding in a man to keep his cigar or cigarette in his hand and not in his mouth. Nowadays I constantly see a man slouching into a public place, such as a restaurant, with six inches of cigar or cigarette-holder protruding from his face. Personally I would as soon think of coming in with my hat on. And of course what looks bad in a man looks worse in a woman."—*From "Paid in Full," by Ian Hay.*

Who Help Themselves—in Greece

Work of the American Friends of Greece

By Dr. E. O. Watson

A TINY, ragged tent on a wind-swept hillside. In the tent a woman sitting on the ground nursing a baby. Big, black, frightened eyes in a pale, shrunken face. Another woman with mad, inflamed eyes and matted hair stoops over the first. Near them is hunched a man, the very picture of wretchedness and dejection. . . . They are Greeks, refugees from Asia Minor through the exchange of populations they have been able to bring with them to Greece only a small trunk and three rugs. One of the rugs they have given for the tent. They have nowhere to go, and they are facing hunger and death. . . . These are three. There are half a million like them.

There are no longer any Christian Minorities, for what is left of them have been rejoined, perforce, to the majorities in Europe. Up to the time of the Lausanne Treaty, Greece took in the vast hordes of refugees who fled before the oncoming Turk. After the Treaty, with its clause stipulating that the Christian population of Asia Minor should be exchanged for the Turkish population of Greece, hundreds of thousands more came to Greece, the only country that would take them in. And more are coming.

This has meant an increase in the population of Greece of fully thirty per cent. Greece is not a rich country either in land or in money. The refugees have come destitute, starving, half-clothed, and ill. The League of Nations has appointed a commission to settle those of them that can still till the soil on land that the Greek Government has given. There are many, however, those who have spent their lives in cities, merchants and their families, professional men and their wives and daughters, who know nothing about farming and who are not physically fitted for it. These must be given the opportunity to earn a living in some fashion. In time the men may find a place in their own work, but the women must work likewise, and they have never worked before. Work or starve. What is to be done?

Coundouriotis Camp

It is to the solution of this problem that the American Friends of Greece, an organization with its headquarters in Washington, has addressed itself. This society has labored, and is laboring, to establish workshops where refugee women who are unfitted for farm work may earn a living by making those things for pay that they once made for their own pleasure. For example:

Greeks in America gave the money to establish Coundouriotis Camp. This camp, or village, consists of about 300 little one-room houses. About thirty of the houses are in a block with one roof, like a barracks. Each house is some ten feet square, with one window, a dirt floor, and, usually, a roof that is beginning to leak. Even so the houses are palaces to the refugee who has been sleeping with his family in a flea-infested, cootie-laden, vile-smelling, water-soaked warehouse in the Piræus. About 2,500 people were selected to live in Camp Coundouriotis. They came chiefly from the bathing houses at Phaleron that are built out over the sea. With the rain coming in overhead, and the winter sea below, pneumonia was rampant, and the people had to be moved; so moved they were to Coundouriotis Camp, it being understood that each tiny room was to house five people, a very slightly larger one, ten people, and that each family was to pay from 10 to 12 drachmas (20 to 25 cents) a month as rent just so soon as they found work.

Looms for weaving carpets and cloth were bought, and some of the people were given work to do, but the funds of the organization were too small. Work had to come from outside, and so fathers, mothers, and children tramped to Athens, seeking work in a city already packed to overflowing with refugees, in the search for life.

It was then that the American Friends of Greece came to the rescue. When they saw how many thousands of women and girls were hopelessly pleading for work, going from door to door, praying people to buy their embroideries, they decided that they would do most good by giving these people the work they craved sorely.

The first order was placed in the Coundouriotis workshop. There an organization was found that was already running smoothly, but without capital left to continue work for more than twenty girls. Arrangements were at once made for twenty more to be taken on the following Monday. The forewoman went through the camp and chose the twenty women and girls who were suffering the most from hunger. Those who did not know how were taught to sew, and today the American Friends of Greece are keeping fifty workers busy there.

The shop itself is merely a single room about twenty feet square with no furnishings except benches. The girls and women range in age from eleven to that point at which the sight is beginning to dim. They are embroidering little Greek bags with designs taken from the old pottery of Rhodes. Beside the shop is the weaving room where the cloth is woven by women who in happier days wove their own materials, but never worked for hire. Some weave the beautiful, natural silk into the right width for scarfs, while others weave cotton into material for bags and dresses. They have found work to do. It is this or starve.

Several workshops have been established by the American Friends of Greece, employing a total of about one thousand women and girls, but many more will have to be established before the problem of saving the starving girls and women even approaches a solution. Meanwhile this solution is halted by the very practical question of money. Shops must be built and equipped. The refugees must be fed and housed. Raw materials must be bought, and the finished product must be marketed. The refugees in their very desperate plight must be helped to help themselves. They are willing and they are able, but, proverbially, bricks cannot be made without straw, and straw, or money, is lacking. An opportunity offers, not only to help these people to save their own lives, but to restore their self-respect, and to make them useful members of a Christian society. The immediate need for carrying on and extending this constructive relief work is direct contributions to the workshop fund. The main office of the American Friends of Greece, Inc., is 1038 Investment Building, Washington, D. C.

A Workshop of the American Friends of Greece

New Leader of Churches in Bay State

Rev. Frederick H. Page, D.D., of Waltham, has been elected President of the Massachusetts Home Missionary Society. The election occurred on July 27, and in accordance with a plan adopted at the annual state meeting in Holyoke last May, the new president will give active full-time service beginning about Nov. 1. Dr. Page's associates are Dr. Frederick E. Emrich, Secretary *Emeritus;* Rev. John J. Walker, Secretary; Rev. Oliver D. Sewall, Treasurer.

Dr. Page has been pastor of First Church, Waltham, for the last 19 years, and has done a large and important work. His resignation will cause deep regret among the people of his church and community. The election to his new office was a complete surprise to Dr. Page. The choice is a wise and happy one.

The Temple

By G. Harrison Riley

Dedicated to
Rollstone Church, Fitchburg, Mass.

And those who worship year by year and then pass on,
Shall leave within the very timbers here a spirit-power,
An unsensed gift, a help to each and every one,
A moral force that cumulative hour by hour,
Shall build a temple composite and strong,
Of all that human souls idealize;
A temple in each heart, enduring long,
The Brotherhood of Man to realize.

ALONG OUR STREAM OF FREEDOM (Ps. 124)

Coming Leaders

If one wonders if the standards for a higher church life upheld by leaders among colored Congregationalists are to be still upborne and carried to still higher heights, he should consider the many coming leaders of this group. I cannot name them all here. Without attempting a full list, I speak of three here, picked from as many different states.

Rev. S. O. B. Johnson

The first I mention is Rev. S. O. B. Johnson of Buffalo, N. Y., familiarly known by his friends as "S—O—B," and yet his type is very different from what his initials imply. A product of Talladega College, his chief work in the South was as assistant pastor at his *Alma Mater*. Seeing, however, a larger opportunity in the Empire State, he joined the migratory movement of his people northward, and at the call of the denomination came to Buffalo. Surmounting Herculean difficulties, he has at last succeeded in comfortably housing his flock, and now has the largest auditorium of any Congregational church in the city. This could not have been done, however, without the generous assistance of the city and state denominational agencies, with whose cordial co-operation he was favored.

Rev. S. O. Johnson

The new facilities, including opportunities for social service, have greatly enhanced the attractiveness of his work, especially among the younger folk and also among the devotees of fraternal societies, great numbers of which utilize his fine auditorium for special services. Mr. Johnson is blessed with a large family and great credit is due Mrs. Johnson for her loyal co-operation with all her little ones. As an expression of appreciation for his efforts, Mr. Johnson was recently made moderator of the local Congregational association, and at the recent state meeting at Jamestown, N. Y., he was the first man of his race to be made assistant moderator of that body. He presided with ease, dignity, and grace. It was at this meeting that the body voted while he was in the chair, to eliminate the suffix "colored" from certain churches.

Rev. Roland T. Heacock

Last fall I was called to Brockton, Mass., to assist in the ordination of Roland T. Heacock over the Lincoln Church. This I was especially glad to do, as it is very unusual to find a young colored man trained wholly in northern schools entering the ministry. Despite the fact that he was the son of a Fundamentalist clergyman, his examination showed him a progressive, thanks to the training of Yale Divinity. The entire fraternity of the denomination took part in his setting apart, and his people felt they had made a great find. I had the opportunity of being present on a recent Sunday when he finished his first year's work, and was pleased to note the indications of his leadership. The press was making generous notice of his work, the white community looked upon him as an asset, and his own people were enthusiastic in their co-operation, loading him down with presents and good will as he went off for his vacation. Added to his liberal training he saw service in the World War, and he is one of the coming leaders of his group—a faithful pastor, a fine preacher, and a community leader.

Rev. William L. Cash

From Massachusetts I go to Louisiana for another leader of promise, Rev. W. L. Cash of New Orleans. He, too, is the son of a minister, a Baptist rejoicing in the liberality of his child. Coming to Fisk, he got a broader vision, and became a Congregationalist, an experience not dissimilar to my own. Completing his course at Fisk, he went to Oberlin and got his B.D. His first pastorate was that at Savannah, where he did fine service in the development of the church Maxwell founded. Completing his ministry there he went to Chattanooga, Tenn., where he was leader of the church the late Rev. Joseph Smith founded. At length he was persuaded to take up the pastorate of Central Church, New Orleans, where he is giving a good account of himself. He has served as moderator of the Georgia Convention, and is now the president of the National Convention of Congregational Workers among the Colored People, whose last biennial session was held at Chattanooga, and whose next is to be in Detroit the coming year. Officially, he is the leader of our group.

Welcome to Dr. Bridgman

It is fine news that Dr. H. A. Bridgman is to join the ranks of the A. M. A. As District Secretary in New England he will be on familiar ground, and he is the type of man colored Congregationalists welcome to this organization—affable, aggressive, original, human, brotherly.

Henry Hugh Proctor.

Boston, Mass., Aug. 8.

Parables of Safed the Sage

The Parable of the Free Merry-Go-Round

I passed a field in England where there had been a Fair, and it was all over but the Litter. And they were taking down the last of the Tents, whereof one had sheltered a Merry-Go-Round. And the canvas had been removed, and was in process of packing, but the Horses and Deer and Lions were all there. And the children of the neighborhood were all there. And some did push the Merry-Go-Round around on its axis, and others did ride the Horses and Deer and Lions. And the men cared not at all.

And I and Keturah stopped and looked at them in sheer joy of their enjoyment.

And I spake unto Keturah, saying, I have seen many children happy on Merry-Go-Rounds, but none, I think, were so happy as these. And it is costing them nothing save their own labor.

And Keturah said, When I was a little girl I enjoyed it, but we had not so gay Horses and no Tigers or Deer. And it seemed a pity to spend all the money that might have bought so many fine things and still be just where we started. But these children have unalloyed joy.

And I said, Keturah, they enjoy it the more because they are propelling it themselves. For this is the vice of those who in misguided love seek to do everything for their children that they leave for the children no opportunity for Invention and Adventure and the putting forth of their own Labor.

And I said, This old Merry-Go-Round of Life could have been better oiled and made to run more smoothly, but it is a mercy that we are permitted not only to ride but to push.

The Preacher and the Magazines

By Rev. W. Bertram Chandler
Great Barrington, Mass.

The position which religion occupies in the popular mind is indicated by the growing number of articles upon religious subjects which appear in the weekly and monthly literature of the country. When many are complaining of the decadent forces in our midst and are lamenting the emptiness of the churches, the various popular magazines are continually publishing articles of a distinctively religious nature.

Subjects which were once considered the prerogative of the pulpit are now attractively and originally discussed in the pages of secular magazines. Whilst the church is neglected, religion remains a matter of intense interest. For this reason the preacher cannot afford to ignore the periodical literature of the present time, because here at his hand there is a profitable field of material which he can utilize.

The magazines strive to meet the public taste of the moment. They create an ephemeral literature which reflects the modern thought and attitude. The editors have their fingers on the public pulse and endeavor to meet its diverse demands. It is encouarging, therefore, to find that among the host of subjects of topical interest at the present time, religion is one of the chief.

In a survey of current monthlies I have selected several articles which I consider are of particular interest to the preacher, and which are worthy of his attention.

In the June *Century* John O'Hara Cosgrave writes on "A Scientific Trail to Immortality." As the title suggests, the case for the immortality of the soul is approached from an original point of view; nevertheless the argument is sound and the conclusions inevitable. A refreshing departure from old lines of thought brings new arguments for a belief in the immortality of the soul. In the modern illustrations the preacher will find novel suggestions for himself. As the author informs us it is "an attempt to rationalize a Revelation of the Spirit."

The popularity of Immortality is attested by another original presentation of the same theme by Booth Tarkington in the June *American Magazine*. Together they form an interesting study of the wide difference in the mode of treatment. The July *American* contains a moving story of twentieth century faith and service. It is an example of discipleship brought up-to-date which would make a powerful gospel tract. An unconventional Christian is Charlie Page, who began by first giving God a tenth, then increasing it to a quarter of his income, and finally giving all above his living expenses. Up to the present he has given away twenty millions of dollars. And thirty years ago he was a lumberman drawing logs out of the woods on a contract. He says, "I believe in shooting square with man and God." For the alert preacher here is up-to-date proof of the power of the old Gospel.

The *Living Age* for July 4 contains an interesting study of "The Undergraduate's Religion." It is a sympathetic account of the

ction of the modern undergraduate to reli- I've been so busy." A pathetic confession of n at the universities of Oxford and Cam- modern preoccupation.
dge, England. The author sums up those In the July *Review of Reviews*, under "Lead-
ifferent to religion as spiritually and in- ing Articles of the Month," theree are two
lectually lazy. "The religion of the irreli- subjects which will bring grist to the preacher's
us is prevented from being a religion by a mill: "The Religious Press in the Teach-
ling of laziness." His classification of the ing of Evollution," and "The United Church
ferent kinds of Christians is strikingly true: of Canada."
ctive, Passive, and Otherwise Engaged." And Other articles worthy of the preacher's no-
description of the answer a certain type of tice are "The Outlook for Western Civiliza-
dergraduate gives to the question, "What do tion," by Glenn Frank; "Sinclair Lewis and
think about God?," would express the at- Sherwood Anderson," by Carl Van Doren, in
ude of many outside universities. "I'm the July *Century*, and "Transplanted Men" in
aid that I've forgotten about God—you see, July *Harper's*.

City-Wide Schools of Missions

By Arthur O. Pritchard

Ex-President Board of Religious Education, Pasadena, California

FOUR thousand people in one city studying missions at the same time! I never ard of such a thing, and yet why not?" ch was the answer of a visitor to Pasadena, l., when told the story of the City-Wide hools of Missions held in that city during nuary and February. Twenty churches rep- enting nine denominations had agreed to hold ir schools for six weeks simultaneously. For a number of years there had been schools missions in several of the churches, but y had no relation to one another. As al- st all used the splendid courses issued by Missionary Education Movement, leaders ked "Why not work together?" The result s not a number of interdenominational hools situated in convenient centers, as is ne often with vacation church schools. It s a full school in each church that wished co-operate—run by the church, backed by church, and financed by the church so far as ances were necessary,—but each teaching the me courses on China and race relations. Each school was organized according to its n genius under the leadership of a dean and cretary. Most schools observe the usual oupings of the church school but with the ginners' and primary department taking their rk at the Sunday church school periods. ost of the schools met on Sunday evenings 5.45 and lasted for one hour and a half. ssions opened with songs, Scripture, and ctures for fifteen minutes, then class work r an hour, and a final closing period of amatization.

Co-operation among the schools was carried t along four main lines:—

(1) The normal school conducted by ecialists for three afternoons and evenings ring the week before the school began. This as of great value. Some few teachers had en to the Missionary Education Conference Asilomar held each July, but even they were lighted to "brush up" at the normal school home. About 100 teachers enrolled and in- ruction was given in departmental groups.

(2) Publicity. All of the outside advertis- g was done together. Through the courtesy the transportation company placards were ng in street cars and busses; the daily pers gave from one to three columns weekly the "write ups," and helped much with sug- stions. An atmosphere of missionary inter- t was created all over the city.

(3) Interchange of ideas and workers. e speaker served several churches, groups of ung people exchanged their dramatic work, e office of the Board of Religious Education as a clearing house for ideas, slides, and erature.

(4) A community pageant which wound the rands of church and racial interest together. the close "The Land of Beauty"—a California pageant written locally, was presented in the high school auditorium by over 200 people representing American, Japanese, Mexican, Chinese, and Filipino racial groups. It was a challenge to California to use the Christian spirit in solving her problems. The orchestra and chorus were furnished by interested churches.

Other ways of co-operating were seen in the special features. Near the close of the series the Woman's Home Missionary Society of the Lake Ave. Congregational Church gave a dinner to 22 officers of the Japanese Union Church and had a corresponding number of Lake Ave. officers present. The Intermediate Department of the First Congregational Church used groups of children of different races each week at assembly. A colored Baptist church gave a demonstration at a white Baptist church assembly and the white friends reciprocated.

Statistics are not final in measuring results but they help. There were 20 schools in as many churches. Of these, five were Methodist, four Baptist, three Congregational, three Presbyterian, and one each Disciples, Friends, Brethren, United Presbyterian, and Japanese Union. The largest school enrolled 818 and the smallest 56. The total enrollment was 4,028, of whom 1,462 were in the elementary divisions, 974 in the college and high school grades and 1,582 adults. The average attendance was 83 per cent., with the juniors 97 per cent. and the young people 93 per cent., making the best report. An encouraging carry-on feature was the formation of a group of live earnest people of many churches meeting periodically to promote plans for international good-will under the leadership of a Y. M. C. A. worker who had been 16 years in Japan.

First Church, Kalamazoo

The First Congregational Church of Kalamazoo, Mich., celebrated its 90th anniversary June 14, 1925. This church has enjoyed great prestige and prosperity during its long history. It has sent 14 men into the Christian ministry, among whom are Dr. E. B. Allen, Dr. Arie Binkhorst, Dr. A. G. Walter, Rev. John Ten Dyke, Rev. Charles Meeker, and Rev. William Woodard, and others.

One of the members has enjoyed a continuous membership for 69 years. Eight have been members 50 years. Among the notable pastors are Dr. Caspar H. Hiatt (deceased), Dr. R. W. McLaughlin, Dr. W. J. Campbell, and Dr. J. T. Jones.

The anniversary Sunday service was featured by a great audience, crowding the large auditorium. Dr. Ernest B. Allen of Oak Park wrote the anniversary hymn. Dr. J. W. Sutherland delivered the anniversary prayer, and took other parts in the service. The sermon was delivered by President Ozora Davis, upon the subject, "The Pilgrims and Their Unfinished Task," and held the great audience spellbound by his powerful address. Several former pastors who expected to be present were kept away by unforeseen circumstances, but letters were read from all living pastors. A special feature was a request by the present minister, Rev. T. T. Phelps, for "Memorials" of money to be used in modernizing the church. There have already been a number of responses to the appeal.

The future of the Kalamazoo Church, now approaching the 1,000 membership mark, promises to be the greatest in its history.

Life More Abundant

By Mrs. Theodore Jorgensen

I came that they may have life, and may have it abundantly.

Before you came—
Those far-off days seem hardly real to me.
I lived; I walked my narrow path contentedly;
I ate my bunch of purple grapes;
I plucked my rose;
I drank cool water from the hidden spring;
I heard faint music pulsing on the wind;
But all as if I were a shadow gray,
A twirling wraith,
The ghost of my own soul.

When I had found you, I became
A thousand things I had not been before—
A burning coal, that glowed and burst to flame,—
A white-hot furnace, set in readiness
To smelt strange ores,—
A winged living thing, that mounted open-eyed
Into the sun,—
A spirit, knocking at the gates of Heaven.
Such verities as these I entered one by one,
After you came.

An American College for Macedonia

Anatolia Follows Refugees

ON May 26, the trustees of Anatolia College, a Massachusetts corporation with headquarters in the city of Boston, voted to relocate the institution in the province of Macedonia, Greece, near the city of Salonica.

Many of our readers are familiar with the name and work of Anatolia College in past years, and cherish the memory of President Tracy, Dr. Edward Riggs, and other good men and women, who built their lives into the service of this pioneer American school in the Near East. But that represented the old era. The movement of nearly 1,500,000 refugees into Greece and Macedonia creates a new situation.

Not all of our readers are as yet aware of the fact that the college is operating now in an effective way on a three-year plan in rented buildings in the city of Salonica. This service began in January, 1924, with a small student body, which jumped to 150 last September, with another 100 eager applicants refused for want of room. In a city where housing conditions are desperately short, the institution is fortunate in the rented buildings it occupies: a school building intended as a casino but never used; two French military hospital wards erected during the war, for dining room, dormitory, and industrial purposes; and a plain but comfortable building erected by the college, where 38 happy students lodge. The ground occupied covers more than three acres, furnishing ample space for athletics, and is on the edge of the city, at the terminus of the tram line. Good water and electric lights are among the facilities that help to make a really gratifying school.

Of the 150 students at present nearly all are refugees. By race, 90 are Greeks and 60 Armenians, with a few representatives of Albania and Russia. The classes are those of the preparatory department and the freshman year of the pioneer college, which is beginning life over again. A good teacher group of seven Americans, four Greeks, and two Armenians prove admirable for the instruction needed at present.

Meantime, the Greek Government has revised its laws regarding the foreign schools, for the express purpose of welcoming American institutions that had been operating in Asia Minor. In February a special permit issued by the Ministry of Education was publicly presented in the presence of teachers and students and many friends, by the Superintendent of Education for Macedonia. In March, the Prime Minister of Greece gave his promise to furnish a carefully selected site as a free agent for the college, outside the busy city and above the malaria, on a rugged knoll, with "a glorious view." Mount Olympus is just opposite 'cross the bay.

The New Opportunity

It was with these facts before them that the college trustees, who constitute a corporation closely affiliated with our American Board, voted in May to confirm the pilgrim school as a permanent institution in its new abode. More than 1,000,000 refugees are the first constituency. Almost before their hunger is satisfied, almost before they receive the old clothing sent from America, almost before they have permanent shelter or means of earning a livelihood in their new home, the refugees appeal for the education of their boys. The lads of today will be the leaders of tomorrow. If they lay a foundation in the character and strength of American Christian education today, they will be highly valuable tomorrow in a situation where everything is now in a plastic condition. The settled inhabitants of Greece are just as eager as others for the American type of education, just as willing as anybody anywhere to pay full tuition rates for the education of their sons.

There is great regard for America and everything American, stimulated constantly by the hundreds of thousands of Greeks and Macedonians who have come to this country and have done well here. Nor is there a better place anywhere, probably, for the education of Armenian lads than Salonica is. This wonderful harbor is at the threshold of that area of the world where the scattered Armenian colonists are most naturally at home, and Americans having done so much for Armenians cannot abandon them now. Steamers ply between Salonica and Black Sea points, making access easy for Russian students, who are alert as individuals and in the mass to secure American education. Albania is close at hand, and Albanian students have already begun to come. Serbians are even nearer. The Serbian Government has port rights in Salonica, and it is the natural point for the trade of a large hinterland belonging to that vigorous people.

No wonder Mr. Venizelos invited President George L. White to locate an American college in or near Salonica, urging that it may do much to remove the spirit of suspicion, fear, and hate which has been the bane of the people in the great Balkan Peninsula, and to establish a spirit of toleration, friendliness, and good will across racial and religious lines all along the shores of the Near East. There is in those fair lands a new spirit of toleration and progress, as there is among Americans an interest in the welfare of their people. The Near East Relief has a vast supporting constituency, as well as that which our denominational missionary and educational work long since aroused. Americans are not asked to support native Evangelical churches in Turkey or the Near East so much as they have done in time past, and so the importance of colleges that sh offer the character and the power of Americ Christian education bids fair to be far grea than ever in the period which is just dawni

Honorary Degrees

Additions to list published July 23

D.D.

COCHLIN, REV. DEMAS, Traverse City, Mich. Olivet.

MAILE, REV. JOHN L., Los Angeles, Cal. Olivet.

PATTEN, REV. ARTHUR BARDWELL, Torringt Ct.—Colby.

SILLARS, REV. ANGUS, Troy Grove, Ill.—La Forest University.

LL.D.

COMFORT, PRES. WILLIAM WISTAR, Haverfo Pa.—Lake Forest University.

FALES, DAVID, Lake Forest, Ill.—Lake Fore University.

LICHLITER, REV. MCILYAR HAMILTON, Colu bus, O.—Otterbein.

MACINTOSH, REV. JOHN A., Chicago, Ill.- Lake Forest University.

The Cross Triumphant

By L. M. Strong

I would carry my cross like a banner fair,
Flung crimson-wise to the sun and air;
As a symbol of victory, not of loss,
I would carry with pride my cross.

I would carry my cross like a conquering swor
To smite and smite in the name of the Lor
Not cringing and sullen and soul-dismayed,
But a warrior, unafraid.

I would carry my cross like a lover's gift,
A chalice, whose perfumes their incense lif
In fragrance and holiness, free from dross,-
Like a jewel, and not a cross.

The Pastor Says: Some people attempt t do so many superfluous things that life chase them like seven hounds after a poor, scare rabbit, whereas if they sought only the grea things they might go bounding over the field chasing life.

Keystone View

THE SALVATION ARMY DIAMOND JUBILEE

This important milestone in the life of the Salvation Army was celebrated at the Crystal Palace, London, when 400,000 members of the Army from all parts of the world gathered to observe the anniversary. The picture shows General Booth greeting Salvationists in their national costumes.

Young People's Conferences

linois Holds Two Young People's Conferences

The State Conference has held this year o Young People's Conferences, both at Tower ll, its fine camp ground at the lake near wyer, Mich. The first was held June 17-23, e second July 15-21. Tower Hill Camp is usually well equipped for summer conference ork. It is situated about two miles from wn and has the sand dunes, the woods, and e lake just at hand, and its 50 acres furnish nple room for sports of all sorts. The buildgs include Chamberlain Hall, which furnishes ministrative offices and dormitory for the culty, house tents for the young people, cotges for the ministers who attend, a comodious dining hall, and the Russell Smith ditorium which is used as a general meeting ace. The attendance at the conference last ar was so large that the leaders were comlled to arrange for two this year. Each had large a registration as the equipment and e faculty could care for. The attendance of ung people was approximately 300.

The daily schedule and the faculty were actically the same at both conferences. The pics taught were Bible, Missions, Dramatics, ngregational History, and Teacher Training. e faculty included Supt. C. C. Merrill, Asciate Supt. Walter Spooner, Secretary Gamon, Prof. B. W. Robinson, R. M. Pratt, A. . Palmer, Grace E. Mayer-Oakes, M. G. n Buskirk, A. W. Barwick, R. J. Montgomy, Paul Fox, Harry T. Stock, Miriam Woodrry, Bertha Wheelock, Cora E. Barnard, and anche Wormley. The missionary addresses re given by Rev. and Mrs. E. L. Nolting, ul Fox, A. W. Palmer, and Miss Woodberry. . Palmer gave the convocation addresses in e first conference, and Mr. Stock in the second. . E. B. Allen and President Ozora S. Davis re the preachers. Other leaders who had rt were: H. H. Goodell, Thomas A. Goodn, Charles E. Reidt, and George E. Stickney. . Gammon was Camp Executive and Miss llie A. McDermott, Registrar, of both conences.

The young people furnished an evening's litary entertainment for each conference, and ited a daily paper which was exceedingly well itten, and had all the departments found in e daily papers of the day. The devotional riods were led by the young people under e direction of Rev. Walter Spooner, and the adership of the church services was also comtted to them. Both conferences were fairly presentative of the state with delegates from th the larger and the smaller churches. The -operation between faculty and students was cellent and the faculty did a piece of teamrk that made their teaching a great success. inois had to limit the number of delegates is year that a church could send, and now ces a demand for three conferences next year.

North Dakota Conferences

The third annual Young People's Conferce was held at Valley City, June 17-24, with attendance of 85. Heavy rains that made ficult roads kept away a number who would ve attended under more favorable conditions. he same fine spirit was manifest that has aracterized the preceding conferences. The rnings were filled with interesting studies courses in Bible, Missions, Congregationaln, and Young People's Work. Rev. Harry Stock and Rev. and Mrs. Edward L. Nolt-g were the out-of-state leaders who rendered ficient service at this camp, and the other instructors were North Dakota men. The afternoons offered excellent opportunities for recreation with games and swimming. The evening programs were varied from the hilarious stunt night to the pageants and address of the Sunday evening service, and all entered into them with the same keen interest.

A second conference was started this year. This was held at Velva for those in the northwestern part of the state. Dr. E. W. Huelster of Chicago taught the class in missions for this conference and the other instruction was given by state pastors. This conference was along the same general lines of the Valley City Conference. There was an enrollment of 32, a good response for the first year, and a keen interest for the continuation of this conference.

C. Y. P. C. is beginning to mean something to the churches of North Dakota whose young people have been attending these conferences. Thirty-one received certificates this year for completing successfully the work of two conferences.

A. C. H.

"The Play's the Thing"

Under the improvised porch—an old piece of tarpaulin stretched from the tent to the Ford—half a dozen black-eyed girls were busy sewing white paper stars to blue and scarlet cheesecloth. In the tent a plump, bright-eyed child sent a quick needle into an autumn-hued Japanese kimono while another basted mandarin squares on a long blue coat. Here and there moved the Pageant Lady correcting, encouraging, keeping up a steady stream of vivacious chatter. Out behind the tent hammers were at work building a throne for "Liberty," "Justice," and "Brotherhood."

Three tall, young girls in dainty summer dress came quickly across from a nearby tent.

"We've finished the torch for Liberty. See!" they cried, and held aloft the paper-covered flash light with its cleverly twisted orange flame.

"Oh, how lovely," cried every one in chorus.

"And here are the scales for Justice," shouted the Pageant Lady, diving under the cot and coming out triumphant with two gilded paper plates daintily balanced from a tiny gilded pole and cross beam.

"How do I—aren't they cute?" breathed the Spirit of Justice, reaching out eagerly for them. "How do I hold them—this way?"

"Yes! Oh, that's great!" and everybody paused with uplifted needle, to admire the posing Spirit.

"I'm going to feel just funny!" gasped that "Spirit" as, to hide her embarrassment, she, too, disappeared, ostrich-fashion under the cot, reappearing minus the scales but with various strips of cheesecloth caught on her silver bracelet and "Play's" wreath of paper flowers dangling from her ear.

Of course every one laughed and then went back to work. And "Justice" herself offering her services, was sent on an errand to the nice "Music Lady" to arrange for a special practice of separate parts that afternoon.

For Mission Meeting was to have a real pageant. And the beauty-loving heart of every Indian girl in camp reveled in this opportunity to "dress up" and "be something." For three days practically every girl in camp and many of the boys and young men had been busy making costumes and "properties," learning parts, practicing songs and games and drills. For the Pageant Lady was a tireless worker and her energy was contagious.

"It's a pretty big undertaking, way out there, so far from any town," said the skeptical, beforehand.

"Yes," said one who knows both the Dakota country and the Dakota temperament. "You are surely ambitious. But," she added, "you may have a lot of Santee girls and boys there and, if you do, there is no reason why the pageant should not be a success. They can do things, they aren't afraid, and you can depend on them every time."

To one who does not know Santee that might seem a rather exalted boast. But the Pageant Lady and those of us who were her assistants for the time being, believed. For we had had experience with Santee pupils before. We went confidently ahead with our plans.

The Music Lady, herself a Santee person, came to the door of the tent.

"I have arranged," she began, sitting down gratefully in the shade of the tarpaulin, "for the choir to practice before breakfast so that you people can have the big tent and the organ after the women's meeting."

"That's awfully good of you," breathed the Pageant Lady, gratefully. "You are tired now. Lie down here on the cot and I'll get you a drink from our canteen."

But the busy Music Lady must hasten away, pausing first to admire the costumes of "America's Handmaiden" growing rapidly under the fingers of the eager-eyed girls there on the porch.

. . . . . .

"It was beautiful!"

The Santee Man said it vehemently and turned back to the stage, empty now of all save the white draped throne and the green branches in the background.

"It was beautiful, and more than that it was very worth-while. You surely have helped to make a place for our young people in Mission Meeting—a place worthy of them."

The Pageant Lady's face glowed. But she disclaimed the credit.

"It is the young people themselves who have found their place and filled it so nobly," she said. "And I surely think that it is the Santee pupils who have led the way and made such a scene as we had tonight possible."

She, too, turned to the empty stage—and it was as though they both saw again the colorful tableau that closed the Pageant: America, standing amidst the countries of the world, behind her the nations who made history but who failed to set their people free, before her the people of her own land appealing for freedom, for justice, for a greater vision. To those longing eyes she lifted the white cross—lifted it high and all hands reached out to it—eager, full of new hope.

"Oh, it was splendid!" repeated every one they met as they left the big tent.

Into the heart of the Santee Man came a new joy! The school was sending out pupils who could do a thing like that for a thousand people to witness. To a thousand hearts had come a new breadth of vision, a new idea of the place of their country in the world of today, a new realization of the great task before her.

"In the Cross of Christ I glory," rang in the ears and sounded deep in the hearts of many, many Indian people that night. And who can measure what influence such a picture and such a touch of song can do for the Indian people of our nation and, through them, for a world!

D. C.

I know we are prone now and again to say this or that is to be a final test of Christianity. I do not believe that there is any one test, but I am convinced that the efficiency of the Christian religion never found a more insistent challenge than in the relationship of the races in the world.—*M. Ashby Jones.*

OUR INVALID PARISH

Winfred Rhoades
Pastor

A Brave Man

I have been meeting a brave man. For twenty-five years, since early manhood, he has been the victim of unusually acute deafness. His son never knew a time when he could speak to his father without shouting; the father has never heard his boy's normal voice. Even the ear-phone which he wears continually (he actually had it on when he went for a plunge in the swimming pool)—even that enables him to understand only when the speaker shouts. So far as hearing goes, this man is almost completely shut out from the world; though that ear-phone, his son said, has done marvels toward reducing his isolation.

"It's remarkable," said some one at the breakfast table, "that he has kept his expression so cheerful." And then followed remarks about a very deaf aunt, who looks gloomy, and thinks other people are talking about her.

That is just where this man's victory is notable. He goes about with an alert expression and a genial smile, is frank and open, and mingles with those about him in a normal and gracious way. Only once did he show that he felt his isolation. We had had an unusually good story-teller at the table, and the rest of us had been convulsed with laughter. "It's hard for you at such times," I said to this man a day or two later; and his voice choked with emotion as he spoke of how great a trial it is to see everybody around in such glee, and not be able to catch one word of it all.

During those heavy days of the Great War we all felt ourselves deeply moved and tremendously lifted up when a young American poet of rich promise wrote, as almost his last message to the world, those fine words:

> I have a rendezvous with Death
> At some disputed barricade,

and then went out not long after and kept that rendezvous. He had told, in the preceding lines, how he loved life:

> From a boy
> I gloated on existence. Earth to me
> Seemed all-sufficient and my sojourn there
> One trembling opportunity for joy.

But he had a rendezvous, and there was no escaping it. So it is with many another. Not with death is the rendezvous of these I have in mind, though often enough they may wish it were; but it is with suffering that must last for all the years of life—twenty-five, fifty, as many as there are to be. All hail to those who keep the rendezvous with high heart unfailing, and fill their souls with joy still!

"Do not strive for heroic issues," says Archdeacon Wilberforce, "but in patient, quiet obedience to duty . . . assure yourself nothing is trivial, nothing is small." The greatest things we can do for other people are involved in just these unpicturesque issues of everyday life.

A society controlled by the robust and capable tends to become merciless; and a society without mercy would be grievous to live in, even for the merciless themselves. The sturdy and the weak, the capable and the inefficient, the handicapped and those who glory in their powers, the advanced and the backward, the good and the might-be-good—there is no independency. Only by the modifying of the strong by the weak and the completion of the weak by the strong, only by the working together of the different kinds of strength, has the world made such progress as it has yet made. Each has his own contribution to make to the well-being of his fellows.

Closet and Altar

THE CHILDLIKE HEART

Except ye turn and become as little children ye shall not enter into the kingdom of heaven.—Matt. 18: 3.

The childlike spirit is a social grace, and the child begins to be a social being earlier than we think. The child is always in the presence of another, or of others, greater than itself. The habitual sense of dependence comes from the fact of dependence.—*William Newton Clarke.*

Would you have a safeguard against worldliness and sin and error and the snares of the last days? Choose and keep the young child's companionship.—*Horatius Bonar.*

No matter what disappointments we have lived through, the child wakes us from the slumber of the soul, from the lethargy of custom, to old ideals and loves and worships and dreams. The future is no more dwarfed and shrunken—at evening time there shall be light. The spirit is quickened and begins to pray again.—*William Robertson Nicoll.*

> Father, who keepest
> The stars in thy care,
> Me, too, thy little one,
> Childish in prayer,
> Keep, as thou keepest
> The soft night through,
> Thy long, white lilies
> Asleep in the dew.
> *Charles G. D. Roberts.*

In all the best men you meet, perhaps the thing that is most peculiar about them is the child's heart that they bear within the man's. However they have differed in other respects, in their tempers, gifts, attainments, in this they agreed. With those things they were, so to speak, clothed upon—this was their very core, their essential self. And this child's heart it is that is the organ of faith, trust, heavenly communion. It is a very simple thing, so simple that worldly men are apt either not to perceive or to despise it.—*J. C. Shairp.*

Yes, to inherit the Kingdom of God we have to become as little children again. The faith of a little child, the simplicity and the love of a little child, makes us one with the spiritual glory of him which came to earth a little Child. This is not an experience upon which the wisdom of the world can pronounce.—*Reginald J. Campbell.*

Our Father in heaven, who hast ever loved us and askest of us love and glad obedience, give us the childlike and responsive heart of those who walk with thee. In simplicity of faith and quietness of heart may we follow the way of thy commandments. Give us the happiness of a child in our immunity from anxious care. Teach us the confidence of a child in looking for tomorrow and add thereto a firm and overcoming assurance of thy love and care. And this we ask of thee in the name of our brother, Jesus Christ, who for our sake came as a child and kept the heart of a child through the labors and temptations of our mortal life. Amen.

Isaac Ogden Rankin.

CHRISTIAN ENDEAVO

"What Is the Gospel—Why Preach It?"

Comment on the Missionary Topic fo August 30-September 5

BY ROBERT W. GAMMON

Scripture passages: I Cor. 15: 1-11; 9: 16

Devotional Service

Scripture, Luke 2: 40-52; Luke 15: 11- John 4: 1-42; John 19: 23-27.

Suggested Hymns

Majestic Sweetness Sits Enthroned; Je Calls Us, O'er the Tumult; Immortal L Forever Full; Jesus, Savior, Pilot Me.

The Life of Jesus

Have one of the members give an outline the life of Jesus (five or six minutes). H several members relate such incidents in life of Jesus as, the conversation with woman at the well, the dinner in the home Simon, the relationship of Jesus to John Baptist and the fate of John the Baptist, the story of Jesus before Pilate. Also h some one tell the parable of the Prodigal S using his own rendering rather than that Scripture.

What Is the Gospel?

The word *gospel* leads the thought inevita to Jesus. We can hardly think of the w without thinking of him. He brought the b news that humanity has ever heard. We c hardly imagine what the thinking of Christian world would be now if Jesus h never lived. Have a number of persons spe briefly on the following:

1. Jesus as an influence in the lives of g and great men and women.
2. Jesus in art.
3. Jesus in literature.
4. Jesus in music.
5. Jesus as an influence in history duri two thousand years.

Why Preach the Gospel?

Jesus is the gospel. It is admitted that h life was wonderful and that his teaching full of lofty precepts. But there have be other beautiful lives—why should we sing him out and preach him?

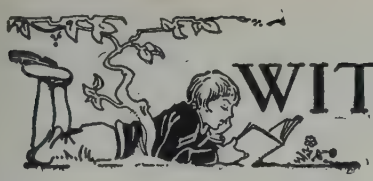
Points for Discussion That Will Help to Answer the Above Question

1. What can Jesus do to redeem men fro their sins? Does he have a message to t outcast, the immoral, the brutish? What h he done for people of this type in the pa and what is he doing today?

2. What message has Jesus to the world co cerning human relationships? What abo capital and labor, race relationships, war, t relation of nation to nation, individual individual, in business life and in the church If his gospel promises more helpful relatio ships than any other, should we not preac him?

3. What has Jesus done for the lonely, fo the fearful, for the confused? Has Jesus an message concerning the future life that is bette than the message of others? What has he t say to those who are ill, or who are in poverty and bearing great burdens? What messag has he for those who are facing death? Ha he a message for all these which no other on could give? Did Jesus bring life and immor tality to light? If we did, we should preach him

I tell you, my countrymen, the world need more of the Christ, the world needs the spiri of the Man of Nazareth. If we can bring int the relationships of humanity, among ourselve and among the nations of the earth, the broth erhood that was taught by Christ, we would have a restored world.—*Warren G. Harding*



WITH THE CHILDREN

Jeremy Dives Into Luck

By Daisy D. Stephenson

Jeremy hadn't meant to eavesdrop. He supposed Aunt Bess, at the kitchen table kneading bread, had seen him come across from the bunk-house. Uncle Hank's back was to the window.

Jeremy was tired and hot, and for just half a jiffy, he told his jabbing conscience, he'd curl up on the sagging old sofa on the screened porch. He had spent two hours delivering fresh garden "sass" to the summer trade. Two miles down the winding creek road was tucked a pretty little resort where the evergreen hills were dotted with rustic pine-slab cabins. From June till September city people moved up to rest and play, follow the woodsy, sage-scented trails, or wade the foaming streams for speckled trout. Aunt Bess had filled and refilled her cracked cooky jar with dimes and quarters that tinkled in for her green vegetables, fresh eggs, and plump frys.

"Seems sort of hard on the boy to take the only thing he calls his own." Thump, thump. Aunt Bess's tired drawl sounded far off to Jeremy.

"Humph! Where'd he be if we hadn't let him stay on here after his dad lost all but his rag-tag of the old place, and then got himself killed bustin' a broncho? Tell me that."

Uncle Hank's harsh, complaining tones brought Jeremy back from his fleecy cloud of dreams like a clap of thunder. He swallowed hard, sat up, but was too stunned to move a foot farther. Could—could they be talking about him, Jeremy? And what was it all about? He was not left in doubt. It came out with brutal promptness, though evidently the unsuspecting pair had milled it over before.

"That's so," assented Aunt Bess, who dodged any contributing factor to rousing her husband's wrath. "He'd have been sent to some home in the city, I s'pose. He was such a scrap when we took charge of the remnants here, not much help to a rancher. Jeremy wasn't cut out for stiff work, but it takes all sorts to fill up the world; and some, like him, would rather read story books and mess up their pockets with rocks and want to know what makes the earth tick."

Uncle Hank growled. "Yes, just what ruined his dad—book readin', and dreamin' before business. He's got to be jolted awake, Jeremy as, and maybe losin' his pony will do it. Mr. Hotchkiss covets Nubbins for that sickly-lookin' young 'un of his. Seems as if the lad saw Jeremy put Nubbins through his tricks down around the post office one day, and has been talkin' about it ever since. Well, that note's got to be renewed if Warren won't buy, and the interest handed over. All we've saved won't pay for the new pump and the grocery bill, let alone the new range. I tell you, Bess, I'm for gettin' rid of this tag-tail of land and headin' for California and maybe—"

Somehow Jeremy stumbled off away from those cruel voices; but the sickening realization of what was to happen to him stuck in his mind like a tomahawk. Nubbins! The stunted little colt he had raised himself and trained like a dog. Blindly he groped his way past the corral on toward the little hill pasture.

That Hotchkiss boy? Jeremy vaguely remembered a pale, shrinking chap looking through the windows of the handsome car, parked at the village post office. An old cowboy friend had egged him on to show Nubbins off to the summer folk waiting for the mail one day. That was it. A wave of bitterness swept over Jeremy and some of it washed over his eyes, leaving them wet.

"Course it isn't Mr. Hotchkiss' fault that my dad went broke and his dad bought in the old ranch, and the new house and woods and everything. Anyway, he's not there except summers. Just the same,—oh, Nubbins!"

With playful, prancing steps, as if he kept time to the rollicking tune of the creek, the peerless black pony minced up to the gate and nuzzled Jeremy for greeting. He tossed his head and nickered, asking plainly what was the matter. Jeremy's shoulders shook, his curly dark head was pillowed on his arms atop the fence. Here was a puzzling to-do! Something had to be done about it. Nubbins was a creature of action, and opening gates was his specialty. Nubbins could do everything but write letters and fry flapjacks, Jeremy had boasted. But—poor, helpless pony! he could not save himself for Jeremy!

The boy threw his arms about the glossy neck, murmured loving, broken words into the thick mane, and Nubbins nibbled his ear for comfort. Then a daring impulse seized Jeremy. He glanced toward the house fearfully. Nobody. When was that note due? The big calendar on the kitchen wall had been stripped of its July leaf that morning. Would they take his pony away tomorrow?

With a reckless set of his slim shoulders, a strange, defiant gleam in his honest blue eyes, Jeremy swung swiftly to Nubbins' back and off they flew like the wind toward Deep Pool. Deep Pool, jade greeen with its mirrored pines, lay at the foot of a precipitous hill. One reached it more easily by a good trail from the old ranch, but that meant going through the new Hotchkiss fences.

To the hill boy, expert swimmer outclassing the Scouts who had camped by the creek the previous week, there was a simpler way than climbing down that sheer granite ledge. Despite the lump of lead where his heart had once been, Jeremy's spirits rose a little as they swept through the whispering aspens and started up the hill overlooking the pool.

"Deep Pool," a bowl chiseled out of granite, hollowed in the long-ago age of glaciers when gigantic carving bees had been the program of the colossal forces of nature. "Nobody knows how deep it is," Jeremy's dad had often said, and he had tried to plumb it himself.

"There, old pal, you can nibble around till I come back." Jermey knotted the bridle ends securely so the pony would not be hampered or in danger of tripping.

Jeremy stood an instant, gazing down into the crystal depths, sheer fifty feet below. He felt a thrill of joy that he could do at least one thing well. He was the envy of all the boys of the region, "the diving wonder." But his look of elation faded, he crouched instantly in keen dismay. For out from the shadow of his rocky, overhanging perch, floated a rude raft bearing the slight figure of a boy who was plainly an amateur at the sport.

"That Hotchkiss sissy!" Jeremy's lip curled contemptuously. Going to cheat him out of this last swim, this last picnic with Nubbins. "Bet his mother doesn't know he's out. Of all the clumsy—"

Sick at heart, he turned away; then, as a scream rent the silence, turned a horrified gaze on the pool again. The raft was tipping crazily—the boy was gone! Just one thing to do, and Jeremy did it. Presto! A clean, beautiful dive. When he came up he had something with him. Jeremy never fumbled. The boy was half-unconscious from terror and clutched Jeremy desperately. Jeremy had to be pretty rough with him before he could do his life-saving decently.

Well, he thought breathlessly as they landed, that dive did away with a lot of messy first aid. He rolled the boy, pumped the water out of him, and made sure that he was more scared than hurt. It seemed to be Jeremy's day for quick service. A minute to frisk up the ledge like a gray squirrel, squirm into his overalls, and grab Nubbins, who looked injured at having his picnic meal so rudely interrupted. A detour was necessary in hitting the trail to the Pool, where Billy Hotchkiss was picked up and persuaded to cling limply to the pony before Jeremy. And though Nubbins loathed carrying double, he seemed to sense the situation and behaved as a hero and a gentleman.

Mr. Hotchkiss was away just then, and Billy's mother gave one glance and went into hysterics. So leaving Billy in charge of the stolid, sensible country cook, Jeremy tore off, promising to send Dr. Davis out post-haste. This he did with a fine indifference to what Uncle Hank would say to "that boy."

But there was company when Jeremy galloped into the corral, and Uncle Hank didn't seem to know Jeremy had been away. Jeremy didn't force him to listen. There appeared to be business in the air at supper, and impending change. Jeremy caught Aunt Bess's eyes watching him anxiously. The boy tried to eat, but even the flaky, latticed apple pie choked him.

As the men scraped back their chairs, a car whizzed into the yard. Jeremy flushed guiltily. Could he run? There was Mr. Hotchkiss at the door, and yes, Billy. Jeremy's heart did a somersault. They had come for Nubbins!

What was this Mr. Hotchkiss was saying as he pumped Jeremy's arm up and down? That he deserved a distinguished service medal? Uncle Hank's surprise was comical. "Sure, Jeremy, run along outside and talk with Mr. Hotchkiss," and Aunt Bess shooed them nervously outdoors into the ebbing glory of the August sunset.

A little later, a boyish figure sped to the pasture bars and confided the whole wonderful tale to an appreciative Nubbins. "So that stuttery man's bought the place and Uncle Hank's going to skip for California. But we're going to live with Billy, and you'll belong to both of us, old boy, just like a brother, his daddy said. And I'll teach Billy to swim and ride and camp out till he's husky and hard as nails. And I can have lots of books and go to school next winter—my, didn't I dive straight into luck? And oh, Nubbins, it's a good old world, isn't it?"

Nubbins nipped a lock of hair playfully and whinnied as if saying, "However did you doubt it, Jeremy?"

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The Congregationalist's Bible Class

Paul and the Philippian Jailer

Comment on the International Uniform Sunday School Lesson for August 30

Acts 16: 16-40

The quiet and normal experiences of Paul's going to Macedonia were rudely broken by the arrest of himself and Silas and by their being thrown into prison. The occasion of this arrest illustrates the age-long conflict between the unselfish ideal of Christian ministry and the selfishness of those who set gain above every consideration, human and divine.

In the city of Philippi were certain men who were exploiting for gain the psychic powers of a young girl; the spirit of divination, the lesson calls this psychic quality. Its exact nature is not indicated, but in some way this psychic power led this young girl to appreciate the truth concerning Paul and Silas. She followed them crying, "These men are servants of the most high God to show unto us the way of salvation."

Through Paul she was restored to normal experience, and with this return to normality her masters lost their source of gain. It would not, of course, have done to have complained simply because they were losing in a material way. The magistrates and people might not have cared particularly about their pecuniary loss, so these ancient money-grabbers did exactly as money-grabbers do today. They omitted reference to their own interests and tried to make the matter one of social, political, and religious prejudice. They accused Paul and Silas of being trouble-makers and of teaching customs "which are not lawful for us to receive neither to observe being Romans." The appeal to prejudice worked just as it works in modern days. Paul and Silas were beaten and thrown into prison. But this was not the end of the story.

Probably more sermons have been preached from this passage of Scripture than from any other. The cry of the Philippian jailer, "What must I do to be saved?" has been the theme of every preacher. It is strange that one very seldom hears of a sermon on this text today. Is it that the text was overworked or that the cry of the jailer is not heard as frequently in modern days? Is the church at fault that this cry is not heard? Should we be revealing truth in such a way that men who feel their own sins and imperfections would cry out instinctively in their consciousness of coming far short of the glory of God?

"What must I do to be saved?" The jailer apparently did not question in fear. He was, of course, desperately afraid when the earthquake came and the prison doors were thrown open. He was about to kill himself, realizing that he would have to answer for the escape of the prisoners, but when Paul's voice sounded through the night calling him to safety and assuring him that none had escaped, fear seems to have vanished and a sense of sublimity taken its place. His cry was that of a soul awakened to a world of truth and beauty that he had missed. He may, of course, have heard Paul preach the Gospel. One may be sure that Paul would not be in his care even for a day without preaching to him about the need of salvation, but whatever his previous experience had been, he knew at once that Paul and Silas had some great thing that he had not found, and so his appeal was one of deep sincerity. Paul's answer was clear and unmistakable, and no better answer to the question has ever been found.

We need not here take time to consider the nature of faith or what it means to believe on the Lord Jesus Christ. Whatever it may imply in detail, it means a complete response of the soul and heart, a yielding of the whole man to Jesus. That, and that alone, is the way of true salvation.

"Divine Healing" in the Episcopal Churches

What was declared to be "the first official step taken by a modern Protestant church to enter the field of healing now dominated by independent organizations" was instituted at the winter meeting of the Episcopal Pacific Province at Santa Barbara. A Christian Healing Commission was appointed to work jointly with the biennial provincial council of the church to determine the simplest and most effective method by which the program of healing may be presented to each Episcopal church. There is the aim to make spiritual healing a part of the curriculum in each parish.

This is no new matter, of course, with our brethren. The Emmanuel Movement of Boston is far from forgotten, and the books of Dr. Worcester probably are read with eagerness by many. Then Mr. Hickson toured the country greeting ministers of various denominations to promote what he had found so valuable in England. But at no time has there been so concerted a movement among the rectors to apply in all churches the method of spiritual healing.

Doubtless they are answering to a great human need. The success of Christian Science and various similar and dissimilar cults is ample demonstration. Everywhere are souls who feel the inadequacy of the material method. If not hostile to it dogmatically, yet they have tragically experienced in some direction its failures. Without distrusting medical science, rather taught by researches of science in the paths of psychology, multitudes of well-balanced folk insist on the recognition and use of the personal factors in health and curing disease.

So, then, we should all be grateful to the Episcopalians for their program. That there will be decided limits to the success, we are confident. The spiritual gifts of the rectors will vary as do all their other gifts. A few may heal very fruitfully, others will find discouragement in the attempt. That is a fault in any attempted official action, in dealing with the soul. But we hope there will be so devoted and intelligent an application of the plan that they may have much to teach us all.

Just why the Episcopalians should be so prominent among the denominations in their interest in healing has not been stated. Their hospitals are legion. Their rectors often attempt psycho-therapy.

On the other hand, we hear little of the activities of Congregationalists in such lines. We have not even a hospital in all Southern California. Perhaps the rather general prevalence of the scientific spirit makes us most critical, less ready to take up methods that deal in wonders and the unseen. Perhaps we do les by vote, and more by spontaneous action; th gift to heal is something discovered by oneself not communicated by the vote of a convention Then, too, there may be emphasis on the in tellectual, the educational, to the neglect o such other vital issues as the healing of th body, or maybe even of the soul. Truly, if a a denomination we are to apply a fully bal anced program of service, the power of spirit ual healing must be accorded the attention i is worth.

Much attention has been drawn to the An geles Temple in Los Angeles, Aimee Sempl McPherson, pastor. Reference was made i the columns of *The Congregationalist* to he evangelistic work in Denver and elsewhere a few years ago. She has built up a great in stitution in Los Angeles, with a large, con spicuous structure, attended by 5,000 or s people, maybe several times a week. An inde fatigable worker, a gracious personality, a delivery which freely unlooses all her remark able powers, with her mother a rare manager she energizes a great corps of workers. Ther is presented in multiform ways "the fou square gospel." The form is conservative, bu the essence is power which touches all th chords of the human heart. There is preachin and training of preachers. There is prayer focalized in a circle of prayer which like th holy Shekinah, is never allowed to die out, da or night. There is music superb, such as "5 golden harps." There is the appeal for lif decisions, with hundreds streaming up th aisles. And—this is the point—there is heal ing. Perhaps nothing is more prized by th throng that seek the Temple than the ministry of healing. In simple, authoritative method she offers the prayer of faith, and many be lieve and are comforted. The critic may dis count the stories of recovery; it may be tha some have been "healed many times." Yet com pare her claims and her methods with that o Jesus and the early church—are they no practically the same? If the New Testament is convincing, then must her ministry be con vincing. Does she misconceive the command as from Christ, to make healing a component part of the work of the church?

Well we believe there are diversities o gifts; and some are endowed with the gifts o healing; and some ministers are not. In the church, however, the Episcopalians are right in making the healing of the body a part o their curriculum, however secured. As R. F Horton sums it up in his *Mystical Quest o Christ*, the church should work for health by securing the sanitation of the community; supplement the physician's *materia medica* with a psycho-therapy which, if he does not possess must be supplied by other spiritual agency the individual Christian may work for health by a disposition of cheerfulness, by the skilled use of suggestion for well-being, and heal by the prayer of faith.

Yucaipa, Cal. CHESTER FERRIS.

The Philosopher's Stone

By Robert Elliott Brown

Visitors may see in the California Mining Exhibit in San Francisco, a meteorite located in Tucson, Arizona, by General Carleton on his way to Texas with the Union Army, in 1861. It was then being used as an anvil.

That man who dug a Meteorite
From Arizona's burning plain,
And hammered on its Heaven-turned horn,
Shoes for his mustang train
—Illumined on its stellar source,
Glowed with the high surmise
That days of toil are *meant* to be
But anvils from the *skies*.

AMONG THE NEW BOOKS

Biography

TWICE THIRTY, by EDWARD K. BOK (Scribrs. $4.50). If any reader of *The American-ition of Edward Bok* needed urging to ac-aint himself with this further volume of tobiography we should readily supply the centive. Mr. Bok, whose primary character emed during most of his life to be that of a ccessful purveyor of the writings of others, s himself made in these latter years a no-ble and permanent contribution to American erature. The nominal justification of the esent volume is suggested in the record of a ry beautiful conversation with Henry Ward eecher, in which the great preacher assured r. Bok, then a lad under twenty, helping him th his mail, that wisdom, "a rare quality, boy, just like a rare orchid," does not me before sixty. The real justification of *vice Thirty* is that Mr. Bok had consider-ly more to say, and he recalls Mr. Beecher's easantry in explanation of the fact that hereas the former volume was largely nar-tive, having now attained the age of wisdom, has not refrained in the present volume om being "preachy." However, this volume so is largely narrative, and Mr. Bok is as teresting in the rôle of preacher as in that narrator. The volume is too rich in incident summary within our space. There is one ank that we wish we could fill up. Who was e member of President Wilson's Cabinet con-rning whom Mr. Bok makes the revelations pp. 342-3? Mr. Bok had gone to see the esident about some matter, and was mani-tly loath to go directly to a member of the binet as the President suggested. Mr. Bok's count is interesting:

"Why not?" he [President Wilson] asked. You don't join in all this push against ——?"

"I don't have to join in any push," I an-wered. "It is what I have personally experi-ced at his hands. I don't believe in him, and u must admit it is hard to deal with a man whom you have no confidence."

"Very," he returned. "But what are your ounds?"

"These," I answered, handing him two let-rs, one absolutely contradictory of the state-ents in the other.

The President read and handed them back to e. "Not quite according to Hoyle, I admit," said. "However, you are too old to over-ok the fact that all of us lapse from grace metimes."

"Lapse, yes, perhaps, but not flop," I swered.

Books of Social Significance

SOCIAL ORIGINS AND SOCIAL CONTINUITIES, ALFRED MARSTON TOZZER (Macmillan. .50). If we could choose only one of recent oks we should be disposed to make it this lume by Professor Tozzer, and we should oose it as much for its interest as for its lue. In six chapters, delivered originally as owell Lectures, one of the most eminent of thropologists has stated for the layman, in nple terms, the basic facts and admitted potheses concerning the development of man his social life and institutions. An Appendix esents, with interesting comment, thirty emes written by Harvard freshmen on their rsonal superstitions and inhibitions. Profes-r Tozzer's chapters are: I. *Basic Methods d Theories;* II. *The Nature of the Savage and His Society;* III. *The Crises in the Life of e Individual;* IV. *Marriage and the Family;* V. *Organization, Associations and Classes,* and VI. *Government, Law and Ethics.*

WHO SHOULD HAVE WEALTH?, AND OTHER PAPERS, by GEORGE MILTON JANES (Morehouse Pub. Co., Milwaukee. $1.50). Competent and able essays on social themes by the Professor of Economics in Washington and Jefferson College. The title essay after examining the aristocratic, communistic, and socialistic ideals of distribution champions, and expounds "the democratic or competitive ideal," which is expressed in the principle, *To everyone according to the value of his service.* Professor Janes does not seem to indicate very clearly by whom, or by what criterion, the value of each man's service is to be determined, and to that extent he apparently fails to realize how revolutionary his principles would prove if vitally applied in relation to present-day society. "The pirate in business," he says, "is anti-social and should be exterminated." But in so far as his essay is a defense of the competitive system he fails to take sufficiently into account the extent to which that system gives the social pirate his opportunity and power. Professor Janes, however, is far from being a defender of what is. He discusses social philosophies with irenic spirit, and such essays as that on *The Nonpartisan League* and *The Steel Strike Report*, where bias would readily appear, display an impartial approach and a weighing of the facts and issues with well balanced judgment.

THE ECONOMY OF HUMAN ENERGY, by THOMAS NIXON CARVER (Macmillan. $2.50). Professor Carver has been a contributor to *The Congregationalist*, and has commended himself for the open-mindedness of his approach to social and economic questions. In this volume he expounds with much detail the thesis "that the principal resource of any country is its fund of human energy," and he writes of human energy bearing fully in mind the fact that human energy, even in an economic sense, is definitely related to the quality of human life. He states his conviction "that moral practices have much to do with economic prosperity, and that it is therefore as inexcusable to ignore them as it would be to ignore geographical resources, currency systems, or anything else that affects national prosperity." Professor Carver presents a wide array of facts and considerations to show the waste of human energy and consequent economic loss through ignorance, inefficiency, idleness, false personal and social ideals, and immoral habits and practices.

If there is a weakness in his book it seems to us to be upon the constructive side. This appears in the discussion of the problem of unemployment which Professor Carver seems to us to regard too exclusively from the standpoint of the personal defects of the worker and the questionable policies of organized labor, and too little from the standpoint of the organizational breakdown and spiritual inefficiency of the present social structure. The workingman has contemplated the demand for "efficiency" and "productivity" against the tragic personal experience of, often extended, periods of unemployment, which capitalists and economists have explained to him as due to "overproduction." Under the circumstances he has not been entirely illogical, or unfair, in seeking "limitation of production," and shorter hours of labor, as measures for his own self-protection. The improvement of life in its spiritual outlook and social organization must precede, or accompany, the conservation and development of human energy as an economic factor if there is to be any real social gain. Probably Professor Carver recognizes this, but it is not adequately regarded in his discussion.

His *Summary and Conclusion* comes dangerously near defining religion as a sort of glorified economics. In the glorification of "work" and "energy" it is worth while to remember that Jesus challenged life's labor with the test of spiritual value and inherent worth. We wish that Professor Carver had more clearly defined his conception of economic, social, and spiritual values. Despite his defense of the Indiana farmer whose ambition in life was "to grow more corn to feed more hogs, to buy more land to grow more corn to feed more hogs," etc., we cannot but believe that between that ideal and the conceptions of life, labor, and rest in the teaching of Jesus there is a great gulf fixed.

SECRET SOCIETIES AND SUBVERSIVE MOVEMENTS, by NESTA H. WEBSTER (Dutton. $7.00). Here is a very remarkable work which fills one alike with admiration and amazement. For the painstaking energy, the serious purpose, and the erudition displayed in its more than 400 closely printed pages one can find only the highest praise, but one is amazed to discover so vast a mass of competent and detailed investigation and historical knowledge dominated by almost fanatical adherence to a narrow theory and an almost shell-shocked psychology of fear and distrust. Mrs. Webster's theory is "that neither the French Revolution nor the Russian Revolution arose merely out of contemporary thought or political and social conditions of the time, but that both of these explosions were produced by forces which for centuries have been deliberately gathering strength for an onslaught on Christianity and on all social and moral order." And one is further amazed to discover that "she considers that this age-long doctrine of destruction has been perpetuated and handed down by a succession of secret societies, which have appeared from time to time in the course of history and have shown such a continuity of procedure and homogeneity of doctrine as to prove that they were directed by members of some secret cult whose masters have never come into the open." That the book contains an immense amount of valuable information and is full of striking interest we heartily affirm. But one cannot read it without regret that the energy and erudition of its author should not have been combined with a more impartial and discerning spirit. As it is, a work that has qualities of real greatness is marred by the sort of thing that one would expect in an erudite history of trades unionism if we could conceive of Mr. Gary writing it, or in an erudite history of the Jesuits written by a Ku Kluxer, or in an erudite history of the Protestant Reformation written by a Jesuit. Even revolutionary movements must be approached with certain sympathy if one would discover what element of truth is in them. Prince Kropotkin reminded the German Professor Zenker, who had applied to him for Anarchist literature, that "we understand only what we love." The fact is that revolutionary literature, far from revealing secret understandings and unities of con-

spiracy, reveals both in its history and in our own time as bitter dissensions and hostilities as have ever divided warring Christian sects.

A Canadian Poet's Verse

Canada has a poet in Arthur S. Bourinot who writes verse of remarkable charm. *Lyrics from the Hills* is one of his little volumes, privately printed, which include some delightful word paintings of Canadian scenes. Rhythmic, colorful, and of deep feeling they are. Another collection is his *Verses*, which also contains pleasing nature poems but includes a number of war poems reflecting the poet's experiences and soulful impressions overseas—on battlefields, in German prisons, and elsewhere.

Christian Healing

HEAL THE SICK, by JAMES MOORE HICKSON (Dutton. $3.00). Mr. Hickson is an English layman of the Anglican faith who sets forth a remarkable record of his healing ministry. It covers 24 years, but this book is devoted chiefly to accounts of Mr. Hickson's healing missions which took him around the world and occupied the five years, 1919-24. Beginning in America, at Boston, he went on from coast to coast in the United States and into Canada. Two years were spent in India and the Far East, returning through Egypt and Palestine. Another long tour included Africa, Australia, and New Zealand. Mr. Hickson's narrative is supplemented by letters from bishops and other clergy and quotations from newspapers. Thus it is attested that cures of countless cases of the disabled, including deaf, blind, and paralytics, resulted from his work. He ascribes all to divine power. Believing that others can do what he does, he seeks to have the church of today resume the healing ministry which was carried on by the early church. He gives practical directions for such ministry.

Missionary Education Text Books

Issued by the Council of Women for Home Missions and the Missionary Education Movement.

BETTER AMERICANS, No. 3 in the *Better America Series* for Junior Home Mission Courses, has been prepared by Dr. Herbert W. Gates, Secretary of the Department of Missionary Education, and at present acting General Secretary of our own Congregational Education Society. Dr. Gates could be depended upon to treat such a theme with breadth of spiritual vision as well as with the technique of the teacher. The method is that of developing the theme of how the church can enlist the boys and girls in making a Better America by means of stories, illustrative material, discussion, expression, and service. Though the subject is covered with much thoroughness the treatment is intended to be suggestive rather than exhaustive. (75 cents.)

Old Testament Times

THE MONUMENTS AND THE OLD TESTAMENT, by IRA MAURICE PRICE (Judson Press. $2.50). A new, rewritten edition of a book first published in 1899. Convenient and valuable for its information regarding the backgrounds of the Old Testament, and its light upon the lands and peoples related to the life and history of Israel.

RELIGIOUS LIFE IN ANCIENT EGYPT, by W. M. FLINDERS PETRIE (Houghton Mifflin. $2.00). A companion volume to one previously issued on Social Life in Ancient Egypt, and a popular summary of part of the material gathered in the "Descriptive Sociology of Egypt," which is to appear through the provisions of the will of Herbert Spencer. Probably no man can speak in these matters with greater authority than Sir Flinders Petrie, who was for some years head of the British Exploration Fund in Egypt. His survey in this volume is concerned with religion as a part of daily life and social relationships rather than with theology and theory.

THE PROPHETS AND THEIR TIMES, by J. M. POWIS SMITH (University of Chicago. $2.25). A psychological study of the Prophets against the background of the political and social events of their times. Broad, wholesome, commonsense interpretations of great men and their contribution to religion, and likewise a clear, well-written, constructive introduction to the prophetic literature of the Old Testament.

HEBREW LIFE AND TIMES, by MARION O. HAWTHORNE (Abingdon Press. $1.00). A "Teachers' Manual" in which Hebrew life is studied in its entirety and not chiefly in its great men and women in accordance with the author's principle that "to become acquainted with a race, to understand its ideals, to appreciate its failures, to know its heroes and heroines, one must study the common people."

THE CODE OF DEUTERONOMY: A NEW THEORY OF ITS ORIGIN, by ADAM C. WELCH (Doran). A critical volume, necessarily somewhat polemical, which rejects prevailing theories concerning the origin of the Book of Deuteronomy and expounds the general conception that the Book was not the program or instrument of the Reformation under Josiah in 621 B. C., but the product of that Reformation. Dr. Welch is Professor of Hebrew in New College, Edinburgh.

For Christian Leaders

THE SUNDAY SCHOOL TEACHER AS A SOUL WINNER, by WILLIAM FRANCIS BERGER (Revell. $1.25). In spite of all the developments in religious education—courses, curriculum, psychology, and the rest—the biggest single factor remains the teacher and his spiritual equipment. So, in effect, says Mr. Berger. Hence these talks on the prayer life of the teacher, his passion for souls, his loving touch, and his evangel. Besides these are talks on methods, which are never merely mechanical. A good book for the Sunday school teacher.

THE ESSENTIALS OF PRAYER, by EDWARD M. BOUNDS. Edited by HOMER W. HODGE (Revell. $1.25). The fourth book on prayer by the same author. "The entire man must pray. The whole man, life, heart, temper, mind are in it." Wholeheartedness, humility, praise, thanksgiving, consecration, devotion, and maintenance of a definite religious standard are some of the essentials of prayer which Dr. Bounds insists on.

CHURCH LEADERSHIP, by CHARLES EDWARD BURRELL (Dorrance & Co. $1.75). All the church officials with their qualifications, duties, and limitations are discussed in a sane manner. Young people's work, women's work, every member canvass, music, and church business are taken up in a common sense, practical way. This is really a text-book and study in church methods.

MANUAL OF THE PRESBYTERIAN PROGRAM FOR YOUNG PEOPLE (Presbyterian Board of Education. 60 cents). This is an excellent statement of certain principles which are valid for all churches. It is based upon the conviction that all work for the 18 to 23-year group should be centered in a single unit, the Young People's Section of the church. Where several organizations exist within a church the cabinet of the section should assign particular phases of the program of instruction, worship, recreation, and service to the class, society, etc. Part I deals with general principles which are basic to religious education; Part II indicates how the various young people's organizations may fit into the general program. This manual may well be used by Congregationalists in conn tion with *Plans and Methods for Congregatio Young People* (10 cents) issued by our Edu tion Society.

VISITATION EVANGELISM, ITS METHODS A RESULTS, by A. EARL KERNAHAN (Rev $1.25). In brief, this is employing the met and machinery of the every member canv for getting men instead of money. Dr. Ker han has developed this method of evangeli with great success. He goes carefully into way in which workers are secured, instruct and sent out, and how the results are conserv

THE LORD WE LOVE. Devotional Studies the Life of Christ, by PROF. CHARLES R. E MAN (Doran. $1.50 net). The Professor Practical Theology at Princeton Theologi Seminary has given us devotional, untechni studies of the chief events in the life of Jes Naturally the book is conservative in theol and in criticism, but it has spiritual insi and power.

PRAYERS AT BETHANY CHAPEL, by JO WANAMAKER (Revell. $1.25). Here is a co panion volume to "Prayers of John Wa maker" issued a year ago. The prayers short, simple, but full of faith and as natu as "when a man talketh with his friend."

Year Book Corrections

For each of the 5,680 churches there are the *Year Book* 36 columns of figures maki 204,440 opportunities for mistakes. The figures depend on 20 different persons for the accuracy. Moreover there are complicatio involved in dates of closing books and que tions regarding credits on apportionmer Hence the folly of expecting perfection.

The editors, however, desire to publish o vious errors and are especially eager to tra discrepancies. We will hold the column op for others that may be reported.

LEE, MASS.

Lee, Mass., is credited with contributi under the apportionment $472. Ten times th amount and more the treasurer was sure ha been given. It develops that the major po tion of the contributions was sent to the sta office on Jan. 8, 1925; this was received Ja 16; the books close Jan. 10. The amount wi therefore appear in the 1925 *Year Book* i stead of in the 1924 issue.

In addition, a sizable personal contributio which was intended for apportionment cred was not so understood by the receiving societ and in other cases money was sent direct institutions that could have been credit o apportionment. All together the church coul have had credit for $4,449 instead of $472.

The other three cases are accounted for b misunderstanding in the office of the Woman Union of Pennsylvania. For four years th office of the World Movement and Commissio on Missions kept the records for the Union This was discontinued in the middle of la year and entire dependence was placed on th Union Treasurer for *Year Book* reports.

DUQUESNE, PA.

Year Book shows $192. It should have bee $215. The difference is properly credited o the books of the C. H. M. S. which now handle the distribution, but the $23 was not reporte to the *Year Book*.

WEST PITTSTON, PA.

Here a similar situation prevails. *Yea Book* shows $578; it should be $630.

EBENSBURG, PA.

Year Book shows $1,108, whereas it shoul be $1,207, the discrepancy being accounted fo in the same way.

Vital Questions for Congregationalists

To Come Before the National Council in October

The Value of a Name

siness and sentiment are not supposed to gether, but the business men tell us that e long run, no business can succeed with- entiment. Those who set such a high value the personal and historic associations of big business of our missionary organiza- are slow to consolidate such running s, fearing to lose something besides money. mere name of a great business house is h money, and the actual reach of the s "A. M. A.," for example, in the South hich many of us know very little, is a er power than anything which can be ed by the very best intelligence in a good years. Therefore, why sacrifice even a , in the conduct of that business which is, y the least, in excellent running order, be eed of new ideas and new intelligence what ay.

wish also to say something for the con- ation of those who think that because nse to old-fashioned methods of stimulat- nterest in missions comes but slowly, those ods must be outworn. It is undoubtedly er to reach people who are not informed t missions in this day than ever, but I have nally seen new interest and effort for mis- spring up in the most unexpected and in- ent places when the right person made the al and stressed personal elements. In other s, I do not believe people are so very dif- t after all, and certainly will never be ested by removing any part of the per- contacts which experience has taught us rgely to depend upon in the past. It will do to build up a constituency of those lean back on their contribution to the x envelope, however good the contribu- even though a great many are so harassed iscouraged that it honestly seems to them ir procedure.

am sure, however, that we are all looking reat things from this definite reaching out more power and efficiency, and that if lo not too quickly discard the inherited om of the century passing, we shall be to deal with home missions as broadly and ligently as with the larger field of our gn work.

ELOISE WHITE BUSHNELL.

ybrook, Ct.

he Home Missionary "Why Not's"

ay I, a home missionary for fourteen years, the thought of the denomination before National Council convenes, through the col- s of *The Congregationalist?* If that privi- is mine, allow me to hurl a few "Why s?" to "provoke one another to good ks," one of the purposes of the Council.

l followers of Jesus striving for the Chris- zation of the world, must know that a stian home base is required for successful gn missionary effort. Without a Christian ed States supplying trained youth for mis- aries and the money for their support, the rican Board cannot accomplish its purpose urkey, China, India, and the other points Tort. Also it is increasingly evident that rica offers an opportunity for foreign mis- through contacts with Chinese students merican universities and Japanese farmers ie West, as with foreigners from nearly nation on earth who are some day to n to the place of their birth.

ese considerations, exclusive of the right l native-born Americans to the Christian message, lead us to some "Why Not's?" as we face National Council. To begin with, why not adopt a bigger plan and program of Christian effort along national lines? The fact of holding the Council in Washington when the President is Honorary Moderator obviously declares the hour timely for the inauguration of increased effort to meet the national spiritual needs of the day.

Specifically, why not determine to establish at once a school of home missions? Home workers should have the same careful training as is offered in the Kennedy School of Missions in Hartford, Ct., for those going abroad. It is not reasonable that those engaged in the home service should face city slum, rural parish, or alien problem less equipped than those entering overseas fields.

Again, why not organize a Student Volunteer Movement for Home Missions? There are young men and women whose lives are already dedicated to the home service; through organization, they could be sent among the churches and colleges to attract youth into the home service by the contagion of their lives and the presentation of problems the nation faces. No doubt many of the summer students sent to serve for a few weeks, if so enlisted for continued effort, would be led to life consecration.

Why not adopt a financial policy for the home service which shall label it as equal in worth to other branches of service? Why not fewer workers with larger salaries, six-year furloughs on salary, with chance to study again and present message of lifework to churches? Why not home missionary residences at seminaries and scholarships that are as keenly needed as for foreign workers?

Why not consolidate our Congregational Societies working at home so that the nation may not be parceled into petty areas among many societies, but all work within the national boundaries becomes part of one plan and enterprise? The presentation of home missions in segments as it is now done in the American Missionary because the denominational work is divided among several societies tends to belittle all the work and weaken its appeal.

Why not develop home workers to greater usefulness? The American Board has brought out Peet, Bridgman, Pye, Laubach, and a score more who are of national and international usefulness. Who knows of the work of a single home missionary outside of his circle?

Why not, in short, at this coming Council add to the admirably progressive movements already begun, such as the summer student service and rural larger parish, a forward movement to make America Christian for its own sake and as a home base for the world effort?

Why not, O worker in city slum, rural parish, or alien problem,—why should we not organize at the National Council, prepare a list of recommendations for that body, and thus back up our forward-looking secretaries who are working for more effective home service, that America may become Christian in fact as now in name?

Let's become articulate, home missionaries. Let's overcome our isolation and speak up in meeting.

Collbran, Col. W. D. BARNES.

Consolidation

In response to your request that readers of *The Congregationalist* make known their attitude on some of the vital questions that are to come before the National Council next October, I want to speak of one or two matters.

Firstly—regarding the consolidation of the magazines, I think Dr. Palmer's suggestion of a unified journal with a monthly edition that would correspond to the *Survey Graphic* is a most happy one.

Secondly—in regard to the consolidation of boards, I believe such a policy is usually a wise one. I do not know what the overhead expenses of our various boards are, but they must be considerable in amount. It may not be always wise to cut the overhead, but the reason for not doing it must be urgent if such a policy is to justify itself in the eyes of the layman.

Thirdly—it seems to me that we ought to elect an outstanding layman as Moderator this year. Not merely because we have side-stepped the policy of alternating ministers and laymen as Moderators. Nor merely because the outstanding layman I have in mind comes from the West, whereas most of our recent Moderators have come from the section east of Chicago. But because he is the type of man that I believe our church needs to have as its leader during the coming two years. I refer to the whole-souled, courageous Christian, former Governer Sweet of Colorado.

GLENFORD W. LAWRENCE.

Chicago Commons,
Chicago, Ill.

One Good Journal

By all means combine our periodicals into one superlatively good journal. Subsidize it more heavily, if need be, than all three are now subsidized. Enable us pastors to go to our people with goods we can enthusiastically sell. Give us the talking points of "features" for every member of the family and every type of Congregational churchman. Let us have our Dr. Copelands and our Martha Lees and our "colyumist." Spare no expense to get the ablest editors, reviewers, and contributors. Make it as worthy and necessary a contribution of Congregationalism to modern life as Harvard and Yale were to their day, and more; for this will go into the home and find disciples, not waiting for them to come to it.

Lakewood, O. ROY E. BOWERS.

An Instance of Consolidated Magazines

Several years ago the three foreign missionary magazines, *Life and Light, Mission Studies,* and the *Missionary Herald* were merged into one. It was confidently hoped that with only one foreign missionary magazine for which subscriptions must be solicited that Congregationalists would gratefully and eagerly respond with a larger list of subscribers than before. I do not know what story the figures for the entire Congregational constituency would tell, but in Ohio, which is probably an average state, this is the situation:

Before the merger the number of subscriptions to *Mission Studies* alone was 1,490. There were also a number of subscribers to the *Missionary Herald* who were not on this list. (I do not know how many.) This past year the number subscribing to the merged magazine, the *Missionary Herald,* was 810. A loss of more than 680 subscribers, or about half the readers of a foreign missionary periodical.

May we not expect similar results from any other contemplated merger?

Whether we shall lose interest in missions if the number of specific objects in the Apportionment is lessened is hard to predict. Undoubtedly some who love their old friends, the

national societies, will lose interest in the *apportionment* even though their interest in *missions* continues. But the average church member cares little about the "objects in the Apportionment," while he cares much about the work itself when he is made to see it. The trouble at present is that our Congregational missions are presented too infrequently in the churches, too perfunctorily, and not at all vitally and personally. Many congregations never hear the missionary work presented by its best qualified advocates, board secretaries, and missionaries, and never feel the thrill that such a graphic account of it gives.

The Near East Relief, the Anti-Saloon League, and other organizations make their strong appeals by special representatives in our pulpits. They take their offerings and go their way, often with more money than is give those churches for our world-wide denor tional work. Why? Not because the world work would have no appeal for them bu cause those most vitally interested in it been barred from the pulpits, sometimes few hard-headed trustees who are afraic much money will be taken out of the ch

Cleveland, O. MRS. A. M. GIBBO

OUR READERS' FORUM

Two Weather Vanes

To the Editor of The Congregationalist:

In our village, as in every rural neighborhood, the people are apt to be weather-wise, and to watch rather closely the direction of the wind. There are two weather vanes in our vicinity. One on the high school building represents a large quill pen. The other on the church in the form of an ornamental pattern. One day my next door neighbor called my attention to the fact that the vane on the school responded more quickly to a change of wind than that on the church. I thought that this might be due to a difference in weight, for the school vane is much lighter, but it struck me as being rather symbolic of the difference between school and church in comparative sensitiveness to the influences of discoveries and achievements in scientific knowledge: the school vane registering the slight variations, while the church vane is moved only by the stronger and more lasting air currents.

Perhaps, after all, it is inevitable that the church should be more slow in responding to these influences for the *spiritual loyalties* run deeper and the thought of modifying any of them becomes a more profound concern than that of a changed aspect of our *intellectual* interests. And it may be well that time should be given for scientific pronouncements to become well established beyond the liability of alteration before deep-lying religious implications are modified in a marked degree.

However, the church should not be so far behind in its recognition of a wider knowledge and changed emphasis that it becomes misleading. So backward that it is unrealiable. So out-of-date that it is ridiculous. When the winds of scientific discussion are whiffling about uncertainly in various quarters, and sudden changes indicate stormy or unsettled weather, it is well enough for the church indicator to be slow to follow all the various shifts; but when the skies have cleared and the winds of scientific discussion have settled down to blow steadily and assuredly,—when it is a bracing northwest breeze with blue skies and a promise of certain weather, then the church ought not to be indicating southeast winds with murky skies and storm warnings. The anachronism then becomes evident and ridiculous.

BURTON A. LUCAS.

Cumberland Center, Me.

An Irish Pastor's Impressions

To the Editor of The Congregationalist:

Having received a call from the Warren (Vt.) Congregational Church, I was in America only a few weeks when I attended my first conference, at Waterbury, Vt. (1925). The spirit of Christian fellowship and brotherhood which was manifested at that conference I shall never forget. An Irish stranger in a strange land, it was not long until the spirit of Christian brotherhood and the right hand of friendship was extended to my wife, daughter, and myself. Never shall I forget the kindness extended to us by ministers and laymen alike.

What impressed me most was the different types of speakers, with different points of views, yet all with the spirit of Christian unity. What I saw and heard at the Vermont State Conference this year, convinces me that the Congregational churches of America have the right ideals, and are going along the right lines, to promote the growth of Christian knowledge, and unity. The peoples of all lands are looking toward the Christian Church to bring them out of the slough of despond.

It is from America, with its glorious history the idealism of its founders, and the home of liberty, that the peoples of the world are expecting a lead toward a new world.

Fundamentalism and modern, what's in a home?—if all the people of these two sections of thought will only agree to differ on these points, and come together, realizing that what the world needs today is the application of the teachings of the Christ in individual, social, national, and international life? Where we came or evolved from is not so important as what we are and what we hope to be. There is still a unique sweetness about The Name of Jesus, who said, that I, if I be lifted up, will draw all men unto me.

The Gospel of service and brotherhood and love is more needed today than ever. The Congregational churches of America can proclaim this Gospel better because it is seeking to unite the Forces of Good against the Forces of Evil.

And if the same spirit is working throughout the churches of other States, as is working in Vermont, I can predict a glorious future for our churches and Christian teaching. What the world needs are men of the Type of our State Secretary of Vermont, Rev. W. F. Frazier, and the leaders of our Conference. These are just the hasty impressions of an Irish excile.

Warren, Vt. ALFRED F. FERGUSON.

Confronted With Unique Opportunity

To the Editor of The Congregationalist:

Meeting in the National Capital with the Chief Magistrate an honorary member of the Council and a regular member of the Congregational Church, it ought to result in a great impetus toward the achievement of peace throughout the world.

A thousand delegates representing about a million citizens of surely more than average intelligence and committed to a Christian program of good will to men never can meet without creating an atmosphere of international friendliness which will dispel the present friction and suspicion.

Free from internal dissension itself, and not likely to spend its time quibbling over metaphysical speculations, or biological Simian-tracings the Council can get down to real things.

The first important task is the election of a Moderator. He should be a layman, particularly fitted to represent the denomination at a time like this when the church is confronted with a world in pagan chaos, every nation engaging in saber polishing or rattling against an overwhelming popular public senti against it; racial malice menacing the peaceful neighborhoods, and commercial viciously distorting the whole program o selfish service.

The man to my mind best fitted in ex ence, character, and equipment is Williar Sweet of Denver, a man of modern, Chri social vision,—mature, traveled, retired business, and having time and means to service to the denomination, north, south, or west.

The leading issue before the church at present hour is the outlawry of war. Cl defining the position of the church on whole issue involved, that she is a spir agency and as such has nothing whateve do with a government that depends upon f This position may be neither antagonistic subordinate; just different. Each to keep within its proscribed rights.

The next issue is radical. The Nordic the Sudic must learn to be brothers. have become brothers and neighbors sudd in these modern days. Now for the ad ment.

And the third is the Christianization of p commerce. Mortgaging small and helpless tions with foreign loans; predatory indust ism, exploiting backward and ignorant, hel peoples; and international commercial tions involving the peace of the country.

One other and very important new servic needed. The impossibility of getting about the actual causes of trouble in outside of our own makes it imperative some money should be appropriated to get news from our own representatives in t lands and the same published in *The Con gationalist*. We all know that we are are getting the truth about the situation in Ch Why not hear by cable from our missionar Their word is more dependable than any respondent of a metropolitan daily. Our isters would be willing to add that fund to others and I am persuaded it would be ra first.

Never before have the Congregationalist America had such an opportunity to show world that they have a mission to the age t now and we are persuaded that it will ris the occasion.

ROBERT ALLINGHAM

Fort Collins, Col.

In the Untrodden Ways

By Cora A. Matson Dolson

Tread not on graves; the wide earth enough
Of roadway, where dead hopes have ne lain.
Better, with eager step, to seek its rough
New windings, and, with cheery heart, prove
The healing balsams of new life, new l
Than stay to weep beside ideals slain.

It is not what a man is, but what he can which challenges the supreme effort of Jesus *M. Ashby Jones.*

NEWS OF THE CHURCHES

Fifty Years in the Ministry

n the last Sunday of July Rev. John an closed a period of 50 years in the min- of the Congregational denomination, and years of pastoral work at BRISTOL, N. H. other two Protestant churches of the vil- united in the service of respect and lis- to Mr. Cowan's closing sermon on "A Century in the Gospel Ministry." It was ep, scholarly address, with lessons drawn his rich book of experiences and observa-

r. Cowan is a native of Parkesburg, Pa., cotch-Irish descent, with Presbyterian an- rs back to the days of John Knox. He educated at a Presbyterian college, Lafay- and a Presbyterian seminary, Union, but for the 50 years of his ministry served gregational churches. He was ordained 21, 1875, and has since that time served churches, all in New England: Essex and ter, Vt., South Deerfield and Southampton, ., and Lyme and Bristol, N. H. In this there has not been the loss of a single between pastorates, and of only four Sun- in the 50 years, due to illness.

n leaving Bristol Mr. Cowan will make his with his daughter, Miss Mabel F. Cowan, is a teacher in Billerica, Mass. Two sons ve, both of whom were overseas during World War, and are now in electrical work ew York and Detroit. Mrs. Cowan passed a little over a year ago.

he clerk of the Bristol Church has received of resolutions passed at the recent meet- f the New Hampshire Congregational Con- ce regarding Mr. Cowan's retirement, essive of the deep appreciation of the rkable contribution he has made to the ch by his "intellectual strength and ability, broad, scholarly reading and thinking, his tual fervor and earnestness, by his kindly t and his willingness to serve, by his mod- and devotion, spirit of co-operation and denominational fellowship, by all of which as proved himself a sterling example of our England ministry." H. B. P.

Reaching the Young Folks

LUMBIA, BARBERTON, O., Rev. J. W. ton, pastor, has found three successful of dealing with the problem of the young

Short chalk talks have been given every lay by the pastor. These have been in ion to the regular sermon and have proved terest old as well as young. Nearly all he older church school scholars stay for ch.

The churches of the city started an inter- ch baseball league but this church had no . The pastor and a faithful worker in vicinity, not a church-goer, "rounded up" t 20 young men from 18 to 35 years of many of whom lived in an unchurched munity about five miles away. Players coached by the pastor four nights a and a team was formed and the pastor made manager. According to the rules of league all must attend church school and men agreed to do so and have been regu- even bringing their wives. A new class formed and the pastor chosen as the teacher, so that now there is a splendid class of young married men, which will soon be the means of new members in the church and later perhaps open up a new territory for a Congregational church. A great many young men who are not church men in the neighborhood are talking about joining the class, for they constantly comment upon the minister who can play the man and play baseball. This team is now considered the strongest in the league. This is a good piece of parish work, though out of the ordinary line, perhaps.

3. It was found that many of the boys in the vicinity from 10 to 16 years old were not as plentiful as they might be in church school and the few who attended had only a slight knowledge of the Bible or Jesus. Therefore, the pastor, seeing the opportunity, started a secret lodge. The lodge has seven degrees, seven officers, and has plain and inexpensive regalia. It follows a brief outline of the Bible for the first five degrees. The last two degrees treat of the duty of a Christian citizen and Congregational church history. The work of the degrees is in bare outline, so that any pastor can easily fill in from his knowledge. The lodge is easily adaptable to any church school. The boys like it, but best of all a pastor cannot help but enjoy being with the boys. Many of the Ohio pastors have written to ask about it. It has helped the church at Barberton to solve the boy problem.

From East to West

MAINE

Ordained Twenty-Five Years Ago

Sunday, July 26, was the 25th anniversary of the ordination of Rev. W. A. Richmond, pastor of FIRST, BRIDGTON. A special service was arranged in which three clergymen, numbered among our summer visitors for many years, took part. Rev. H. C. Hay of Boston, pastor of the Swedenborgian Church, offered the prayer, Rev. J. A. Richards of Winnetka, Ill., and Rev. E. A. Burnham of Taunton, Mass., gave brief addresses, expressing the worth and high privilege of the ministerial office. Many summer people were in attendance at the service.

That evening a community service was held in the big Chautauqua tent with all the local pastors taking part. The attendance was remarkably good.

The noon forums, which in other summers have been so popular a feature of Mr. Richmonds Sunday services, are maintained again this year. Among the summer colony are many who are helpful as leaders and participants in these discussions.

NEW HAMPSHIRE

Triple Celebration at Raymond

Late in July on a week-day evening, RAYMOND held a triple celebration in honor of the pastor, Rev. H. E. Carlson, who is leaving after a three-year pastorate to take a charge in Iowa; of Charles Poor, veteran organist of the church, and of Miss Louvan Harriman, prominent in the work of the church. There was a reception, and a program of music and refreshments. As a token of appreciation of the pastor's faithful service, he and Mrs. Carlson were presented with a purse of gold. Mr. Carlson presented Mr. Poor a richly upholstered arm-chair, and in doing so mentioned his faithful work in the community, and for 60 years as organist of the church. It was Mr. Poor's 82d birthday and his fellow-citizens delighted to honor him as a loyal and useful member of the community. Miss Harrimon was presented with a birthday cake in honor of her approaching 82d birthday. She has had a long record of service for the local church.

Musical Treat at Gorham

Recently when Signor Mario Capelli of the Metropolitan Opera Company, the world celebrated tenor came to GORHAM to give a concert in the local opera house, he remained over the week-end and gave a concert in the auditorium of the Congregational Church, Rev. William Sinclair, pastor. The church was crowded to the doors. Signor Capelli is a Protestant, a member of the Methodist Church.

MASSACHUSETTS

Descendants of Original Pew-Holders at First, Middleboro

Sponsored by the Old Middleboro Historical Association a unique service was held Sunday afternoon, Aug. 9, in the old Middleboro Meeting House on the Green. The church, under the leadership of Rev. Arthur G. Cummings, minister since 1905, co-operated in making the affair notable. In early Middleboro history this Congregational church, organized in 1694, served the entire township. Its roll of members was in proportion reaching 1,400 during the pastorate of Dr. Israel W. Putnam (1835-65). Colonial governors worshiped in its ancient edifice and Whitfield and the elder Beecher preached from its pulpits. The present house was erected in 1828.

The commemorative service was participated in by a distinguished company of descendants of original pew-holders seated where their forebears worshiped, though in the first meeting house "rude benches without backs" offered the only hospitality. Dr. Brewer Eddy of the American Board, president of the local Eddy Association, and whose ninth grandfather was one of the original proprietors of the town, gave the memorial address. Music was rendered by a stringed orchestra assisted by a chorus of 40 voices. W. P. L.

Stated Supply for Harvard, Dorchester

HARVARD, DORCHESTER, lately served by Rev. J. G. Miller, has made an arrangement with Second, Dorchester, by which Rev. E. E. Aiken, Jr., Director of Religious Education, will become stated pulpit supply. He begins this relation Sept. 1.

First, Greenfield, Has New Parish House

FIRST, GREENFIELD, has a new parish house which is not fully completed and yet has been in partial use since April 2, 1924. The main part of the building is 68 by 42 feet outside measurement and contains an assembly hall, with a seating capacity of 375, and a gymnasium in the basement which is 65 by 41 feet on the floor and 17 feet high. The wing extends westerly from the main part and contains the front entrance hall, a reception parlor, a library and

PARISH HOUSE, FIRST, GREENFIELD, MASS.

reading room, and the kitchen which is located next to the assembly hall and connected with it by double doors. In the basement of the wing there is also a commodious men's room, toilet rooms, and the heating plant. The cost of the building as it stands is $25,000, and when fully completed will not be less than $27,000. About one-half of the cost was raised by subscription and the balance was borrowed on a mortgage. The pastor of the church is Rev. H. C. Beebe, to whose unremitting efforts must be given much of the credit for the success of the campaign which has resulted in the possession by the society of this much-needed equipment.

"Loyal League" Publishes a Manual

The Loyal League, organized in 1913 in the interest of the girls of GRACE, FRAMINGHAM, has recently issued a handbook, compiled and published by Miss Isabella S. Craigin of Framingham. Since its organization more than ten years ago this work has grown steadily, its membership being open to girls ten years old and over. There are several ranks of membership, depending upon a girl's age and upon her ambition to win honors. At the time of its organization there was no thought of the League's extension beyond Grace Church, but its method of operation, worked out by experience, led to the belief that it might meet equally the needs of other girls in other churches. It is essentially democratic and undenominational.

Brockton and Vicinity

A Vacation Bible School at SOUTH, BROCKTON, representing nine churches of the city, including Christian Science, had an enrollment of 210. Interesting demonstrations of work were given, July 24, at closing exercises in which pupils of seven nationalities participated.

Rev. and Mrs. W. W. Dornan, of WHITMAN, are summering in Nova Scotia.

ROCKLAND'S August supplies include Rev. Messrs. J. M. Trout, Chelsea, and E. S. Pressey, Belmont.

CENTRAL, MIDDLEBORO, is this month enjoying a series of Sunday evening organ recitals.

Candidates for its vacant pulpit are being heard by FIRST, ABINGTON.

EAST WEYMOUTH, with the Methodist Church of the town, had 75 pupils in its summer Vacation School which closed Aug. 3 with appropriate program.

VERMONT

Interdenominational Celebration of Communion

At the church at GREENSBORO, which in the summer time is attended by large congregations of summer visitors who are members of many different denominations, the minister, Rev. E. R. Gordon, arranged for an interdenominational celebration of the Lords Supper. The minister invited all followers of Christ, without regard to denominational affiliation, to participate, adding this statement: "This is not the Congregational Table; it is the Lord's Table."

The officiating clergymen and laymen were: Rev. E. R. Gordon, Greensboro, Vt., Congregational; Dr. M. S. Howland, Buffalo, N. Y., Presbyterian; Prof. E. H. Rockwell, New Brunswick, N. J., Dutch Reformed; Deacon C. H. Potter, Orange, N. J., Presbyterian; Deacon A. E. Perrin, Greensboro, Vt., Congregational; Deacon P. N. Allen, Greensboro, Vt., Congregational.

At this service six members were received into the church, some of whom came by most brotherly letters of dismission and recommendation from a Baptist Church in Beverly, Mass. After the minister had extended the right hand of fellowship welcoming these new members into the local church and into the Congregational denomination, the minister invited Dr. M. S. Howland to give to the new members the right hand of fellowship on behalf of the Universal Church of Christ.

Communicants of more than six denominations participated in the Lord's Supper at this time, and after the service many of these came forward to greet the new members.

The Divine Presence seemed manifest. An extraordinary spirit of brotherhood and good fellowship prevailed. Afterward an Episcopalian said: "That was a very impressive service. It seemed like a return to the Apostolic Church." Another Episcopalian said: "It moved me deeply. Big lumps kept coming up in my throat all the time."

CONNECTICUT

Collinsville's New Members

FIRST, COLLINSVILLE, received into membership, July 5, on confession of faith, four, and by upward revision, 17. To explain the revision: These 17 represent the number reclaimed, after two years of correspondence by a special secretary, from a much larger number whose names were retired five years ago. These 17 are in regular communication now with the church. They were voted into regular standing.

Resigns the Pastorate of First, Milford

Rev. L. B. Briggs has resigned the pastorate of FIRST, MILFORD, after a ministry of eight years. During this time 337 members have been received into the church, the local budget has been increased 100 per cent., and the missionary budget has been increased 400 per cent. for denominational gifts. The Church School has been reorganized and the average attendance has increased 75 per cent. Forty thousand dollars have been spent on improvements and equipment, all but $2,000 of this amount having been paid in.

Mr. Briggs spent six months in France during the war as chaplain for the American Red Cross. He is not a member of the faculty of Columbia University, as previously rep but holds an executive position in the u sity. His resignation is to take effect i fall.

A 100 Per Cent. Churched Community?

Although "UNITED CHURCH," BEACON F Rev. T. F. Campbell, pastor, has not able to duplicate her last year's E ingathering of 56 new members, 1925 thus far shown good progress. Tw have been added to her fellowship, eigh letter and 12 on confession. Seven of th received baptism, all are of high school a older, one a man of 51. The goal of ch ambition is a 100 per cent churched commu and in striving for it, the membership o church has been almost doubled in the 30 months, 84 new members being added t original resident membership of 95. "E man's Bible Class," an organization of church, which has a record enrollment of men, and an average attendance record o per cent. at 9.30 on Sunday mornings for consecutive months, has continued success through its second year, completing a two- study of the Life of Christ, with Matth Gospel as the text-book.

In the November election of last year, church ranked highest in the state of Co ticut, in the *Christian Herald's* Get-Out Vote Contest, voting 98 per cent. of her v membership, and receiving as the prize a be ful Holman Pulpit Bible; and now she is loo for "more worlds to conquer." If some good cator, looking for an ideal location for a vate school would select Beacon Falls, thus supply the local lack of a high sc "United Church" would be happy to co-ope

NEW JERSEY

Annual Meeting of Community, Rutherfo

COMMUNITY, RUTHERFORD, Rev. N. Pendleton, pastor, reports these outstan features of their recent annual meeting:

1. One hundred and one new members ceived into the church.

2. The rapid growth and successful ac ties of the Young Men's Bible Class and (The Rutcons).

3. The completion and opening of the church and community center.

4. The success of the Sunday evening ices.

5. The local budget of $10,000 well t care of.

6. The building fund in a most satisfac condition.

7. Growth of the Sunday school and Young Women's Club.

8. The splendid financial successes of Ladies' Aid.

9. Installation of bowling alleys, pool ta etc., by the Men's Club.

10. Over 100 per cent. increase in att ance at the Sunday morning service.

The program for the fall and winter se is developing with fine promise. Many new tures will be introduced, including the es lishment of the Rutherford Forum, to be in the community center one Sunday night month. The events planned for September October include the dedication of the church and pipe organ, a social rally given the new members to the old-timers and t friends, and "A Cross-Word Sanitarium the board of trustees as the inmates.

OHIO

Votes to Disband

IMMANUEL BOHEMIAN, CLEVELAND, or ized in 1905 as the result of Dr. Shauf work, has voted to disband and sell its p

rty, its natural constituency having become merican and moved away. The Cleveland ohemians and Czecho-Slovaks steadily refuse be regarded as foreigners and the younger eneration furnish some of the finest working aterial in our churches.

FLORIDA

ew Church in Fort Myers

Fort Myers is a rapidly growing city of 2,000 people. It is the center of a large region Southwest Florida and is destined to hold a mmanding place among the cities of the state. hen the Tamiami Trail is completed a mil-on people will annually pass through the ty on the great highway that will encircle e state. Many Congregationalists have been ming to Fort Myers and, as in many other Florida's leading cities, finding no Congre-tional Church they joined and built up the resbyterian Church. In the larger denomina-onal program for Florida, Rev. O. T. Ander-n, pastor at large for Florida, opened serv-es in a theater last March. He gathered the embers of a church and, on July 26, assisted Supt. L. H. Keller, a church of 27 mem-rs was organized. A community house, to be ed for religious services, temporarily, will opened in October, in the coming best resi-ntial section of the city. This is the begin-ng of a strong, influential church in this owing city. Fort Myers, the winter home Edison and Ford, will welcome Congrega-onal tourists and residents. Write Rev. O. T. nderson, General Delivery, Fort Myers, Fla.

INDIANA

ans Adopted for New Church

Gary has decided on plans for a new church. he building will be of the old New England pe with massive columns in the front and all, tapering spire giving a very handsome pearance. The plans provide for every con-nience for a fully organized modern work. he new church is in a rapidly growing resi-nce district. The opportunity to conduct a ighborhood church opens up auspiciously. Rev. Willard Crosby Lyon is the minister and he has patiently and hopefully labored for this opportunity. Our place and work are assured in Gary by his work and by the decision to build in the new location. The old church in the downtown district has been sold to advantage. The entire situation is most promising.

Minister Leaves Terre Haute

Rev. H. R. Jay, for four years minister at PLYMOUTH, TERRE HAUTE, leaves, Sept. 1, for the pastorate at Lockport, Ill. During his ministry at Plymouth a fine new church has been built. Mr. Jay has served as secretary of the ministerial association and as secretary of the local departments of the Indiana School of Religion. A field of much promise awaits him at Lockport.

IOWA

Tornado Destroys Church at Alexander

A destructive tornado swept through northern Iowa June 11, leaving a trail of wreckage in its path. Many beautiful groves were broken down and farm buildings lie in ruin. The little town of Alexander was caught in its fury and suffered considerable property damage. Fortunately no lives were lost or even seriously injured. Judged by the havoc wrought, the tornado seemed to have special grievance against the churches of the village. The Congregationalists, who owned the best building in town, suffered the total loss of their church. The Lutheran Church was also completely destroyed. The Methodist Church was moved six feet from the foundation, and the parsonage belonging to the Reformed Church was partially wrecked. It has long been felt that this community of only 400 people was somewhat overchurched. This calamity has renewed the agitation for federation with more lively interest than ever before, and it is probable that our people will enter into some co-operative agreement with the Methodists. If this can be accomplished the wrath of the elements may contribute to the glory of God and the advancement of his kingdom.

"The Little Brown Church" a Real Shrine

The Bradford Church, commonly known as "The Little Brown Church in the Vale," still maintains its popularity as Iowa's most attractive matrimonial and religious shrine. Thousands of people, from all over the country, visit the church during the tourist season. Religious services are held every Sunday afternoon and the church is always crowded, with often as many people outside as in. On a recent Sunday the services were of a special character, fittingly setting apart a parcel of ground which has been acquired, and which will afford better facilities for handling the Sunday visitors. Supt. P. A. Johnson preached the sermon, Rev. W. M. Swann of Charles City offered the prayer, and Mrs. I. M. Fisher of Cedar Falls gave an historical sketch. The month of June witnessed the joining together in holy wedlock of 80 couples—eight ceremonies being performed on the last day of the month. In one instance the groom hailed from Long Beach, Cal., and the bride from Los Angeles. Rev. G. T. Hanna, pastor of Nashua, is the spiritual guide at this famous Congregational shrine.

IDAHO

Student Supplies

At the suggestion of Supt. C. H. Harrison, three students from the Pacific School of Religion are relieving several of our home missionary pastors this summer, giving them an opportunity to have a real vacation. This plan is working out in a happy way. Several men who have been tied down to their isolated fields for years have had the privilege of getting completely out of the state for awhile. They are returning with new visions of service and renewed vitality. So successful has been the plan that it is hoped that each year some of the pastors can be relieved in this way. Messrs. Supplee, Blake, and Trovik are the three student pastors, each one of whom has done real work this summer.

Splendid Growth at Pocatello

FIRST, POCATELLO, has received 108 into fellowship, most of them on confession, since Rev. George Sloan came as pastor less than a year ago. If the present growth continues a new church building will be an essential in a short time. Standing room has been at a premium often during the past winter.

Daily Vacation Bible Schools

Daily Vacation Bible Schools have been conducted at WEISER, NEW PLYMOUTH, INDIAN VALLEY, and FAIRVIEW this summer. Mr. Erickson, a college student from Seattle, has assisted at New Plymouth and at Fairview.

Important Announcement

Relating to Reduced Railroad Rates to the National Council Meeting at Washington, D. C., October 20th to 28th, 1925

Round-trip tickets to Washington, D C., will be sold at the rate of one and one-half times the single trip rate on the certificate plan under the following conditions:

1. Selling dates and return limit (to reach starting point):

All points in	*Selling Dates*	*Return Limit*
The New England Association	Oct. 17-23	Nov. 4
Central Passenger Association	Oct. 17-23	Nov. 4
Southeastern Association	Oct. 17-23	Nov. 4
Southwestern Association, Ark., Kan., La., Mo.	Oct. 17-23	Nov. 4
Oklahoma and Texas	Oct. 16-22	Nov. 5
Transcontinental Association; from Ill., Iowa, Kan., Minn., Mo., Neb., Northern Mich., N. D., S. D., Wis. and Julesburg, Col.	Oct. 17-23	Nov. 4
From Col. (except Julesburg), Idaho, Mont., New Mex., Utah, Wyo.	Oct. 16-22	Nov. 5
From Ariz., British Col., Cal., Nev., Ore., Wash.	Oct. 9-15	Nov. 11
Trunk Line Association	Oct. 17-23	Nov. 4
Canadian Association Rate applies only to points east of Armstrong and Fort William	Oct. 17-23	Nov. 4

2. Tickets will be good going and returning the same route only.
3. In order to purchase the reduced fare excursion ticket, it is necessary that the applicant present an official identification certificate. These certificates will be furnished all official delegates and Registered "Associate Members" by the National Council Office, 287 Fourth Ave., New York City. If you have not received your certificate, write the National Council Office at once.
4. Tickets must be validated by Railway Agent at Washington, for return trip.
5. The return trip may be begun any time after Oct. 19, but must be completed before midnight of the final return limit.
6. Local Railroad Ticket Agents should be notified at least three days before ticket is purchased as they may not have blanks on hand.
7. Please note carefully that tickets will be sold only on the dates specified, and cannot be purchased except on presentation of certificate issued by the National Council Office. There will be no exception to this rule of the Railroads.
8. The official Certificate for delegates will be mailed to them by the office on receipt of credentials of election and must be preserved by them as **duplicates cannot be issued.** Additional certificates will be furnished members of families on receipt of registration of such members as "Associate Members."
9. "Associate Members" will receive the certificate on receipt of registration. There must be separate registration for each individual.

For Additional Information write to

National Council of Congregational Churches

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The school at New Plymouth was especially successful under the direction of Mrs. A. I. Ferch and a splendid corps of teachers.

SOUTH DAKOTA

A Notable Event at Templeton

A year ago the church building of TEMPLETON, of the Wessington Springs Parish, was completely wrecked by a storm of wide destructiveness. Steps were taken at once to secure plans for a new building, but the outlook was not hopeful. The last bank in the community had closed its doors two months before, and the whole region had suffered heavily from the storm's devastation.

However, a felicitous combination of faith and works prevailed over the untoward circumstances, and on June 14, 1925, the anniversary of the "big storm," a happy people met to dedicate a larger, better equipped, and more beautiful building than the one they lost.

Dr. D. J. Perrin preached the dedicatory sermon and led in raising the deficit. The amount needed was easily over-subscribed, and enough additional was raised to assure a good lighting plant. Rev. J. B. Reese, who built the first church, recalled the difficulties encountered in the earlier day, when lumber had to be hauled 25 miles by team over bottomless roads, and only three subscriptions overtopped the ten-dollar mark. Rev. S. F. Huntley, a veteran of 85 years, the father and founder the church, was able to be present and vo the dedicatory prayer.

TEMPLETON CHURCH IN WESSINGTON SPRINGS PARISH, S. D.
June 14, 1924

TEMPLETON CHURCH, WESSINGTON SPRINGS
June 14, 1925

The addition during June of 21 new memb to the little band of 30 already on the r helped to make the dedication season one special blessing.

CALIFORNIA

Recognition Service for Masis Church

To take care of the Turkish-speaking Arm nian hundreds in Los Angeles is the purp of the Masis Church (Old Armenian for Mou Ararat), Rev. Haig Adadourian, minister. T original membership of 50 has been increa to 63. A meeting which accorded recogniti was held in the Sunday School auditorium First Church, June 16. Rev. E. D. Gayl was made moderator and Rev. A. S. Yeretzi scribe. At the evening session, the serm was given by Rev. H. C. Culbertson. Oth parts were taken by Rev. J. J. Jones, R F. E. Dell, and Supt. G. F. Kenngott. Int esting features were greetings brought by R Adom Melikian, pastor of the Apostolic (Gr orian) Church of Los Angeles, and by R M. H. Knadjian, of Fresno for the Armeni Evangelical Union of California.

Young People Speak Out at Mission Hills

The young people these days find a way speak out. Inspired by a sermon in Bo Week, the young people of the Christian E deavor classes in the Sunday School of M SION HILLS, SAN DIEGO, cornered an idea, a put it into drama. The subject of this pl given one evening, was "Razzberries." "T Christian Endeavor classes represented by t cast wish to state that their desire in prese ing this play is solely to offer their viewpoi concerning certain matters vital to the life a community church, in the hope that it m promote a closer union between the young and older generations and tend to bring both a family united, nearer to the church."

In the interests of reconciliation, Rev. La rence Wilson gave the following suggestive Su day evening sermons: "On What Can Fund mentalists and Modernists Agree?"; "On Wh Can Educators and Anti-Evolutionists Agree? "On What Can Catholics and Anti-Catholi Agree?"; "On What Can 'Patriotic Societi and 'Peace Societies' Agree?"

Wedding of Plymouth and Olivet, Los Ange

With all legal preliminaries settled, PLY OUTH and OLIVET, LOS ANGELES, had their ma riage service Sunday, May 24. Following t Church School hour, the congregation of Oliv formed an automobile procession for the mor

Did You Have Whooping Cough When You Were a Child?

Remember the stuff mother rubbed on your chest that loosened the phlegm and brought relief so quickly.

It's called **Roche's Embrocation** and is still aiding thousands of little ones throughout the land.

Effective for croup and colds on the chest too

Sold by All Druggists

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ROCHE'S EMBROCATION

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Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston) cost 15 cents additional. Cash in advance only.

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Desirable place to board for elderly husband and wife. Home of practical nurse. Quiet village among New Hampshire hills. Climate unsurpassed, price moderate. Mrs. H. E. Card, West Springfield, N. H.

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Washington, D. C. Travelers by automobile or train will find excellent accommodations, homelike rooms, downtown, close to the White House. Two blocks from the new Washington Auditorium. Suites with private baths for large or small parties. Running water in all rooms. Restaurants near. Large brick garage on premises. Free city map. Telephone, Franklin 1142. Address Mrs. Kern, 1912 "G" St., Northwest.

PASTOR WANTED

Pastor wanted for rural Congregational church in Brentwood, N. H. Apply to Mrs. John F. Swasey, Exeter, N. H., R. D.

PASTORATE WANTED

Pastorate wanted—Nebraska or Iowa preferred. Both college and seminary training. Interesting preacher, efficient pastor, good executive. Nearly a year Nebraska Near East Relief representative. Rev. Albert A. Robertson, 2100 Vine St., Lincoln, Neb.

Congregational minister, well educated, with wide experience as teacher and preacher, desires pastorate. Iowa preferred. Rev. Woodcock, Deep River, Iowa.

Pastor wishes church in rural or semi-rural community. Federated or union church in Southern New England preferred. Address "M. A.," *Congregationalist.*

TEACHERS WANTED

College and normal trained teachers needed for summer and fall vacancies, public and private schools. American Teachers' Agency, Springfield, Mass.

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

POSITION WANTED

Desire position to teach in high school, Science Department. Address "F. T. I.," *Congregationalist.*

MISCELLANEOUS

Brookline—One or two elderly or semi-invalid people will be accommodated in home of nurse and former mission worker. Home comforts. Good food. Cheerful surroundings. S. G. Smith, 42 Harris St., Brookline, Mass. Tel. Aspinwall 1277.

Mail Order Printing. Ask for quotations. 500 envelopes and 500 letterheads or statements or billheads, $5.00. The Print Shop, E. Northfield, Mass.

The Whole Bible—Thirty-one volumes packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid, $2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass. Send self-addressed envelope and stamp for sample tracts containing parables.

Collection Envelopes—8 cents per carton. "Wastleless System" and all kinds. Write Dufold-Trifold Co., Trenton, N. J.

Cut this advertisement out, send with your address and five cents (stamps accepted), to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive John's Gospel, with map and method of interesting others in Bible reading. Tested fifteen years. *It works.*

Unusual opportunity to adopt Bob, nine, merry disposition, superior intelligence, sterling character, good New England stock. "C. C.," *Congregationalist.*

MARBLEHEAD, MASS.
THE LESLIE
A quiet, cosy little House by the sea. Now open. Private baths. Descriptive booklet. 21st season.

service at Plymouth, where there was appriate sermon and music. Services are distinued at old Plymouth, and the property be sold. Now the commodious and beautiWest Coast Theater on Washington Boule, seating 2,400, is used for the Church ool and morning worship. Dr. C. F. Aked, il recently preaching colleague with Dr. nk Dyer at Wilshire Boulevard, has now me associate with Dr. Hopkins at Plymh and preaches mornings in the theater. ning meetings are held at the old Olivet the time, but the building will be demold and a structure fitting for the enlarged ortunity will be erected on the lot. Dr. kins spends July in the East, and in ust will return to put on the campaign to nce the new structure.

n the two years of Dr. W. H. Hopkins' pasite nearly 150 members have been received. a recent group of 10, a family of four genions were received. To those who realize the coming of Dr. Hopkins was a last desite effort of the conference to save Olivet n extinction, there is the more marvel in program of ambitious enlargement now beexecuted. In addition to Drs. Hopkins and d, Rev. J. V. Mauzey has been enlisted as eational director. In their repertoire of ice is a choice orchestra and a great chorus r led by Mrs. E. C. Crossman.

v Project at Westgate

s a rule now in city projects, the central e scouts out a strategic location and plants urch there whether the neighborhood asks it or not. Especially welcome, then, was request coming from the choice new sec at Westgate to locate a Congregational rch among them. They start with nearly members, had already decided upon their ister, Rev. G. F. Ray, and made a good scription toward his salary. The Extension iety of Los Angeles has secured a lot, about mile from the new Occidental College for ng men, and about the same distance from rtelle. This should develop into a strong church.

a Ana Brotherhood's "Smile Night"

he May meeting of the SANTA ANA Brotherd, closing its season, is "always Ladies' nt and also Smile Night." The program is ays local talent and always frivolous. Its object is to help folks smile. It always eeds. The program this year sustained reputation of "Smile Night." So there e the dinner, jazz music and ragtime by usually dignified church choir. There were ches: "Would the Modern John Alden e a Sacrifice Hit for Myles Standish?"; the Modern Girl More of a Flapper than cilla?"; "Which Would You Enjoy Most, ing Your Leg Pulled by a Lawyer, or Your th Pulled by a Dentist?"; a debate, "Red, that woman's reputation for talkativeis based on fiction and that man is the ative member of the human family," the mative by the ladies, and negative by the . An original poem, "Modern or Victorian," pleted the program.

or Wednesday evenings, Dr. Carl Patton's *Religion in the Thought of Today*, has studied chapter by chapter. The morning m has had a series of biographical studies: , Galileo, Jeremiah, William Penn, Job, tin Luther.

ican Work Expanding

hat the Southern California Conference some responsibility for the Mexican folk hown by the annual expenditure of $6,000, to speak of the contributions of the people nselves; and by the aggressive and devoted leadership of Supt. C. C. Haworth, and other white workers. The Pomona Valley Mexican Church has been divided into two churches, at Chino and at Pomona. There was an increase in membership last year of 23. The line of stations extends along the Valley Boulevard from Puente on the west to East Highlands on the east, and includes Pomona, Chino, Ontario, Claremont, Cucamonga, and Mentone, and Redlands Junction. Fertile expedients are adopted to win interest, such as the stereopticon and motion pictures. Sometimes meetings are held in the homes or the packing houses, or on the street. The people are responsive, appreciative, and grateful.

Improvements at Maricopa

Led by their new minister, Rev. H. E. Chapman, the MARICOPA parsonage has been renovated and an addition made to it. The church also has been refurbished. Congregations have grown, as has the Church School to 130. The Christian Endeavor Society won the county banner.

Young People Active in Sierra Madre

Operating under the commission form of government, the League of Youth at SIERRA MADRE is a vital force. They work under the project method: a general project, $5,000 for the new organ, and monthly projects such as a forum on community needs, one on building up the Sunday evening service, one on working for the sick, another on bringing their folk into contact with the Fundamentalists. Thus in two years from a half dozen they have become 40. Vigorously led by Rev. W. A. Tate, the church, thought a couple of years ago ready to close its doors, has so strong a congregation that they have secured a fine new lot, moved the parsonage, and are about to erect a $60,000 structure. The minister was recently presented with an individual Communion service, for it is a community which welcomes the sick, there being some 425 tubercular people. At a high elevation, the people of the church have ideals of service as noble as its mountains.

Social Service at Lake Avenue, Pasadena

Evangelism has a strong emphasis at LAKE AVE., PASADENA. Its healthy tone is indicated by many social fruits. This spring, Dr. Millicent Waterhouse held afternoon clinics once a week, at which mothers could obtain expert advice on their children. A four days' Conference of Christian Workers had for its faculty Dr. H. A. Dowling and Dr. Millicent Waterhouse. There was a successful School of Missions, with an average attendance of 251, which gave $212 to work in China. One night was given to International Brotherhood, with parts taken by a Negro, a Chinese, a Japanese, an Armenian, a Spaniard, and an Icelander, while Rev. Paul Waterhouse spoke on "International Relations." Fraternal spirit among the races was fostered by a dinner given by the official board of this church to the officials of the Japanese Union Church.

Church and Ministerial Record

Calls

BOWN, F. A., Plummer, Ida., to Condon, Ore. Accepts to begin Sept. 1.

EELLS, EDWARD, First, Chesterfield, Mass., to Vernon Centre, Ct. Accepts to begin Sept. 1.

HESS, A. F., to Beaumont, Texas. At work.

MARK, STEPHEN T. K., Second Chinese Church, Honolulu.

PAGE, F. H., First, Waltham, Mass., to presidency of Massachusetts Home Missionary Society. Accepts. Begins full-time service Nov. 1.

PERRY, E. W., Wailuku and Kahului Union Churches, Hawaiian Island. To take up his work in October.

SCHLARAETZKI, WALTER, Lockport, Ill., to New England, Chicago, Ill., to be assistant pastor and director of religious education. To begin Sept. 1.

VAANANEN, JOHANNES, Maynard, Mass. (Finnish), to Portland, Ore. Accepts.

Correction

Notice of the call of Rev. T. Y. Williams, Chicago, to First, Kansas City, noted in *The Congregationalist* of Aug. 6, was based upon what was supposed to be authentic information. Mr. Williams was not called to permanent pastorate but served acceptably as stated supply.

NOTICE

The National Council Office desires to have a complete file of pictures of former moderators. Pictures are desired of the following:

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Resignations

CARLSON, H. E. (M. E.), Raymond, N. H.

Accessions

	Conf.	Total
COLORADO		
Lyons		15
MASSACHUSETTS		
Dedham, Riverdale	13	15
NORTH CAROLINA		
Bailey's Grove	1	2

Personals

BENNETT, REV. W. E., the new pastor of Community, Manitou, Col., is making prompt and noteworthy advances. The church roof has been reshingled by volunteers from the congregation, led by the minister, and the entire interior of the building has been renovated. Already 53 new members have been received into fellowship. Mr. Bennett is an Illinois product, and a graduate of Northwestern University and Garrett Biblical Institute. His ministry thus far has been in the Methodist Episcopal Church. It was largely his splendid record as pastor of St. Paul's M. E. Church at Colorado Springs which led to his unanimous call to Manitou Community. He erected the church and parsonage at St. Paul's and increased the membership from 180 to 500.

BOLLINGER, REV. E. S., after being laid aside for several weeks by injuries received in an automobile accident, is back in the harness and has been supplying Park Place, Clackamas, and other adjacent points. Mr. Bollinger's services as a general worker are greatly appreciated.

GALE, REV. LOUIS, of Nucla, Col., is using a new home missionary car to good advantage in his scattered parish.

GUILD, REV. GEORGE, of Craig, Col., is being congratulated on his recent marriage to Miss Vera Palmer, daughter of Mr. and Mrs. W. H. Palmer, now of Craig, but formerly of Boulder. The bride is a graduate of the University of Colorado and has been teaching home economics the past year in the Brighton High School. Mr. and Mrs. Guild are spending their honeymoon attending the summer session of Chicago Seminary.

HAYLEY, REV. J. W., a retired minister, making his home at Center Tuftonsboro, N. H., quietly observed his 91st birthday on June 8 of the present year.

LANE, PROF. CHARLES S., of the Hartford Seminary Foundation, Hartford, Ct., with his two sons from New Hampshire parishes, Rev. Stoddard Lane of First, Manchester, and Rev. G. H. Lane of Milford, is at Mere Point, Me. Dr. Lane's daughter, Laura, of the middle class in Hartford Seminary, is engaged to Mr. E. Jerome Johanson, who graduated from the seminary last May, receiving the Graduate Fellowship as well as the prize in Evangelistic Theology.

OSBORNE, REV. E. C., pastor at Pembroke, N. H., has announced his engagement to Miss Dorothy Ellen Harte of Roxbury, Mass.

PERRIN, SUPT. D. J., and ASSISTANT SUPT. GEORGE WILLIAMS, of South Dakota, recently visited five churches in one day, covering a distance of 150 miles. They were able to do this by the use of a Ford Service Car. By train only one point could have been reached. The following day they were able to visit two additional churches. Without the car it would have taken at least three days to make the visit.

PRICE, REV. JAMES W., who has done a notable work at Pilgrim, Portland, Ore., is visiting his old home in Maine. He will represent the Pacific Coast on a C. H. M. S. team in some of the eastern states before he and his wife attend the National Council as official delegates from the Oregon State Conference.

REINER, REV. E. L., of Waveland Ave., Chicago, Ill., will spend the last two weeks in August as Religious Director of Camp Warren, near Benton Harbor, Mich.

STEVENSON, REV. W. S., who was ordained at White River, S. D., late in June, covers a large circuit, including Happy Hollow, Wood, Cady, Cottonwood Creek, and Rosebud Valley, reaching his fields by means of a Ford car. Leyden Church, Brookline, Mass., has been contributing to the upkeep of his car.

STRAUCH, REV. WILLIAM AND MRS., of Ft. Collins, Col., attended the German Congregational Conference at Lincoln, Nebraska, and then visited friends in Chicago for their vacation.

WANGELIN, REV. F. G., has finished a period of three months' service in the Grandin (Mo.) Larger Parish which includes Willow Springs, Noble, Payne, and three other points. A successful Church Vacation School was conducted at the Payne Schoolhouse, with others to follow. He is assisted in the work of this Larger Parish by Mr. L. E. Deets, a graduate of Union Seminary. Mr. Deets makes Willow Springs his headquarters and is conducting a thorough survey of the entire region.

WRIGHT, MR. HAROLD, a student in the State University, is assisting Dr. George Andrews of Tucson, Ariz., remaining in Tucson during the summer, keeping the Sunday School alive, and conducting such other activities as are possible. Mrs. M. P. Yarrow, who has ably served as assistant in this field, left in June for work in California.

YOUNG, REV. L. A., Hillsboro, Ore., has been granted a three months' rest in order to recuperate after a dangerous attack of pneumonia.

Events to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

ISLES OF SHOALS CONGREGATIONAL SUMMER CONFERENCE, Star Island, off Portsmouth, N. H., Aug. 10-24.

FIRST ANNUAL CONGREGATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE AND SCHOOL OF METHODS, Lake Cobbosseecontee, Winthrop, Me., Aug. 22-29.

Northfield Summer Conferences

MASSACHUSETTS CHRISTIAN ENDEAVOR INSTITUTE, Aug. 17-24.

State Conferences

IDAHO, Boise, Oct. 20-22.
KENTUCKY, Evarts, Oct.
NORTH CAROLINA (Colored), Beaufort, Sept. 23.
NORTH DAKOTA, Dickinson, Sept. 15-17.
UTAH, Salt Lake City, Oct.
WASHINGTON, Seattle, Oct. 6-8.
WISCONSIN, Appleton, Oct. 5-8.

Deaths

Death notices and obituaries are inserted at cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

GILBERT M. NICHOLS

The church in Assonet, Mass., has suffered severe loss in the sudden death on July 28 Gilbert M. Nichols. As deacon, superintende of Sabbath School, parish treasurer, and for o forty years clerk, he faithfully and efficien served his master and had come to be relied up as a "pillar in the church."

His loss is also keenly felt in the whole co munity, which throughout his life he had wis and usefully served as legal adviser, administ tor of estates, helpful counseler, and dependa friend. He filled many town offices, and h the unusual record of being chosen as modera of the town meetings without break for the p thirty years.

Counting among his forebears John Alden, K elson Winslow, and William Bradford of the Plymouth Colony, his life conspicuously ill trated the high ideals and sturdy character his Pilgrim ancestry.

The affectionate regard and high respect which he was held by his neighbors was sho by the sad throng which filled the old meeti house at his burial. He leaves, besides his wido one sister, Charlotte, a brother, Winslow, w resides in Assonet, and a younger brother, R Dr. John T. Nichols, pastor of the church in llington, Ct.

DR. GILBERT R. SHERWOOD

Dr. Gilbert R. Sherwood of Pasadena, C passed into the Other Room July 22, 1925, the ripe old age of 86. Although a native Vermont, he spent nearly forty years in Elyr Ohio, as an ideal family physician, honored a beloved. Not only a trusted friend in fam affairs, he gave his life unstintedly to the chur holding office in the First Congregational Chur for nearly all that time. In 1908 upon his moval to Pasadena, Cal., he entered at once i the life of the neighborhood church—the We minster Presbyterian—and at the time of death was elder-*emeritus*. During this time closely followed the affairs of the Congregatio Church and always read *The Congregationali* During the Civil War he served in the 14th V mont Volunteer Infantry, going through Battle of Gettysburg. Dr. Sherwood took gr interest in the G. A. R. during his later ye and the judgment of his comrades can well seen in their resolutions: "He was truly an round man. His soldiership was crowned w the life of a physician. Service to humanity, se ice to the church marked a long life. His Mast Christ, was always pre-eminent, his citizens was faultless."

Dr. Sherwood had seven children, six of wh reached maturity. The three surviving ones residents of California. His wife died seve years ago. A. O. F

To the Corsican

By Thomas Curtis Clark

Napoleon, the glory of your name
In olden days was as the noonday sun,
But now, that proud autocracy is done,
The world casts scorn upon your storied fa
Your words were steel, your presence ma
men cower—
And yet your soldiers loved you, staunch
true;
But when your realm into an empire grew,
Pride hurled you headlong from your seat
power.
In ancient times there was a lowly Man
Who with sublime affection loved His ki
But to His dream the lords of earth w
blind,
And Him they slew, with fierce and fiend
plan.
That Man still lives, and millions follow Hi
While you walk lonely, in the shadows dim

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"Please Excuse!"

By W. H. Morse, M.D.

School principals and teachers in cities and wns where there are Roman Catholic urches are accustomed to have the Roman tholic children ask if they may be dismissed certain days, at an hour earlier than the ne for the close of the session, so that they ay "go for instructions," that is, that they ay attend a period of religious instruction at eir church. The day may be different in some aces, but it is said to be preferably Friday. this request many, if not most Protestant achers refuse consent, while others more or s readily grant it. Those who object are ry apt to make the objection because of a ejudice against the Roman Catholic Church, d in this contravention they are upheld by e Protestant parents and Protestant senti- ent. On the other hand it is urged by the oman Catholics that as the children are not ven religious instruction in the public hools, and as they should have such instruc- on, it is but just and right that it should given weekly to the Roman Catholic chil- en at the church.

Without holding any brief for Romanism, is custom is one that may well be not only commended, but so extended as to embrace the children in the school. It is a plan at appears to be excellent, and one that ould have sympathetic co-operation on the rt of the public school boards and public hools, on the one hand, and that of parents d Protestant churches on the other. Accord- g to such a plan the other children would dismissed at the same time with the Roman tholic children, that they might go to the urches designated by their parents or guar- ans, there to receive religious teaching for an hour or longer. Such a plan, properly carried out, would be a great force in the prevention of juvenile delinquency. It is being generally felt and recognized more and more by all thinking citizens that because of indifference on the part of all too many parents, there is a general lack of religious knowledge on the part of many American boys and girls, and that this lack has to do with the fact that the juvenile courts have to deal with so many infractions of the law, which ofttimes are of a serious nature, and of a kind that is all too apt to lead up to the making of bad citizens.

"This persistent and continuous 'Please excuse' every week, coming from the Roman Catholic parents, is not only provoking, but it materially interferes with the lesson and study periods!" exclaims the teacher. This may not be questioned; but in answer the parents urge that that which they ask for their children is calculated to furnish a conception of moral truth that is strictly advantageous to the children and to the community. Moreover, they are not slow to maintain that it is rare that children who regularly "go for instruction" are ever before the judge. This statement is supported by one of the foremost American judges, who adds that the children who are brought before him in the juvenile court are, as a rule, untaught religiously.

It may be argued against the suggested plan that it is not convenient for the Protestant churches to have "instructions," and that it is out of the question to have such teaching. Some years ago at Westfield N. J., the pastor of the Methodist Church, Rev. Joseph A. Owen, saw the necessity of it, and took up the matter with the superintendent of schools, Edwin Francis, and the pastors of the other four churches. The five pastors and the school superintendent saw eye to eye in the matter, and when it was broached to the parents and children there was general agreement. At that time, some thirty years ago, the village had but one schoolhouse, and the church that was nearest to it was the Methodist, and it was chosen as the place of meeting. There, on every Friday afternoon, at one hour before the time for closing the public school, the Protestant children met and received religious instruction from well-qualified women, who volunteered from all five churches. There was nothing denominational in the teaching, and from the first the Children's Class, as it was called, was a marked success. There was nothing obligatory about attendance, and although there were children from each of the churches, there were also those who were dismissed with the rest of the scholars, who did not attend for one reason or another. Presumably the same plan has been carried out elsewhere. If not, why not? Is it not feasible?

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"On the First Day of the Week"

By Bertha Gerneaux Woods

Christ himself had stood by her,
Near his empty sepulchre!
"Yea, these eyes of mine have *seen!*"
Argued Mary Magdalene.
Glad her speech and swift it fell,
Yet the things she had to tell
Were received "as idle tales."
Surely, surely there were scales
On the eyes that would not see
How such miracles could be!
"They believed them not," we read,
And though Peter went with speed
To the sepulchre, where lay
Empty linens thrust away,
Even he, Christ's rock, alas,
Wondered what had come to pass!
Fools and slow of heart, indeed!
Oh my Savior, as I read,
Draw thou near and hold my hand.
Teach me, make me understand
All those things the prophets spake
Of thyself. I pray thee, break
Bread with me—the bread of life.
I am weary of my strife
And the darkness of my night.
Touch mine eyes to clearer sight.
I can never, never be
Satisfied away from thee.

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and pays Annuities on Conditional Gifts. Re
Sherrod Soule, Superintendent; Rev. William
English, Treasurer, Congregational House, Har
ford.

RISIBLES

Cook (being engaged)—"And of course, Sam, I shall require a reserve ear-piece on ur wireless set."—*London Opinion.*

Mr. Henry Ford is making cheap engines for planes. Unwary pedestrians will soon know what it is to receive bolts from the blue.—*London Passing Show.*

Mrs. Henpeque—"It says here that this new elixir of life will make a man live for 200 years."

Mr. Henpeque—"If I were a bachelor I'd buy a bottle."—*Goblin.*

"Last year she wouldn't marry him because he was fat, but now that he has grown thin as a rail, she accepts him."

"Well, you know how women like a thing that has been reduced."—*Bucknell Belle Hop.*

Jimmie—"Pa just gimme this dime fer throwin' away my tin whistle."

Storekeeper—"What's the idea?"

Jimmie—"It's his day of rest. Gimme a bunch of firecrackers an' a drum."—*American Legion.*

A man who had some money stolen from him received a note with part of it returned. It read, "I stole your money, and remorse gnaws at my conscience. When it gnaws again, I'll send you some more."—*Dartmouth Jack o' Lantern.*

Master—"Brown, this is an example in subtraction. Seven boys went down to a pond to bathe, but two of them had been told not to go in the water. Now, can you tell how many went in?"

Brown—"Yes, sir; seven."—*Pearson's.*

Soapy—"Say, bo, kin you spell potatoes witt all 'o's?"

Rastus—"How you get dat way?"

Soapy—"Take out dat nice leather memorandum of yours, put one o, put two o's, put three o's, put four o's, put five o's, put six o's, put seven o's, put eight o's, potatoes!"—*Lutheran.*

Pat—"This is the foist time inny of these corporations hev done innything to binnifit the workingman."

Mike—"How is that, Pat?"

Pat—"It is this sivin-cent fare. I hev been walkin' to and from me work and savin' tin cents, and now I kin save fourteen cints."—*Book of Smiles.*

"What we want," explained the employment manager, "is a well-behaved, trustworthy man of high moral character. Do you think you can fill the bill?"

"Yes, suh," replied the colored applicant, "no question 'bout it, suh."

"No?"

"No, indeed, suh. Why, it was on account of my good behavior dat I done got let out of de penitentia'y last week."—*Judge.*

"English as she is Japped" is the term given by Anglo-Saxons in the Orient to the weird effect sometimes produced by the Japanese in their efforts to employ English in their shop signs. This Oriental capacity for using our mother tongue with strange twists of unconscious humor is perhaps no better exemplified than in the wording of a sign on a Japanese baker's shop:

"A. KASHINURU, BIGGEST LOAFER IN TOKIO."
—*American Mutual Magazine.*

A school teacher had found her class of boys reluctant in their writing of English compositions. At last she conceived a great idea to stimulate their interest—to write an account of a ball game.

It seemed that she was successful. With one exception, the boys threw themselves at the task and evolved youthful masterpieces. The backward one chewed reluctantly at his pen and was then struck by a burst of genius. When the teacher opened his paper it read: "Rain—no game."—*American Legion Weekly.*

She (making conversation)—"Dad bought a Rubens when we were in Europe last year."

He (interested at last)—"Really! How charming! What horsepower?"—*Banter.*

Boss—"That hired man of mine is a regular steam engine."

Empy—"Good worker, eh?"

Boss—"No: good whistler."—*Detroit News.*

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owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

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National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps churches of Christ by its pioneer and foundational work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.
W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

The Congregationalist

Continuing
The Recorder* and *The Advance

August 20, 1925

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The Congregationalist

Vol. CX No. 35 August 27, 1925

LABOR NUMBER

Man, Machine, and Progress
By E. H. H. HOLMAN

The Christian Spirit in Industry
By HORACE G. HOADLEY

The Golden Rule in Industry
AN EDITORIAL MESSAGE

Provisional Program of the National Council

Young People's Summer Conferences

The Tsudas
By ALBERT W. PALMER

Labor Day Message of the Federal Council of Churches

With the Approach of September

We realize that the autumn season and the beginning of the church year is near at hand

ARE WE AS INDIVIDUALS PREPARED FOR INTELLIGENT SERVICE?

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Pres. Mary E. Woolley, Litt.D., Mount Holyoke College

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

The National Council Program

THE Provisional Program of the National Council meeting in Washington next October will be found on page 276 of this issue. It is a strong constructive program. A few of the distinguished speakers who have been invited to address the Council and who are expected to do so have not yet promised definitely to speak, and so their names cannot be announced until later. The addition of these names will add further to the attractiveness and value of the program to be presented. Pastors and as many men and women of the churches as possible will find this great meeting the opportunity of a life-time. The inspiration and knowledge which the meetings will afford, the benefit to be derived from the fellowship of Congregationalists from far and near, who will come together in Washington, and the attractions of the capital city itself are inducements not to be put aside without imperative reasons. The National Council provides for Associate Membership to which any Congregationalist may be admitted upon application to the Council Office, 287 Fourth Ave., New York, and the payment of a $1 fee. This gives one admission and practically all the privileges of the meetings except voting, reduced railroad fare, and advance reports and programs. Hotel and other rooming arrangements should be made as soon as possible. Already reservations have been made in considerable numbers.

Persecuting the Jews

THE Jews of Germany, Poland, Roumania, and Russia are suffering from persecution constantly, according to the *Jewish Daily Bulletin*. A Berlin dispatch tells of the arrest of 3,617 Jews because of membership in the Zionist organization. For like reason it is reported from Moscow that "a large number of young Jews" have been sentenced to exile for many years in far Siberia, Ural, and Kirgisia. Hardships suffered in Poland are cited, and thousands of emigrants are leaving Poland for Palestine. No nation can solve its problems by persecution or by discriminating against any race or group. How much stronger any government may be if it deals fairly with all and wins the loyalty of all. Is it not about time to call off the persecution of the Jews by some international action?

* *

The world cannot be ethical and have one system of ethics for the individual and another system of ethics for social and international relations.

The Heart of the Problem

IT is with much satisfaction that we present to our readers the substantial article by E. H. H. Holman in this number. It seems to us to go to the heart of a problem that in many respects is being mostly discussed in very superficial ways. Man today in relation to the age of machinery and industrial organization is somewhat in the position of a wayfarer who has accepted a lift from an automobile driver only to find himself hurried to a destination he had not intended at a rate that leaves him no chance to save himself. And this figure holds in spite of the fact that occasionally society seems also in the position of a driver who

has given a man a lift only to find a gun poked in his ribs. Can man conquer the machine and system that hold him in thrall? Over a million people in England are out of employment—that is economic and spiritual potentialities are denied expression, and are temporarily or permanently thrown on the waste heap by the breakdown of modern social and industrial organization.

What is the way out? Mr. Holman is a reverent, devout Christian, a man of profound sincerity in his effort to live the Christ-life and apply Christian principles to industry. Yet he is right in asserting that Jesus has no industrial program. What he has given us is spiritual principles, that, if they are vital and practicable, must inspire us in developing sound social and industrial programs and in putting them into effect.

Much of the sentimental talk about Christianity solving the problems of the world is as futile as if men were to sit down by a great river and expect the spirit of good will to build a bridge across. Labor, science, skill, and materials are needed to bridge a stream, and all the good will in the world will not build a bridge until it works in accordance with the laws of man and God, discovering these laws where they are inadequately perceived, and applying them where they are known.

There is a deep sense in which we must develop the spirit of good will. The world is sadly lacking in Christian spirit. But there is equal need that Christian spirit be as definitely applied, and made as effective as an incentive in social upbuilding as ambition, profit-seeking and other motives have been in establishing society as it is. We are doing a great deal of tinkering at society, but real vital progress can come only out of the proper recognition of sound values in human life. In a deeper sense than we have ever realized it spiritual problems underlie social and economic problems. Jesus gives us the true values. He has revealed the way of life. But we must build these values into the very foundations of society, and we must build the Christian way of life as a highway through the modern world. This building will not come merely by aspiration and prayer. These are essential, but they must become expressed in consecrated study, science, and labor.

"Prohibition Has Justified Itself"

THE national prohibition of the liquor traffic for beverage purposes is certainly one of the greatest experiments in social reform of all history. It never has had a fair chance for complete success, because of the constant, organized and heavily financed efforts which have been made against it.

The science of propaganda was developed during the World War to a degree amazing to contemplate, and the methods of influencing public opinion for good and evil were used in every country, especially in the United States, with remarkable results. The war is over, but propaganda continues; and just as certain war propaganda was used to deceive and to accomplish sinister purposes, so today an unsuspecting public is victimized and misled by the propaganda against national prohibition. It began during the war and it has continued up to the present day. The liquor interests and those who for various reasons wish to have the liquor traffic continued have furnished a great deal of money an maintain organizations which are busy all the time try ing to break down national prohibition and make publi sentiment against it.

In view of these facts, which are a matter of curren knowledge to all who care to investigate, how surprisin it is that so many friends of prohibition should take u the propaganda of the "wets" and help to spread i further. They are doing just that.

It is a fact that there are some very wet places in th United States. It is true that rum-runners and boot leggers are doing a big business, that "home brew" an "hooch" and "moonshine" are made and distributed an drunk. Many flasks are carried in the hip-pockets o silly people who are looking for "kick" and excitemen

But what was going on in pre-war days? The ope saloons and other places where liquor was sold with th sanction of law were making drunkards and criminal and poverty in an ever-flowing stream. The open an constant temptations, the far-reaching corruption—per sonal and political—were features of a social evil whic spread ruin and suffering far and near. After man years of campaigning by consecrated reform leaders, a outraged and aroused public voted to outlaw the liquo traffic. Cities and towns went dry, state after stat adopted prohibition, and finally, with an overwhelmin majority of the nation as a whole back of the measur national prohibition was made a part of the constitu tional law of the United States. A strict enforcement la was passed by Congress and similar state laws by th Legislatures. These laws are violated. So are all law and the prohibition laws are not violated any more tha the laws against larceny, sex sins, or fraud. Do w forget that in pre-prohibition days liquor laws wer widely and flagrantly broken?

We are told that national prohibition has failed There is abundant evidence that conditions are bette than they were formerly. Slums due to saloons have di appeared from most of our cities; "bums" and "sots, who were the finished products of the saloons, are rarel seen; social workers agree that poverty and home trouble due to drink have decreased; inebriate hospitals, inst tutions for the cure of the liquor habit, and many jail have been closed; buildings have been converted fro saloons, breweries and distilleries into stores, factorie and canneries; savings bank deposits have increased b yond all records, and a new generation is coming up whic knows not liquor nor its open temptations. In most o the country prohibition has succeeded in a wonderfu way. In other places the problem of prohibition la enforcement is a serious one, but it is a part of th problem of law enforcement which includes the variou forms of lawlessness rampant in the aftermath of wa and incident to the spirit of reckless adventure stimu lated by the automobile, the movies, the sensational new papers, and the extremes of personal freedom to whic we have swung in these unsettled days.

What do men of affairs and those who have a wid outlook on social and industrial life think about nation prohibition today?

We have before us some impressive testimony fro just such sources. The *Manufacturers Record* made a extensive canvass three years ago, and the replies wer

overwhelmingly in approval of prohibition and in proof of its good effects. Has sentiment changed? The *Manufacturers Record* has asked the question of the same people, and the reply is an emphatic *"No."* Only a very few have weakened in their attitude, and those merely raise questions regarding methods of enforcement and the results.

The witnesses include the most outstanding "captains of industry," railroad presidents, bankers, public officials, judges, lawyers, doctors, educators—and hundreds of them.

W. B. Storey, president of the Atchison, Topeka and Santa Fé Railway System, says:

From the standpoint of railroad operation the Eighteenth Amendment has been very helpful to us, as it has greatly reduced drinking among our rank and file in spite of the bootlegging which is going on.

Dr. Haven Emerson of the Department of Public Health Administration, Columbia University, says:

While our annual admitted bill for liquors used to be $2,500,000,000, even the most optimistic promoters of violation of the law do not claim that 20 per cent. of the liquor which was thus bought and used is now consumed by our people. The economic and health returns, in terms of lives and self-support, appear to me to justify fully the great social experiment to which the country by unmistakable majorities has committed itself.

William T. Thompson, former attorney-general of Nebraska, says:

I am more strongly in favor of prohibition now than ever. There is less of poverty, crime, and lawlessness, and more of thrift, domestic happiness and right living among our people than under high license and the resultant saloon.

In commenting upon this remarkable symposium, which is published in full in a large pamphlet and sold at 50 cents a copy by the Manufacturers Record Publishing Co., Baltimore, Md., the *Record* says editorially:

After years of study of the subject from every angle, and despite the tremendous influence of the propaganda that is going on against prohibition, these men are more enthusiastically in favor of the Eighteenth Amendment than they were when it was first adopted. Their letters are in reality a cross-section of the mind of the American people.

This evidence should have the widest possible publicity through our churches. And national prohibition is bound to be a success if our churches and ministers heartily support it in their personal daily lives and in their public influence.

The Golden Rule in Industry

OUT in Michigan at the conference on economic, political, racial, and international problems, held at Olivet College, under the auspices of the Fellowship for a Christian Social Order, there has been considerable discussion regarding the practice of the Golden Rule in industry. The discussion has centered largely upon the methods of "Golden Rule" Nash, whose policies and practices in his clothing factory at Cincinnati have been widely exploited at church conferences and in the religious press. In the discussion it was claimed that Mr. Nash and his "Golden Rule" methods had been over-exploited, and considerable criticism was expressed following mainly the lines of what was virtually a rather decided attack upon Mr. Nash made early in June at the National Conference of the Social Service Department of the Episcopal Church, at Manitou, Col., by Rev. W. B. Spofford, Secretary of the Church League for Social Democracy. The brunt of this attack was that in Mr. Nash's factory, under supposedly Christian policy and the operation of the Golden Rule, the actual conditions as they affected the worker were not as satisfactory and progressive as in other establishments, and especially in certain factories under strictly union policy, where no profession of religious motive was made, but where scientific principles of organization and good business constituted the incentive. Mr. Spofford claimed that these other experiments were actually more Christian than that in the widely exploited "Golden Rule" factory, and he made the Nash matter the occasion, or illustration, of a general indictment of the churches for "sentimentality and hypocrisy . . . when they attempt to mix up in industrial matters."

Relativity and Golden Rule

This editorial is not primarily concerned with either Mr. Nash or with Mr. Spofford's criticism of the churches. We have never been among those who were ready to hail the millennium because some "Golden Rule" Jones, or "Golden Rule" Nash, in Ohio or elsewhere, had introduced some individualistic and isolated experiment in the professed application of Christian principles to industry. We have welcomed every such experiment as a possible contribution to progress, and we have believed that every such effort ought to be judged sympathetically in relation to its inner purpose and to its practical merits. We have believed, also, that such experiments ought to be considered with reference to the generally backward and unsatisfactory conditions prevalent under a competitive system, and not wholly in relation to ideal conceptions, or to other experiments, themselves somewhat exceptional, which mark progress toward betterment in factory organization and management. In approving of such experiments we have recognized that carried on in the midst of a competitive world, upon which they are in large measure dependent, and even when judged sympathetically and by relatively fair standards they must necessarily fall far short of that idealism by which all of life must ultimately be tested.

We are not prepared to condemn Mr. Nash out of hand because Mr. Spofford, on the strength of having "put in a couple of days in his shop," pronounces all that he saw of the experiment "bunk." We do not despise the experience of Mr. Spofford's two days. It is possible in that time for a man with his eyes open to see a great deal. But it is also possible, and perhaps inevitable, that an outsider during such a short period may see things out of their right relationships. A fair inquiry concerning Mr. Nash's experiment would take into account the conditions under which it was started, and under which it has been carried on, the type of labor employed, the problems of personnel and all the

general factors involved. It is quite possible that an honestly conducted and high-minded experiment carried on under heterogeneous conditions as regards types of workers and other matters might seem to fall short of some more scientifically conducted enterprise utilizing only highly skilled, if not hand-picked, labor, and tending in general to dominate personal considerations by those of sheer efficiency. We are under the impression that from a scientific standpoint Mr. Nash's methods have been rather individualistic if not possibly somewhat rough and crude. But has he done really well under the circumstances? Has he sought earnestly to live up to his lights, and to practise the Golden Rule as he has conceived it? These questions might well precede the larger question as to what constitutes the proper interpretation and practice of the Golden Rule. If Mr. Nash in a free competitive field has voluntarily made large sacrifices and concessions, which a purely profit-seeking employer would not have made, that stands to his credit, and it does not seem less to his credit if other firms out of bitter struggle and long historical development—working probably with more highly selected labor—have attained more scientific status and results. Both types of experiment may be significant for progress.

Our purpose here is not the vindication of Mr. Nash. We have no personal knowledge concerning the factors that we insist must be taken into account in forming an estimate of the man and his work. We have never even put in two days in his factory, nor have we ever met any of his employees or discussed with them the conditions of their labor. Our contacts with Mr. Nash have been confined to listening to him at the National Council meeting in Springfield. We then formed the impression of him as a man of child-like and simple honesty, whose social philosophy might possibly not be as clear and highly developed as his Christian profession and vision, but who had none the less grasped a few simple truths concerning life in its personal, business, and social relations, and who was striving as a man of great native ability rather than as a highly trained expert, to put these truths into his daily life. It is our sincere hope that such investigation of the Cincinnati shop and its methods as may be made in the interests of the Golden Rule may at least confirm this impression. We like to have faith in the integrity of our fellowmen, and we have a reasonable confidence that, however short of the Golden Rule Mr. Nash may have come, he has been actuated by higher motives than the utilizing of religion for effective advertising and the degradation of the Golden Rule to a mere business slogan.

The Golden Rule vs. the Individual

It is unfortunate, but inevitable, that ideals become unduly associated with individual experiments and the men responsible for them. But is not this true throughout the whole field of life? And does it not express a hopeful aspect of humanity as well as a weakness? Mankind has constantly expressed something of its persistent faith in, and its aspiration after, the heroic by seeing it personified in heroes, none of whom, proverbially, has been a hero to his own valet and comparatively few of whom have been wholly heroic to the eye of thorough investigation. In politics no less than in industry ther is a disposition to clutch at any figure who shows sign of integrity beyond the average of his political associate A Roosevelt, a Coolidge, a La Follette, a Borah, muc according to the standpoint from which one views, b comes the embodiment of an ideal, sometimes as muc to the embarrassment and obscuring of the ideal as to th glorification of the man. The relentless pursuit of a ideal is frequently endangered by too great readiness i seeing its incarnations where it is inadequately expresse But we doubt whether this popular danger and weakne is fairly described as either "sentimentalism" or "hypo risy"—the terms which Mr. Spofford has used. Mo frequently it is a matter of well-mentioned, but not full competent, judgment. Man's discernment is not alway equal to his good intention.

May not this protection of the ideal from associatio with its imperfect expression have been what Jesus ha in mind when he admonished the disciples, having don all, to consider themselves unprofitable servants, havin done only that which it was their duty to do? Howeve this may be, in the instance under discussion, and i all such instances, it is the individual Nash that mus be measured by the Golden Rule, and not the Golde Rule by the individual. It frequently happens—to co sider the matter in its broad aspects and not with re erence to Mr. Nash—that some man develops, under paternalism that in reality is sometimes more autocrati than paternal, some philanthropic and benevolent progra in an industrial undertaking. No doubt he is sincer and he ought to be given credit for his sincerity, but fo those to whom paternalism and autocracy, no matte how benevolent, represent in themselves evils from whic mankind has to be saved there can be manifestly n sharing of the enthusiasm for such experiments that i likely to be expressed by others of less discriminatin judgment. This, incidentally, partially explains why i dustries where the owner or manager has expresse unusual benevolence of purpose towards his employee have not infrequently been characterized by the mos intense labor troubles. The worker of independent min and spirit resents being owned or patronized quite a much as he resents working under unsatisfactory co ditions in other respects.

The present discussion may be of value if it lead us beyond individuals and particular experiments to th high and clear insistence upon ideals, and their attai ment in principles, organization, and processes in suc a way that they may become everywhere capable o operation, and operative, in bringing men not only t betterment but to freedom. It is worth while to remem ber, what Mr. Holman has emphasized in the leadin article in this issue, viz., that the spiritual idealism o Jesus does not take the place of scientific and soun practice in industrial and social life. Good will in i dustry is but a foundation for the careful, persisten intelligent establishment of such methods, processes, sy tems and contacts as shall at once express, and encourag the expression of, all that is best in man. Spiritual idea may constitute alike the initial incentive toward, an the ultimate test of, true progress, but between the b ginning and the goal lies a large field of necessar patient, intelligent upbuilding.

ecretary Hoover declares this project will iminate the production of 50,000,000 tons f coal a year. Babson adds the elimina-ion of the useless cost annually of a quarter f a billion in duplicated industrial plants.

Add to this the introduction of rustless eel, of which the superintendent of the anadanium Corporation of America says: "I onfidently believe that the full utilization f rustless steel will bring in a new era," nd the new alloy, duralumin, which will re-uce the weight of locomotives and cars by wo-thirds.

As a practical accomplishment showing he trend in industry, notice the announce-ient published in the press in June, 1925, hat the Northern Pacific Railway has en-ered into contract with a St. Paul firm for he daily mining of two thousand tons of oal on its properties which lie in that vast ection of coal deposits in the West, espe-ially in Montana and North Dakota. One reat Northern station in North Dakota is hipping fifty cars of lignite coal a day. The oal miners in the organized districts in the ast must reckon not only with the non-nion fields, but with these newly develop-ng western districts as well.

Visualize, in addition to all these innova-ions either already adopted or about to be dopted in industry, the rapid changes in griculture effected by farm machinery, un-il the finest farms in the richest parts of his land are today "mere hog, corn, and ood factories," to quote Herbert Quick, which lack flowers, fruits, and shrubs," op-rated under a scientific system of tenantry. The general manager of the Hart-Phar ractor Company says, "We are sending 700 arm tractors out onto the farms each day. Each tractor displaces one hired man." This displaced hired man comes to the city look-ng for work in its factories, and thus swells he ranks of the unemployed.

World-Wide Standardization

Industry is being standardized throughout he entire world. This is the most important act in the whole problem. Until now these ountries which first accomplished their in-dustrial revolution, such as England, have been able to find a market for the surplus products, in the other countries which were till without power-driven machinery and a actory system, especially in the Orient. Today owners of industry in the advanced ountries are investing porfits which flow o them by reason of that ownership in capital in foreign fields, especially in India and China. Utilizing the cheap labor of these foreign countries, it is possible to produce the goods to supply the foreign market at less cost than they could be produced for in the older countries in which labor has its organizations and the standard of living is supported by the traditions of trade unionism.

The Orient is seething with industrial strife, the foundation of which lies in this very fact that the introduction of modern machine methods of production is forcing social readjustment. The present Government in England is facing this same crisis, *viz.*, how to continue to operate the factories in England in spite of the industrial development of her colonies since the World War. A million and a half of unemployed in England alone is a problem which cannot be ignored either by the English politician or by the believer in the idealism of Jesus as a social philosophy for international relations. The social changes which accompanied the industrial revolution in England are occurring in every other land on earth and the same results must inevitably follow.

The answer to this question, "Is industry logically selfish?," is thus seen to be an answer to the entire social and industrial question. Isolated instances of industrial good will as seen in a few examples of co-operation between owners and workers are not an answer to this question. With exactly the same logic could one justify monarchy by pointing out a single good despot.

Can the Profit Motive Be Superseded?

On the whole, industry is dominated by the profit motive. In the near future industry will completely break down unless some way can be found to furnish employment for those displaced by industrial evolution. The profit motive cannot solve this part of the industrial problem and organize society to protect the individuals thrown out of work. The control of industry in the end always goes, under the profit system, to the shrewdest and least sentimental among the owning group. Competition among the individual owners of industry relentlessly compels them to reduce all factors in industry to the balance sheet which must show a profit. The human element under competition becomes a mere abstraction, bought, sold, used, hired, and fired, with as little sentiment as is displayed in handling the materials which enter into production.

The National Council of Congregational Churches, at the last meeting, at which President Coolidge was made Honorary Moderator, declares, "The co-operative commonwealth is an essential part of the Kingdom of God." This is only a modern paraphrase of the statement of Jesus, "One is your Master—all ye are brethren."

Can Brotherhood Be Made Effective?

Our problem, then, is to take the existing equipment, now used co-operatively in the production of goods which are essential to the life of society but whose economic control is with those who own and manage industry for profit, and transfer this equipment to an industry which will be operated to promote the better qualities of human nature. In other words, industry must be reformed from a profit-making machine into an industry which shall increase human happiness, diffuse culture, remove the fear of poverty, and contribute to friendship in all the complex relations of modern society. When this shall have been done, and not before, can we have reason to expect a warless world and an industry free from those never ceasing clashes betwen contending classes whose economic interests are, today, those of master and man. In other words, we must make the Brotherhood of Man a fact in our industrial life.

The New Earth

The golden sun has sunk behind the shaded hills
And darkness mantles all the earth.
The rolling contour of the smiling land
Has faded and the hour gives birth
To shining moon and evening star.

A few short hours and then each shaded glen
Shall feel the touch of light
And tired men shall wake refreshed once more
And flowers hold dewdrops bright
As gates of day stand wide ajar.

This age is drawing to its close. The torch burns low
Which served in olden times. Philosophies
Which met the simpler needs and stirrred the hearts of men
To set crude sails in near-by Argosies
Are fading in the deepening gloom.

Yet this is but the passing shadow of new things
Which cast strange darkness o'er the mind.
The sun of new-born day will rise once more,
The torch of science lead mankind
And earth with happiness shall bloom.

The Unwritten Song

By F. O. Small

Oh, could I write a song so sweet
'Twould lighten the load of the sweating throng
And straighten the way for their stumbling feet,
I'd never rest till I wrote that song.

And could I use my span of years
To make man's life a happy song,
So faith and joy would banish tears,
I'd have my life indite that song.

But could a poem show man's worth
To all with whom he goes along,
And save in him youth's sense of mirth,
I'd use my blood to write that song.

Or, could I touch the hearts of men
So they would choose to do no wrong,
Abhor the false and love the truth,
I'd write my soul into that song.

The Christian Spirit in Industry

Fundamental Teaching on the Conditions of Employee Good Will

By Horace G. Hoadley

Hoadley Associates, Boston, Mass.

To the Socially-Minded Minister and Layman:

WHAT member of your congregation who is the responsible head of an industrial organization would not like to have his employees better disposed toward him and the business? But how many understand and have taken to heart the *bases* upon which good will must rest, human nature being what it is? It seems to me that here is a somewhat uncultivated field for the well-equipped minister without his going into practical details where he is liable to go astray for lack of intimate knowledge of industry.

The Right Kind of Foremen

Assuming that the management's policy is fair and square, open-minded treatment of every employee, there is still great danger that this policy will be spoiled in the execution of it, unless the management undertakes definite plans for teaching all foremen and other supervisors that the carrying out of this policy means meeting the worker halfway in correcting any injustice and also paying thoughtful attention to any other supposed grievance. This is a harder lesson for the average subordinate boss to learn than any technical facts in the business; it is out of his line, for it relates to intangibles; it requires him to put himself in the place mentally of other persons whose thoughts and feelings, in most cases, are different from his own; it requires sympathy and patience. Nevertheless, great numbers of them have been lead by practical instruction to see that these are the only right and effective ways of handling men. The management must not only teach and illustrate its policy, but also insist upon it as cases arise. Continued failure of supervisors to adjust their practices to the policy must be followed gradually by the displacement of the offenders.

I knew a moulder whose boss believed in browbeating a new man till he got him into a proper condition of submission. He thought he had succeeded in this case. He was mistaken. The moulder was a remarkably well-intentioned man; but such treatment made him determine to get back at the boss, as it commonly does. He made eighteen moulds a day of a certain piece—all that was required of him. He told me he could have made twice as many perfectly well. This was an extreme case, it is true, but any degree of arbitrary, ill-natured treatment has the same tendency. Next to a steady job and adequate wages what men want is a good foreman.

A Voice in Working Conditions

There is another condition of employee good will which is less generally appreciated by chief executives than the need of considerate foremen. This is the fact that the only way to secure a contented, co-operative spirit in most employees is to give them some voice, at least, in their working conditions. Conditions autocratically imposed by the management, no matter how benevolent its intentions are, simply do not produce good will. This truth will bear elaboration in explaining the reasons for it. Appeal may be made to other relations of life—domestic, political. But the business man must somehow become thoroughly convinced of it or he will not adopt and carry out the necessary plans.

Conservative, well-informed bodies of employers like the National Industrial Conference Board and the American Management Association are telling us how this has been done in many plants by employees' representation in joint councils with management's representatives. Some concerns have had a history of five years and more of increasing mutual confidence and united effort for the success of the business. But this is a detailed phase of the subject into which ministers cannot be expected to enter. They are, nevertheless, in a position to show that really effective influence by the employees in determining working conditions is necessary in some form. Joint councils open a new channel for education which promises lead to the general elimination of the Christian conflict still so widespread intense in industrial relations.

The Christian Spirit in Industry

We naturally look among the laymen the churches for leaders in industry have the enlightenment, sincerity, and nestness of purpose which should come f teachings with their source and inspira in Christianity. Such men are needed; there is much opposition to be overcome boards of directors having a very diffe point of view. There is opposition on part of autocratic superintendents and f men, and inertia on the part of the emp ployees themselves. There is plenty of for all the sound reasoning and all moral and spiritual force which the Ch tian minister can help supply. These the same principles, though the methods different, which were advocated by Wa ington Gladden, for example, many ye ago. I know a man who found life-long rection and motive for his business ca in a few words from Washington Gladd

The Tsudas

By Albert W. Palmer

ABOUT three months ago a little old house was moved into one of the back fields. It was painted, a shed was built, and it appeared that some one was to live there. And what was my joy to hear that a family not of our own race, our own speech, color, or dress (a Japanese family) was to live in the house, and garden the surrounding land? And, as I am fond of little children, still greater was my joy to hear this yellow family had two children. Yet they aren't yellow, their skin is more the color of mine, and my skin is the color of the Japanese skin.

I was very anxious to get acquainted with these new Nipponese and so started out by making visits. At the first visit I hardly succeeded in coaxing the two dear little children out of the house. At the second visit they knew me better. I met Mr. and Mrs. Tsuda; they are very nice, generous people. We were given candy, doughnuts, etc., and did not succeed in refusing two dozen eggs which they wanted me to take home to my mother as they told me by motion and very broken English. They asked me to teach the children to speak English. I was glad of some way in which I might repay them for their gifts.

I have tried to go over to teach and play with them about once or twice a week. I never came away without some big garden gift. Sometimes it is quite embarrassing to receive so many gifts and I feel I am giving so little. On one of my first visits Mrs. Tsuda invited me into what she called "douty house," and as far as I could see it was as clean and neat as could be. She showed me some pictures of herself in Japanese kimonos. She also showed me very pretty silk kimono, scarf, etc., she h worn in Japan. In dress they are pur American, not yet in speech. It is hard talk with them. They talk Japanese amo themselves and it is very queer to he Chasta—I guess that's the way to spell i is the little boy, about five, and is to st school in the fall. Oris, the little girl, about four, I guess. They are both ve smiley and dear!

And always such gifts as I could refuse.

One day in my thoughts, and in wond ing how I might try to repay their gene sity, the idea came to me,—I would take t children to Sunday school, that they mig become acquainted with other children. I asked their kindly little mother if plan would be all right with her. She ha pily agreed, and she had them all ready go in very cute American clothes she h made, when I went for them. As all go American mothers, she said, "Good childr don't cry," and we went happily to Sund school. I thought I could leave them in t little class, but found they wanted some o they knew with them, as it was all ve new to them. The rest of the Sunday scho went off very well with them.

We were just about ready to sit down dinner when here came Oris and Chasta wi another fine gift, a package of very fi sticks of rhubarb.

The next Sunday after giving both t children a nickel for Sunday school, M Tsuda gave me half a dollar. To all r refusing and words Mr. Tsuda smiling

d, "You take our children to Sunny ool. Thank you." While we were wait- after Sunday school Chasta and Oris d me all about their father's truck, by nting to parts of the car and motioning. ey were most interesting and happy. ain they brought over a bag of turnips, y nice fresh ones just from their rden.

When they don't understand they nod ir heads and say "yes." I do, too, when lon't understand them.

They're so dear, queer, unusual, and cun- ng they attract a great deal of attention. ove them and they act as if they love me. . and Mrs. Tsuda work most of the time the hot sun in their fine looking garden.

About every week or so I take over a picture book and they learn the names of the objects. They learn very quickly. Mr. and Mrs. Tsuda are very anxious for them to learn to talk English and would like to learn themselves.

I don't understand how any one could dislike the Japanese when they show any love toward them. They are very polite and have learned to say, "Thank you," "Welcome," "Hello," "Good-bye," "Come again." When I am reading or talking to the children they always repeat after me.

I will always remember the Tsudas and their generosity, as the first people of different speech, color, race, and dress that I knew personally.

Little People

An Allegory

By Charlotte E. Wilder

T first I thought them ants, for they were tiny creatures, crawling up the m of a vine. She wore a peasant's red ll frock, and had a red kerchief on her ir. He was dressed in a bright blue suit, flat, round hat, and wooden shoes. I lay the hammock and watched them.

The end of the porch made a frame for a uare patch of sky. At the bottom lay the ange light of the sunset. Above, the air is a soft, faded blue, and in it, light as wn, lay horizontal threads of cloud. Flat this colored background climbed the deli- te filament of the vine, and on the stem awled those little people.

They clambered up in an eager, stumbling ay; and I guess that they had never before en off the ground. As I watched, he moved it to the edge of a leaf, where it met a rip of cloud. He put his foot out, care- lly, and took the difficult step across. She llowed and stood beside him, the cloud aming about their feet. They threw back eir heads and laughed, flinging their tiny rms out toward the sun. They rolled in e white froth, and buried their faces in it. ut suddenly they saw that the cloud had rifted, and that its end no longer touched ie vine. Their hands flew to their breasts terror.

A cloud a little above and beyond them ad shifted, too, so that one end dipped to- ard them. He ran and jumped to it, and ie, afraid at being left, ran after. It was s though they found there a rare, exhila- ting air. They clasped hands and danced, nd as they danced they kept looking at the oor of the cloud above them. Exhausted, ey sank down, with their faces still up- rned, but the cloud remained even and ick, with no break in its mesh.

Finally, with a gesture of impatience, he se, and found that by stretching up he ould curl his hands around the rim of it. or a moment he hung there, his feet swing- g and his wooden shoes—first one and then ie other—falling through space. Then he ent his tiny elbows, like a cricket, and ulled himself up.

In that moment, while they were sepa- ated, his cloud swung out a little, and a ray mist blew between them. It was a miniature storm, a shadow across the sun, but she flung her hands up, wildly, and he, too, caught fright. He leaned over the edge, and put out his hands, but only his finger tips touched hers. He leaned further, and his weight caused the cloud to sag, so that the four tiny hands gripped. Gray mist was all about them, but he pulled her through it, to him.

They clung together, cowering, until, raising their eyes, they saw one round cloud, lit by a straight gold shaft of sunlight. It shone like something drenched in light. He helped her to a shred of cloud a bit nearer. With infinite care he helped her place her foot. They could go no farther, for the space between was too wide, by a hairbreadth. They could only look, and looking, they began, regardless of their peril, to bend their knees.

I noticed then that the clouds were melting into the blue behind them. The bottom strips were already gone; the rest were fading as though erased from the sky. I tried to shout to the colored midgets, for the cloud under their very feet was going. He saw it at the same moment, and laid about for something to cling to. Carrying her with him, he took two steps toward the stem of a vine that crossed the strip of cloud. He floundered as one does in snow, and made the footing just in time. That brightest cloud hung last in the sky, like a tiny jewel, like a spark before it was quenched. Then looking about they saw that they were—higher up—on the vine from which they had started.

Vacations—Do You Take 'em?

By Edward Vassar Ambler

"I have made a success out of life because I have plugged ahead twelve months in the year," said a stern faced man of business.

"Success!" If an inborn grouch, premature old age, indigestion, a lack of appreciation for the beauties of nature, and money in the bank which he never used, was success, that man was a model of success until he died ahead of schedule.

This little sermon is aimed only at a few; for many men have failed because they vacated too much rather than too little.

When you find yourself marking time; when you are disposed to knock your community, criticize your minister, and find something wrong with everything; when your meals are a duty rather than a pleasure and your nights sleepless; when you don't recognize the singing of the birds or the humming of a bee; when you can't get down on your knees at night and say, "Dear Lord, I thank thee for the opportunity to live in this wonderful world and enjoy the pleasures—" *Then you need a vacation.*

It is then that the man who lives by the sea should travel to the places where he can lift up his eyes "to the hills from whence cometh my help."

It is then that he should travel away to the spot where he can look at some other community, if for no other reason than to find out that home is the best place on earth, anyhow.

It is then that he should go so far away that he can commune with himself and not his money bags.

It is then that he should find out what a night's sleep is like and that food tastes just as good now as it did in the days when he was a boy.

What is more pitiful than the man who has devoted his whole life to business and then, when he reaches the point that he can enjoy life, he doesn't know how. He has neglected his education to the point that if he goes to Europe, every old castle is nothing but a heap of stones, for he hasn't the imagination to see the history back of it. He has neglected his muscles to the extent that he can't climb a mountain, paddle a canoe on an inland stream, or participate in sane pleasures.

The really successful man is the man who has made a success of living harmoniously with his family and his fellow men; the one who has not neglected business or his duty to his God and his community, but who realizes that a sane vacation period is a necessary part of a well ordered life.

No man who has a lopsided outlook on life can be that.

The Light of Faith

By Florence Hascall Butler

I heard the voice of Jesus say
"I am this dark world's Light,
Look unto me, thy morn shall rise,
And all thy day be bright."

It was summer, and a song was in my heart as I traveled homeward. The path which led to my home was edged with flowers, and the trees were so thickly laden with leaves they formed a canopy over my head as I walked over the soft turf.

And then came winter; and I was sad because the flowers had faded, and the leaves were stripped from the trees. The song in my heart changed to repining as I walked on the cold, hard ground.

I lifted my eyes heavenward, and between the bare branches of the trees I saw great patches of blue sky and sunlight which had been hidden from view when the trees were decked in summer's beauty, and bright flowers were all about me.

And so it is in life as we journey Homeward. Even as the winter comes and takes the flowers, so sorrow comes when our loved ones are taken from us; and the song in our hearts is changed to weeping.

And then, we lift our eyes heavenward and see God's great Love shining through our sorrow; revealed to us as it never had been when naught but joy and gladness filled our hearts.

O grant us light, in grief and pain
To lift our burdened hearts above,
And count the very cross a gain
And bless our Father's hidden love.

The Co-operative Spirit in Industry

Labor Sunday Message—1925

From the Commission on the Church and Social Service of the Federal Council of Churches

THE most important need of industry in America today is the co-operative spirit. As a nation we have everything else essential for industrial peace and prosperity. We have men, ability, resources, organization, and opportunity. The present situation, however, makes it clear that these things in themselves are not sufficient to insure abiding peace and prosperity in industry. As has been said recently, "National resources, available labor, and capital are important, but these things are of little value until they are released by people filled with the spirit of God." Of all the criticisms leveled against modern industrialism," writes the president of an important industry, "none is so basic as the allegation that the underlying spirit is ethically wrong. The fundamental trouble with the capitalistic-labor controversy has been its militancy." The will to co-operate is our first and fundamental need. Granted the co-operative spirit and the will to get together, the parties to industry may be counted upon to work out forms and methods for the practical solution of the great problems which face the industrial world.

Indications of Progress

One of the gratifying features of the hour is that a new spirit of co-operation seems to be coming to birth. Representatives of capital and labor and the public are recognizing the possibilities of better human relations in industry and in various ways are feeling their way towards effective methods of co-operation. In several of our more important industries, employing above four millions of workers, employers and regular labor unions are now working with reasonable harmony and efficiency. The movement known as employee representation has also grown rapidly until now approximately one thousand concerns employing possibly a million workers are using democratic methods in solving the problems of industrial relations as they arise in the course of the daily operation of mills and mines. The best plans of employee representation take care that labor's solidarity is not sacrificed by any of their regulations, and concede the principle of recognition to organized labor. The millions of workers not as yet included in the ranks of organized labor, nor affected by various forms of employee representation, can no longer be expected to be silent about their wishes. The day of the docile organization of human units is gone. Free and intelligent co-operation affords the only sure foundation for American industry.

Constructive Note by Organized Labor

A significantly constructive note is being struck by organized labor. President Green of the American Federation of Labor recently said in an address before the Harvard Union: "As evidence of our faith, we refuse to accept the oft expounded theory that the differences between capital and labor, between employer and employees are irreconcilable. . . . Inasmuch as collective bargaining is based and founded upon group action, the union of the workers must be unreservedly recognized. In similar fashion the right of employers to control, direct, and manage industry and to receive a fair return upon invested capital must be willingly conceded. A spirit and purpose to follow the right and to do the right, to take no unfair advantage, to practice no trickery or deceit, to neither threaten nor coerce, should govern the representatives of employers and employees in all wage negotiations and conferences. Through such reciprocal relationship the common problems of industry can be solved, efficiency in service promoted, and economics in production introduced. The practical operation of such a plan of understanding must necessarily be based upon the presumption that employers and employees are no longer inspired by hate, malice, and enmity toward each other. Instead, the antagonistic and hostile attitude, so characteristic of the old order in industry, must be supplanted by a friendly relationship and a sense of obligation and responsibility. This is the newer concept of modern trade unionism."

The significance of this statement is that labor has deliberately approached a new departure, is definitely seeking to participate in a new era of co-operation, and is making sincere overtures to organizations of employers.

Progressive Employers

While labor is pursuing this policy, an increasing number of responsible business men hold to the same conviction and are giving it outspoken expression. Manifestations of this point of view are appearing in the railroad service, in the notable agreement of the Baltimore and Ohio Railway with the International Machinists Union, and in the more recent agreements of the unions with the Chicago and Northwestern and with the Canadian National Railroads; in the willingness of so many large industries to take the initiative in setting up works' councils within their establishments; and in the efforts of the Department of Commerce in Washington to bring about constructive co-operation within industry to correct its own evils, and especially to reduce forms of economic waste. In a recent address before the National Civic Federation, Secretary Hoover said:

Co-operative Reduction of Waste

"It has become far more possible to deal with the problem of waste elimination than ever before in our history, for co-operative action is easier to summon today than ever before, and more certain. . . . To deal with waste by such action is to strengthen these very foundations of a better relationship between employer and employee. . . . Labor has played a large part in these questions. Nor is labor's part that of distasteful speeding up to the ultimate production of nervous wrecks. It lies in the study of where the major wastes of industry lie in relation to labor, where labor can play its part in the field of identity of interest, not in the field of reduced wage or longer hours but in the multiple directions of constructive action; decreased unemployment, decreased intermittent and seasonable employment; final extinction of restraint of effort; actual helpfulness in better method and broad policies, and thereby increased productivity. And labor has a right to insist upon its part of these savings." In a previous address before the Boston Chamber of Commerce, Mr. Hoover said: "We have devoted ourselves for many years to the intense improvement of the machinery and processes of production. We have neglected the broader human development and satisfactions of life of the employee that lead to greater ability, creative interest, and co-operation in production. It is in stimulation of these values that we can lift our industry to its highest state of productivity, that we can place human factor upon the plane of perfec reached by our mechanical processes. To these things requires the co-operation of la itself, and to obtain co-operation we must h an intimate, organized relationship between ployer and employee. They are not to be tained by benevolence, they can be obtai only by calling the employee to a recipr service."

This co-operation is not only needed in daily conduct of an industry, but it is a lutely essential to the effective solution of g problems to which the national thought turning; such as unemployment, greater ciency in production, greater equity in the tribution of wealth and income, elimination forms of economic waste, and greater satis tion for labor in work, due to a fairer sh in the responsibilities and rewards of indus

Difficulties to Be Met

It will be freely recognized that there great difficulties in the way of such a pol They arise partly out of long years of su cion and conflict, and partly from the f that while there are great areas within wh there is community of interest, there others where interests are divergent. It n be expected that the first of these difficul will yield gradually, and that confidence grow as each side learns that the other be trusted. Meanwhile there is need of Christian technique of conflict in the ar within which there is frank divergence of terest, where clashes of opinion occur, or wh more drastic differences may unfortunately f expression in open strike or lockout. Fair n will still deal with one another in a spirit conciliation, each endeavoring, in justice sincerity, to understand the other's point view and to take into account the very r problems which each faces. Christian men both sides must guard their spirit and meth in such trying situations.

The Hope of the Future

The great hope of the future lies in c structive co-operation along practical lines industrial progress, rather than in the m mitigation of the evils of conflict. Society entering, slowly and painfully, upon an in which highly developed methods of co-ope tion will displace the less scientific method conflict. The technique of co-operation sho be developed and applied increasingly to immediate problems of industry and to f reaching reconstructions of the social ord Toward these great objectives it is the fu tion of the church to urge forward all men a women of good will.

While the churches are not prepared to vocate any particular system of industry, th ought to affirm, and do affirm, that the ti has come for the reign of human equity a brotherhood in industry. They should endeav to see what justice demands, what honor quires and what the Christian spirit dictat That industry has a right to look to t churches for the creation and the encoura ment of the co-operative spirit cannot doubted by any one who accepts the missi and function of the Christian church, as defin by Jesus Christ and taught in the New Test ment. The churches must make it clear n that they stand for an industrial order whi is democratic in its ideal, humane in its met ods, and co-operative in its spirit.

Prospects for New Church Locations

Congregational Sunday School Extension Society makes biennial report

By Frederick L. Fagley

HAT the thrill of the pioneer days is still an element in church life in America is the tement of Rev. W. K. Bloom, Extension cretary of the Congregational Sunday hool Extension Society, in his biennial re- rt of the work of that society which will be de at the 21st meeting of the National uncil of Congregational Churches to be d in Washington in October.

"The days of the pioneers are not gone," rs Dr. Bloom. "In many isolated communities fifty or a hundred miles away from railroads in mountains, the big woods, and the vast prairies, there are pioneer settlements which today face all the privations, the isolation, tragedy, and turmoil of the old pioneer days. Many of these communities are clustered round a little group of houses, one of which may be used as the hool and the scattered children may be ought in over miles of surrounding country. doctor is within fifty miles, nor are there stors or social workers or hospitals within ach. To such isolated communities the Sun- y School Extension worker goes with his essage of hope and encouragement and his actical ways of building the community ound a church at its center."

Dr. W. K. Bloom

A Pioneer Sunday School in Montana

Dr. Bloom gives the experience of one of e representatives of the society in a frontier wn in Montana to illustrate the way in hich the society works in pioneer communi- es. The worker reached the town unan- unced. He found a little village of about e hundred folks, ten miles from the railroad d about twenty miles from the nearest urch. The people were mostly of good nerican stock from Illinois, Missouri, and entucky. The stores and pool rooms were en all day Sunday, weekly dances were held the village hall which required two offi- rs to keep the law. Bootlegging, gambling, d vice were rampant. There was no at- ntion given to religion or social work. Dur- g the year four people had died and they d been buried without the least ceremony. he village had a public school with forty ys and girls, but so unruly were the children at in the year previous five teachers in suc- ssion tried to "keep school" and had failed. This community, located in the great North- est, is in many ways similar to the frontier wns of Ohio and Illinois and Kansas a ndred years ago. The workers who go into ontier places find conditions about the same the workers of a century or so ago found the frontier towns of that day. The churches hich now stand on Main Street, large, self- pporting, and influential, were for the most rt started as was the church the worker roceeded to establish in this present-day ontier town.

As soon as the worker had found a place r the night he began going about the town see what kind of people they were and if was not possible to find some men and omen who "back home" had been active in church work. These he found, for in every such community there are men and women who long for some sort of uplifting influences to come into the lives of their children. Men who as boys and women who as girls had been in church and Sunday school, but who in the rough life of the pioneer had put all this away and had gradually slipped into a careless and ofttimes a wicked way of life.

The people received the Sunday School Extension field worker kindly. He endeavored to win the children and young people by visiting the homes and public school, leaving wholesome reading material. The missionary had announced a meeting for the evening and as he was leaving the hotel for the service, he reached into his suit case for his flashlight and brought forth a bottle of "homebrew." A practical joke had been played on him, one which might have proved to be serious if the law enforcement officer had been present.

The following Sunday a Sunday school was organized with a membership of forty and before the session closed the people had formed a little church society and had made arrangements for a weekly meeting in one of the homes. This is the way churches are started not only in pioneer communities, but in unchurched sections of cities and towns. From this little group will come in time a regular church organization. Its meeting place may be a temporary building or a simple frame shack, and as time goes on, the people of the community together with grants and loans from the parent denomination a suitable church building will be erected, a pastor installed and the church will take its place in community life as the center out of which all sorts of good influences both for individual and for community life will flow.

The report of the society which will be presented at the meeting of the National Council will show that 220 new mission Sunday schools have been organized in the two years covered by the report; 2536 churches, Sunday schools and preaching points visited; 1,561 conventions, institutes, and group conferences shared in; nearly 7,000 sermons, Sunday school addresses, and other messages delivered, with mileage figures reaching over 900,000.

Where the Workers Go

The Extension workers go into the far reaches of the Rocky Mountain regions; the prairies of the Middle West; the growing Southwest, the Far West, all still land of the pioneer. They go into the frontiers everywhere, city, rural, American, and foreign speaking centers. They pass amid cotton-spindles, looms, smokestacks, and mines. Here people from many lands are drawn together by the urge of earning a living, but who need leadership in the better ways of life.

In the smoke and grime of one industrial center in the Mid-West, where people of seventeen nations toil together, a community church was established. The pastor was aided through the strenuous summer months by a student extension worker for special friendly service among the children and young people. This is representative of the service done with people of twenty nationalities in nearly 300 groups throughout the country under Congregational leadership. Eleven college students served in such centers, and twelve others are making special efforts in the field for interracial brotherhood.

The total received during the two years amounted to $164,428.08. Gifts have varied from fifty cents from one who gave out of her poverty, to the larger sums from churches and individuals who also shared in that which giving for others means. The income of the Society increased from $36,202.56 in 1918 to $82,491.52 in 1924. The net gain in Sunday school enrollment for the biennium in 7,811. Independent mission schools showed a net increase of 5,526 with 920 organizations and a total membership of 37,905. These are under the general supervision of our Extension workers. The net gain in the missionary territory and constituent states was 11,795.

Parables of Safed the Sage

The Parable of the Exhibitions

I was in London, and I climbed to the top of a Bus and rode for an hour to Wembley, where is a great Exhibition. And I paid my money and entered and walked until my feet were sore. And I beheld acres of Machinery and of Agricultural Products, and of Methods of Transportation. Even so have I beheld it in mine own country every few years since 1893, save that we call them Expositions.

And when I was weary, I climbed to the top of another Bus and rode back to the City. And the Bus went by the grounds of the old Exhibition as it was before the War.

Now I attended the old Exhibition and so did Queen Alexandria. And she fed Fish to the Seals, taking up the Fish in pieces of newspaper that she might not soil her Gloves. And I was there that night, yea, and a year later I was there again, and saw all the sights and the Fresh Paint, and heard the music and the cries of the Barkers and the Ballyhos of such as ran the Amusement Park.

And as I passed by, the old Buildings were there in all their dilapidation, and none so poor to do them reverence.

And I listened, and I heard the Old Exhibition shouting across to Wembley, Behold and see, ye who pass by, for as ye are so once was I: and as I am so shall ye be: prepare for Death and follow me.

Now it shocked me to see the ghost of the old Exhibition thus stalking on the threshold of the new one.

And I spake unto Keturah, saying, Behold, such is life.

And Keturah said, It is well that it should be so. The old Exhibition found its uses, and it is no credit to any one's good sense to try to patch up the old buildings. If the old was well in its day, let the new come on and serve its uses, and give place to better.

And I said, Keturah, thou art a most wise woman.

Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and by being made free and happy by practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.—*Woodrow Wilson.*

Young People's Conferences

Yankton Young People's Assembly

One hundred and seventy-five delegates, besides 13 faculty folk, constituted the Fourth Annual Young People's Assembly which met at Yankton, S. D., July 18 to 25. Yankton College was our headquarters, where the girls were housed in the dormitory and the boys in the gymnasium.

In order to magnify our function of training for leadership, we arranged beforehand to secure a more mature and homogeneous group, there being a very few below the sophomore year in school, and they seemed to be the very finest young people in the world. Co-operation with the management was practically perfect, and participation in the whole program as outlined was almost 100 per cent.

Secretary Charles G. Murphy of the Education society was general director here as for the three other assemblies in his area. Among pastors and youth alike his shadow grows no less with recurring sessions. He has unusual genius for this work. Brotherly and unassuming, tireless in counsel and team work, painstaking master of detail, quick and sure in emergencies, all believe in him implicitly. Among young people of Nebraska and South Dakota he has come to naturally and inevitably "Father" Murphy.

Our specialized leadership this year was unexcelled. Miss Miriam L. Woodberry gave captivating word pictures of our Congregational homeland work from Ellis Island to remote Arizona and the submerged slums. Edward L. Nolting, American Board Missionary from Madura, India, and with us for the second consecutive year, likewise presented the foreign work, and in himself made the missionary privilege seem heavenly. Miss Bessie M. Stratton, director of religious education and young people's work in Eliot Church, Newton, Mass., handled the dramatics. She is a Yankton and Yankton College product, and her methods and productions are ideal for this purpose. Rev. W. B. Kline of Emmetsburg, Iowa, was with us the fourth year as recreational director. Well equipped, resourceful, and versatile, he grows upon us, keeps everybody alive and coming.

The Assembly sermon was preached by Rev. Harold L. Stratton, Yankton College graduate, now pastor at Arlington Heights, Mass.

On Monday evening Miss Stratton, with a cast of 75 Yankton people, presented Percy Mackaye's great pageant, "The Pilgrim and the Book." Set against the background of beautiful Garden Terrace Theater, this was a masterpiece of art and religion which set the assembly going in the right key and the true pitch and demonstrated to us over Puritanical folks the power of symbolism in education and worship.

The Bible study was approached through Life Problem Discussion Groups, 10 to 20 pupils in each, with a non-participating adult leader. The topic the first day was "Personal Integrity" playing square with life. The second day it was "Loyalty," our obligations to the various orders of social life. The third day localized this integrity and loyalty in the home; the fourth day, in the school. On the fifth day all groups assembled in mass meeting and representatives from each reported the findings of the groups on the specific problems of the four days. It was generally felt that this method made Bible study practical, vital, rational, and personal. Dr. P. A. Sharpe of University Church, Vermillion, was the able director of this study, and coached the leaders each day.

The vesper services, also, were particularly gripping this year. More student participation was effected than heretofore. On the first evening the Yankton Christian Endeavor led. The theme, "Finding God in Nature," brought out some unforeseen expressions of experience, but for the most part the contributions were great nature poems and nature hymns. Harold Anderson, Omaha University '25, spoke twice on "The Real Jesus." The four student summer workers in attendance spoke one evening and revealed extraordinary qualities of religious understanding, of thought and address. These sunset meetings culminated in a Communion service in the chapel on the last evening. Father Murphy and Rev. A. C. Warner ministered at the table and six young men served as deacons. The impression of that solemn hour went deeply home.

South Dakota Congregationalism, with three strong assemblies each summer calling out nearly 500 young people and their leaders, and with Yankton College as a nine-months' assembly for several hundred more, is doing much to meet the challenge of youth, and faces tomorrow with high expectancy.

The Waubay Conference

The seventh annual meeting of the Waubay (South Dakota) Young People's Conference came to a close on Sunday evening, Aug. 2, with a testimony meeting by the faculty and the students. The main emphasis was upon the fine fellowship of the conference as well as the splendid faculty furnished us this year. Young people attending this conference for the first time, coming from other young people's conferences, spoke highly of the fine fellowship found at this one.

Miss Miriam Woodberry's presentation of the home work has never been excelled at this conference. Rev. and Mrs. E. L. Nolting were strong representatives of the foreign work carried on by our American Board. Rev. A. L. Curtis, for the second year, presented the Bible to the young people in a forceful and winning way. This year he spent the time on the Lord's Prayer. Mrs. Grace E. Mayer-Oakes put on one of the most effective evenings in dramatics we have had when Esther and two other minor productions were presented. Rev. W. B. Kline was, if possible, more successful than in the past in his directing of the athletics and games; and Howard Anderson, of Omaha, was a master in leading in the singing. Then in his tactful and genial way "Father" Murphy presided over the Conference.

The attendance was not quite up to that of last year's Conference. The registration numbered 80 delegates, with a total attendance of 163, and 21 churches represented. The lateness of the conference doubtless affected the attendance, since it brought the meeting into the beginning of harvest.

Those who had attended the Waubay Conference in the past missed the presence of Rev. Carl P. Bast, who for years has been the supervisor of these gatherings. Mr. Bast having left the state was unable to attend this meeting. But Rev. S. W. Keck, who took his place, proved to be a successful leader, and the meeting went on as smoothly as before under his leadership. Mention should also be made of the splendid helpfulness of Rev. H. M. Bissell, local pastor, who not only had general oversight of the grounds, but also published *The Blue Pup*, a daily paper published by the Conference.

H. C. J.

Louisiana-Texas Conference

New Iberia, where the third annual Lou ana-Texas Congregational Young People's C ference was held, July 7-13, 1925, is situa in Southwestern Louisiana, on the beaut Bayou Teche. It is one of the most beaut and interesting cities in the state. The pe are hospitable and courteous. The relation tween the races is cordial. It is the he of the Evangeline country, made famous Longfellow. The "Cajin" (Arcadian) l about which George W. Cable wrote. Ba Teche, Lake Simmonet, and Vermillion Bay among the beautiful bodies of water in country. It is a land of magnolias and mines, oleanders and roses, sunshine and s

Into this interesting city, at Howe Instit Prof. Jonas Henderson, Principal, gathe nearly 80 young people for six days of edu tion, inspiration, and recreation. The purp of the conference was to help young people their choice of life work and to prepare them future leadership and greater usefulness in home, the church, and the community. H Institute is conveniently located and furnis excellent quarters and dormitories. It is o ated by the Sixth District Baptist Associati The spacious campus is dotted with magn cent oak trees under which open air servi were conducted.

Every morning physical culture, recreati and drills were conducted by Messrs. E. Phillips and J. A. Herod, Jr. These exerci sharpened the appetites for breakfast.

Classes began each morning at 8.15. Th were thirty-five minute periods. Each started with a zest and enthusiasm, through the entire conference.

Instructions were given each day by the lowing instructors who had their work well hand: Bible Study by Rev. W. L. Cash Home Missions by Rev. Milton Williams New Orleans; Foreign Missions by Rev. C. Graham of Beaumont, Tex.; Health Talks Miss Viola Dominick, R.N., Story Tell by Miss Naomi Sanders of New Orleans P lic Schools; Sunday School Organizations Rev. E. H. Phillips, Field Worker, Congre tional Sunday School Extension Society director of the conference, New Orleans, Personal Work by Rev. W. A. Bender of Ab ville. Rev. J. A. Herod, Sr., of Gueydan, chaplain and Mr. Osceola Blanchet of New leans, was musical director. Rev. H. L. L of Lake Charles was assistant director of conference and Miss Ethel R. Carter of N Orleans, registrar, had charge of poster m ing. Owing to the unavoidable absence Rev. H. H. Dunn, District Superintendent the A. M. A., instruction in Congregational H tory was given by Rev. E. H. Phillips. M E. H. Phillips of New Orleans, Mrs. Parr Lake Charles, and Mrs. A. R. Spotswood Straight College, were matron and chaperon Mrs. Spotswood also had charge of Playgrou Methods.

Rev. H. W. May, pastor of the M. E. Chur South, and Rev. R. R. Diggs, pastor of Episcopal Church, two of the leading wh ministers of the city, gave two evening lectu on live topics, while the other evenings we given over to illustrated stereopticon lectu on Angola Mission by Mr. Edwin L. Phill Student Summer Worker.

Saturday night, better known as "Stu Night," was an evening of entertainment, a demonstrated the fact that there was mu original talent among the young men and w men. There was plenty of merriment for eve body.

There were three outstanding features of t conference. Interest and enthusiasm ran hi

ıen it was announced at the opening of the nference that all note-books would be exıined and graded and if the work proved tisfactory, credits would be given looking forard to the presentation of Certificates of ıristian Leadership issued by the Congregaonal Education Society. It proved to be a al incentive both as regards attendance and the excellent work done by every student. t the close of the conference, Director E. H. illips called the names of twenty-one stuents who came forward and received certifites upon the completion of the required urse. It was a happy moment in the life the conference.

The second was the observance of the first ınior Communion Service Sunday morning at o'clock. Rev. Messrs. Herod and Graham ficiated. Two young men, J. A. Herod, Jr., ıd E. L. Phillips, acted as deacons, and two oung women, Anita Jackson and Ethel Melon, served as deaconesses in preparation of ıe table. The attendance was large at that arly hour and the services were impressive ıd reverential. The third was the consecraon of the two young men, James A. Herod, r., and Edwin L. Phillips, both sons of Conregational ministers, to Student Summer Vork, at the 11 o'clock services, at St. Paul ongregational Church. The sermon was reached by Rev. H. L. Lang of Lake Charles, n the subject, "Vision and Service," the charge was given by Rev. E. H. Phillips, and prayer was offered by Rev. Milton Williams. It was one of the most impressive and significant services of the conference, the result of which, no doubt, will be the means of leading other young people to consecrate themselves to the service of the Lord Jesus Christ.

A resolution was adopted by the conference pledging itself to the task of raising a fund of $2,500 needed to secure a suitable home for the McDowells and Coles, in Galangue, Angola, West Africa, and calling upon the young people of our group in the Congregational churches of the United States to join them in this youth movement for the advancement of the Kingdom in this particular field. A contribution of one dollar annually is to be made by each student of the conference until the amount needed is collected.

The conference sermon was preached by Rev. R. V. Sims, for nearly thirty years pastor of St. Paul Church, New Iberia. After final words by Director Phillips, the students joined hands and formed a circle of Christian fellowship in the church. Farewell greetings were then given by representatives of all groups and the hymn, "God be with you till we meet again," was sung. Thus was brought to a fitting close with the C. E. Mizpah benediction the best Congregational Young People's Conference ever held in the states of Louisiana and Texas.

W. L. C.

Master Builders of Today

An address delivered at the laying of the corner stone of the Holbrook Library, Pacific School of Religion

By Loyal Lincoln Wirt, Sc.D., D.D.

A CORNER stone is a compelling thought, both in fact and symbol. St. Paul conceived the household of God as built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. The storms of the ages have beaten upon that house, but its fabric has stood undimmed, growing more beautiful and more precious through all time because its foundation was laid in the heart of man's necessity, and its corner stone in the heart of God's eternal love.

In the unfolding of God's plan for the extension of his Kingdom here on earth, many foundations have been laid; some fashioned in hewn stone, some in the deepening of human knowledge, and some in the progressive revelation of spiritual truth—but none of these had signalized a new beginning, they have but marked growth and extension and an increase in the faith once committed to the fathers.

Goodly Foundations

I once watched workmen swing a great hewn stone high in air, and fit it perfectly in place in the facade of a noble cathedral which had been in process of construction for more than a thousand years. It was a corner stone—yet not in the foundation, but at an important angle of the superstructure high above and centuries later than those lower stones laid by devout pioneer builders in the dust and dim light of medieval days. The original architectural plans had long since perished, but the noble foundation preserved in its massive strength and outline the challenge of future greatness. The vision of the founders, once caught by faith and held by love, was the sacred inheritance which ever continued to inspire succeeding generations of master builders.

So I conceive this stone, poised before its larger destiny, to be the earnest and promise of a noble and spacious library; that it will, when fitted into place, also rest down upon these goodly foundations laid in sacrifice and love while California was as yet in her inchoate and primitive days.

And these master builders of today, who by their gifts, devotion, and self-sacrificing labors have held loyally to the vision of the pioneers, are seeking by this building (and those which, please God, will soon rise about it on this "hill Mizar") to bequeath that vision to the future in yet more radiant colors. These are the custodians of the sacred fire—the worthy sons of those Pilgrim sires who laid spiritual foundations broad enough and deep enough to uphold the future's noblest design.

No school ever had greater founders. Benton, Mooar, and Dwinall were the most scholarly, stimulating, and lovable teachers that ever gathered the great West into their catholic souls and lifted it up to God as their claim and offering by right of redemptive love.

It was the sad privilege of my class (the class of 1890) to be the last to receive their united guidance in things intellectual and spiritual. But there were other "giants in those days," one of whom—Dr. William C. Pond—adds his presence to this occasion in abiding strength and benediction. When Dr. J. K. McLean gave his rich life to the Seminary, a fourth corner stone was added, giving symmetry and strength to its foundation. Goodly walls have been lifted since that day by worthy successors, and these stand undimmed, four-square to the world, with windows open heavenward.

The Present Opportunity

Today we are laying another corner stone, not in a foundation, but far up the scaffolding of a noble structure, where it may be seen and read of all men. We do not forget the day of struggle and sacrifice, in *this* day of larger fruition; nay, we rejoice with those seers who beheld this day afar, and we dedicate ourselves afresh to the task to which they gave the last full measure of their devotion.

As we watch these walls rise we shall also thank God that the days of generous giving to the cause of sacred learning and Christian leadership are not past; that still the cause of Christ, and faith in his redemption of the world, are first in the hearts of many noble men who serve and pray in life's inconspicuous places that they may give the more bountifully of the fruits of their stewardship, out where the world's needs crowd.

Never was challenge so great; never was harvest field so alluring; never to School of the Prophets a call so clear or a task so mighty!

Moses stood on the mount with the *law*—you stand on this sacred hill with the *Gospel*. Moses could only send—you can go. Moses' vision was limited by the sea—yours passes through yon Golden Gate and encompasses the world. North, South, East, and West the flame of your sacred fire shall enkindle hearts and transform lives.

What the Library Will Provide

As we lay this stone in the name of the Prince of Peace, as we build this library to enshrine the Law of Love, a mighty Armada is scouring the ocean called "Pacific," trusting in "iron shard and reeking tube" to change the hearts of men and bring in the Kingdom of Heaven by violence. A more excellent way is yours. Here in this library you will learn the higher ways of God with man. You will think with the philosophers, dream with the poets, shout with the visitors, suffer with the martyrs, overcome with the saints.

Here, coming world leaders will orient their own thinking, establish their own faith, strengthen their own courage, find windows open into undiscovered Jerusalems, grow in grace and knowledge, and in favor with God and man.

Paul spent his three years in the wilderness alone with God. Future apostles will spend their three years in this modern school in company with other valiant spirits surrounded by the books that this library will hold open to their minds; drinking deep from the lives of those who have left stepping stones out of darkness into light. God will be here, also,—here in this richly endowed school, no less than in the wilderness.

From here, down through countless years, men—aye, and women, too—will go out, after crowded days of preparation. Some will pass through yonder portal to the adventure of missionary enterprise; some to the city where "the rabble with its thumbworn creeds, large professions, and little deeds mingles in selfish strife"; some to the multitudes that everywhere await, and are like sheep having no shepherd. And to all those they will carry the "life abundant" that this Library will have poured into their souls.

They, too, shall lay foundations—foundations of character, faith, and life eternal; foundations of civic righteousness and national honor; foundations of world brotherhood and international good will.

Through you and through them the Holbrook Library and the Pacific School of Religion, with all that they stand for here on this Areopagus, will be multiplied ten thousand fold out yonder in God's great world of men. For other foundation can no man lay than is laid, Jesus Christ himself being the chief Corner Stone.

Fill thou our hearts with faith like theirs,
Who served the days they could not see;
And give us grace through ampler years
To build the Kingdom yet to be.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Abused by Life

A devoted friend of the Invalid Parish sent me, a while ago, a book with this intriguing title: *The Privilege of Pain.* That is not the way pain is commonly thought of. To the general pain is the evil-worker, the enslaver, the destroyer of opportunity and of happiness. The notion that pain can be a liberator, a path to richer and more joyous life, has never found its way to their imagination.

In the little book with this remarkable title Mrs. Leo Everett brings together a long list of men who, though the victims of bodily frailty, have, in a world that idolizes activity and accomplishment, found their way to great accomplishment.

Among the world's most famous warriors were Alexander the Great, Julius Cæsar, and Napoleon; all three were epileptics. King John of Bohemia became blind, but had himself strapped to his horse and led his armies still. Field Marshal Torstensson could not even mount a horse, but had to be carried to his battles in a litter. Alfred the Great, Turenne, Condé, the "hunch-backed dwarf" Luxembourg, General Wolfe, and Admiral Lord Nelson, all had to combat sickness in order to do their deeds of daring. King William III was called "the athsmatic skeleton." Lord Clive, the great minister William Pitt, and Tallyrand, are samples of statesmen who had to wrestle against infirmity. Henry Fawcett, England's distinguished Postmaster-General, was blind. Horace, of the unforgotten Odes, Milton, Pope, George Herbert, John Donne, Coleridge, Cowper, Keats, Tom Hood, Henley, Sidney Lanier, Francis Thompson, Ronsard, Molière, Scarron, Boileau, Schiller, Heine, Petrarch, Camoens, Mrs. Browning, Christina Rossetti, Emily Dickinson, Frances Ridley Havergal—here is a great list of those who turned pain into song. Cervantes, Sir Walter Scott, the two Goncourts, Dostoievsky, Charlotte and Emily Brontë, George Eliot, Stevenson, Henry James, Lafcadio Hearn—they suffered, but they enriched the world with their imagination. Florence Nightingale was bed-ridden while carrying on much of her most important work. Francis Bacon, Robert Boyle, Herbert Spencer, Descartes, Pascal, Voltaire, Comte, Amiel, Kant, Kepler, Saunderson the blind professor of mathematics at Cambridge—here are philosophers, astronomers, and teachers.

Watteau, Beethoven, Mozart, Handel, Schubert, Chopin, Mendelssohn, Paganini the violinist—artist souls these, whose ills were not able to keep them from enriching the world with beauty. Pasteur, Darwin, Dr. Trudeau to whom consumptives owe so much, Erasmus the scholar of the Reformation period, Montaigne the essayist, Fénelon, Rousseau, Lord Chesterfield, Dr. Johnson, Winckelmann the archaeologist, Thierry the historian, Prescott, Parkman, Charles Lamb, Carlyle, Luther, Calvin, John Knox—there had to be first the conquest of infirmity before they could conquer the world. And then how often the great leaders of the world's spiritual life found their light through the experience of suffering—such men as St. Paul, St. Augustine, St. Jerome, St. Bernard of Clairvaux, St. Francis of Assisi, St. Catherine of Siena, St. Ignatius Loyola.

You cannot afford to go around feeling continually sorry for yourself. The popular cult is the cult of the body. A better cult is the cult of the mind and soul.

Closet and Altar

FORERUNNING GRACE

For God is my high tower. My God with his lovingkindness will meet me.—Psalm 59: 9-10. Am. Rev.

What is Christianity? It is belief in the inexhaustible love of God for man. He came to seek that which was lost, until he find it.—*Erskine of Linlathen.*

As the surgeon seeks for the sick, and as the alms-giver looks after the poor, even so the Savior seeks out such as need him, and upon them he exercises his divine office. Let every needy sinner drink comfort from this well.—*C. H. Spurgeon.*

Our gracious Father is not always looking for the faults and failings. The love that is quick to be grieved by our neglect is the love that is quick to be gladdened when we set ourselves to please him; and ever it is a thousand times more ready to see the good than the bad. . . . Why do we think so readily of his condemning and never of his praising us? His love is more quick with praise than with reproof.—*Mark Guy Pearse.*

Draw near as early as we may,
Grace, like an angel, goes before.
The stone is rolled away,
We find an open door.

O, wondrous chain! where aye entwine
Our human wills, a tender thread,
With the strong will divine:
We run as we are led.

We, did I say? 'tis all thine own;
Thou in the dark dost Mary guide:
Thine angel moves the stone;
Love feels thee at her side.

John Keble.

These are removed; this abides. And the thing in God which abides is all-gentle tenderness, that strange love mightier than all the powers of Deity beside, permanent with the permanence of his changeless heart. The mountains shall depart, the emblems of eternity shall change and pass, and the hills be removed, but this immortal, impalpable and, in some men's minds, fantastic and unreal something, "My loving kindness and the covenant of my peace," shall outlast them all.—*Alexander Maclaren.*

"Keep yourselves in the love of God" does not mean keep yourselves loving God, but keep believing and rejoicing that God loves you.—*Maltbie D. Babcock.*

The whole secret of loving God is to believe that God loves us.—*Francis James Chavasse.*

O God, we have known and believed the love that thou hast for us. May we, by dwelling in love, dwell in thee, and thou in us. May we learn to love thee whom we have not seen by loving our brethren whom we have seen. Teach us, O heavenly Father, the love wherewith thou hast loved us; fashion us, O blessed Lord, after thine own example of love; shed abroad, O thou Holy Spirit of love, the love of God and man in our hearts. Amen.

Henry Alford.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVO

In the School of Prayer

Comment on the Prayer Meeting Topi for September 6-12

BY CHARLES ERNEST WHITE

Topic: Learning How to Pray.—Matthew 5-15. (Consecration Meeting.)

Light from the Bible Passage

A real Christian is a praying one, but must pray the right way. He does not p in order that others may see him, or that may have the reputation of being a Christ He must not be an actor, who simply pl a part. The secret of prayer is learned *secret*, with no one but the Father near. Pra is not the repetition, no matter how solem of set phrases. Prayer is not telling things God. He knows them before we tell him. is a recognition of the presence of God; i praise of his name; it is a yearning for coming of his Kingdom and a submission his will; a craving for forgiveness. It has be learned at the feet of him who was Master of Prayer.

Leads for the Leader

At its best Christian Endeavor is a sch of prayer. With that in mind: Who is Teacher? What is the text-book? What k of pupils are best? What are the hours study? What is the purpose of the study?

To learn to pray we must avoid indoler Do we put enough time into our prayer? we have regular hours for it? Do we put whole selves into it—complete mind and hea

To learn to pray we must get away fr formalism. What danger is there in the of the Lord's Prayer? Is it a pattern or completed form? Do we always use the sa phrases?

To learn to pray we must make every eff to keep sin out of our lives? This "cuts nerve of all prayer." "The supplication of righteous man availeth much."

Thoughts for Members

I ought to spend the best hours of the d in communion with God. It is my noblest a most fruitful employment, and is not, the fore, to be thrust into any corner.—*Robe Murray McCheyne.*

The one regret of the holiest man I ev knew was that he had spent too much ti with men and not enough with God.—*A. Gordon, D.D.*

We cannot too keenly feel, each one for hi self, that a still and secret life with God mu energize all holy duty, as vigor in every fib of the body must come from the strong, cal faithful beat of the heart.—*Austin Phelps.*

Prayer is a privilege; like friendship a family love and laughter, great books, gre music, and great art, it is one of life's oppo tunities to be grasped thankfully and us gladly.—*Harry Emerson Fosdick.*

A Moment of Prayer

O Lord, our God, grant us grace to desi thee with our whole heart; that so desiring w may seek thee and find thee; and so findi thee may love thee; and loving thee may ha those sins from which thou hast redeemed u Amen.

—*St. Anselm.*

Every church should support two pastors— one for the thousands at home, the other fo the millions abroad.—*Jacob Chamberlain.*

WITH THE CHILDREN

Prize Gingerbread

By Susanne Alice Ranlett

"Isn't it exciting?" asked Madge Lane, her es shining. "A real prize for us girls! Think getting two dollars! Why—"

"Yes," Barbara Ellis interrupted, "and hav- g a blue ribbon pinned to you and being lled out as prize winner and—who will t it?"

The two little girls were leaning on the low all which separated the gardens of their vo homes. They had just come from school id were talking over the news of the after- oon.

They were near the end of their first term cooking lessons, and Miss Leland, the acher, had planned for the little sixth grade rls an exhibition of the simple cooking they ad learned. After she had explained this lan, she added, "And there will be a prize for ie girl who offers the best sheet of ginger- read, two dollars and a blue ribbon badge of onor. You may consult any cook-book and ou may use the rule in your class notebooks any other rule; but I put you on your onor not to have help from your mothers or ny friends. I will not forbid you talking er your baking with each other. That," she dded, smiling, "might be too hard a rule for ou to keep."

"Who do you s'pose will get it?" Barbara epeated.

"Why, Barbara," Madge answered slowly, I—s'pose—you will. You had 91—the high- st mark for cooking."

"But," Barbara returned, "you had 90, and hat's almost the same. You're as likely to et it as I am."

"It sounds selfish, maybe," said Madge, "but do want it."

"So do I!" laughed Barbara. "Well, we'll oth try. And we won't really care which of s gets it, will we?"

"No," Madge answered, "and somebody else ight get it, after all."

It was certainly wise in Miss Leland not to orbid the little girls talking together over the rize, for never could they have kept their ongues from the main subject of their thoughts, rize gingerbread!

Madge and Barbara, walking together from chool or leaning on the garden wall or study- ng cook-books in each other's kitchen, talked f rules and flavors and kinds of molasses.

"Barbara," cried Madge, bursting into Bar- ara's kitchen one Saturday morning, "what ind of spice shall you use, besides ginger?"

"Maybe a little cinnamon," Barbara replied. 'What shape pan do you think is best? Square r oblong? I almost think I like square. Don't you think it would be nice if we had different shapes? You might have oblong."

"Ye-es, perhaps," Madge hesitated.

As Madge climbed the garden wall, on her way home, she was thinking, "I do so dread- fully want that prize. Barbara had the high- est mark of the class; that's a good deal of honor. Seem's 'sif I might have the prize. If I could only be called out and have the blue ribbon pinned on me, I'd be willing Barbara should have the money. If, just for once, she wouldn't do quite as well as I!"

Every other day Madge baked gingerbread, using a different rule. Brother Tom, enjoy- ing frequent squares of the delicious cake, beamed his approval: "Great to have a cook in the family! Bet nobody can beat you, Sis, at gingerbread!"

The day before the exhibition, Madge and Barbara were still anxiously consulting each other. "I wonder," said Madge, "which really is best for shortening, butter or lard or crisco or some of two of these, or what?"

"Some of what, I guess!" laughed Barbara. "But what I should like to know is whether to bake tonight or tomorrow morning. It might be a little stale if we bake tonight. I believe I'll bake the very last thing and take the gin- gerbread smoking to school."

Madge meantime was thinking, "It might be soggy if you take it hot to school. I'm going to bake my gingerbread very early in the morn- ing and cool it on the wire sieve; then it will be fresh and sure not to be soggy."

Hardly had the sun risen the next morning when Madge was in the kitchen dressed in her all-over white cooking-apron and tidy cap and with hands well scrubbed. She set out in the blue cookery bowls brown eggs so fresh that the biddies had hardly stopped cackling over them, fresh yellow butter, and flour sifted four times to fluffiness; she measured creamy milk and golden molasses and spoonfuls of sparkling salt, baking powder, ginger, and cinnamon.

"I'll use cinnamon," she thought, "because Barbara does have good luck and that's her choice. And I'll bake in a square pan, too. I didn't promise not to."

She tested the oven by browning a bit of white paper; and then she beat and mixed and poured the precious mixture into the well-greased pan, which was carefully tucked away in the oven.

Soon delightful spicy smells crept through the kitchen; and Tom stood at the door sniff- ing and singing—Tom was in Grade 8 and was beginning Latin. He was singing, "Gigno, gignere, gingerbread! Give us some! Smells good enough to eat, anyhow! Good luck at the party, Sis!"

The baking was over and the gingerbread, light, tender, brown, and rich, was set away on the wire to cool.

Madge looked at the sheet with a sigh: "If it only would be a tiny bit better than any other, just for once!"

While the family was eating breakfast, a shower fell, leaving the air cool and damp and making the grass twinkle with a million tiny rainbows over which Madge tripped to see how Barbara's baking was coming on. She found her friend standing before the table spread with her bowls of milk, molasses, and all the other needfuls of gingerbread. The egg yolks and whites were beaten to golden sponge and snowy foam, and Barbara, spoon in hand, was about to mix.

Madge's sharp eyes roved over the table—eggs, milk, flour. Oh! it might be—after the shower—a wee bit damp, and then Barbara's cake might be a wee bit heavy and then her own gingerbread would be a wee bit better and then—Madge's breath came quick and she thought fast.

Barbara lifted the bowl of flour—in an in- stant the mixture would be finished. But Madge caught her friend's arm, crying, "Oh, Barbara! After the shower—might the flour be damp? Oughtn't you to sift it again?"

"Why, yes, it would be a good plan," Bar- bara answered. "Thank you for reminding me, Madge."

While the flour fell, a fine, snowy shower through the sieve and while Barbara mixed flour and eggs and the rest and poured the whole into a square pan which she shut up in the oven, Madge looked on, then she went home to pack her gingerbread in its tissue-paper-lined box.

A few hours later, the work of the young cooks was set out on white-draped tables in the hall of the Adams School; and excited, flushed-faced little girls, hungry-eyed boys, and admiring parents were gazing at the simple but inviting-looking food: puffy baking-powder biscuits and bran muffins, creamed fish and dried beef set off by curly parsley, fluffy mounds of mashed potato, shavings of crispy bacon, amber apple-sauce, and crimson cran- berry.

The little girls "demonstrating" at side tables attracted much attention. One was mak- ing cocoa, and another was preparing toast and tea, as for an invalid.

But with greatest interest the people thronged about the table of prize gingerbread. In the center of the table stood a green bowl of garden roses around which were placed the gingerbread sheets: oblong and square and round, dark brown, middling brown, and golden; and smelly! So deliciously spicy-smelly! The boys had to put their hands into their pockets to keep them from the cakes.

There was a stir; the crowd was shooed away to make room for the judges. These were Mr. Grey, headmaster of the Adams School; Mrs. Benton, a school-committee lady, and Lawyer Eaton. They looked sharply at all the cakes; they cut slices and nibbled slowly and tasted and smacked their lips. Finally they picked out two sheets—two square sheets—of gingerbread and carried them to the anteroom. One sheet was Madge's and the other was Barbara's! One of these would win the prize! Which one?

The judges returned from the anteroom. Law- yer Eaton waved his hand and all were silent as he spoke: "One of your judges," he said, "thought one sheet of gingerbread was better and one thought the other a shade better. I tried very hard to decide and finally I de- cided that the best gingerbread was made by Miss Barbara Ellis—and—Miss Madge Lane! Their cakes are equally light and rich and have the same delicious flavor. In fact, both are the best gingerbread I have ever tasted. And the first prize for gingerbread is awarded to Barbara and Madge. Will the young ladies step forward?"

Side by side the two blushing little girls walked to the platform and stood while Lawyer Eaton pinned a gold-lettered blue ribbon on each white frock.

Suddenly a thought came into Barbara's mind, and with clear eyes she looked into Law- yer Eaton's face and said, "I think—I think the prize is all Madge's. My gingerbread would not have been as light as hers, if she hadn't reminded me to—to sift the flour!"

How the people laughed and then clapped and cheered! They cheered Barbara and they cheered Madge.

But then, with faltering voice, Madge spoke: "I think the prize isn't really mine, because—

(*Continued on page* 278)

AMONG THE NEW BOOKS

The Industrial Revolution

INDUSTRIAL SOCIETY IN ENGLAND TOWARDS THE END OF THE EIGHTEENTH CENTURY, by WITT BOWDEN (Macmillan. $3.50). Arnold Toynbee's *Industrial Revolution in England* has been, and is likely to continue to be, the classical interpretation of that epoch in which through the rapid development of mechanical invention the domestic system of industry gave way to the factory system and the modern industrial era. Those who have had their most illuminating view of that epoch through Toynbee will find exceedingly valuable this more detailed survey by Professor Bowden. Toynbee was concerned chiefly, and in a general way, with the changes in social structure and ideals. Professor Bowden is more directly concerned with the economic and political aspects of the revolution, and with the effects of these upon industrial organization in our own day. He studies with considerable care such matters as the General Chamber of Manufacturers of Great Britain, organized in 1785, the forerunner of present-day chambers of commerce, and he traces more closely than has been usual the connection between present-day trades unions and the earlier box clubs or friendly societies. Professor Bowden's volume is especially valuable for its facts and observations concerning the relations between the growth of industry and commerce and the resulting changes in political policy and legislation. The study is under four main divisions: The Age of Invention, the Triumph of the Machine, the Great Industrialists, and the Industrial Workers.

INDUSTRIAL OWNERSHIP: ITS ECONOMIC AND SOCIAL SIGNIFICANCE, by ROBERT S. BROOKINGS (Macmillan. $1.25). Is an industrial revolution, almost as significant as that which produced the factory system, going on today in the ordinary evolution of commerce and industry? Mr. Brookings is disposed to think so, and he finds the evidences of this in the transformed conditions confronting the use of capital in industry. His book, out of wide experience and observation, and with an important array of facts, supports the conclusion "that the Capital-Labor problem, the many phases of which have been so long under discussion, is in process of solution through the wide distribution of industrial ownership among relatively small stockholders." This diffusion of ownership, the author contends, is making former types of individual capitalistic control in industry increasingly difficult, if not practically impossible. Hence the tendency is towards democracy, or labor representation in industry, and toward the placing of capital in industry upon an investment basis similar to that which it has in banking and other activities. Out of this process it is the author's hope "that co-operation will take the place of blind competition in industry" and that "co-operation between the industries and labor will take the place of the present wasteful system of bargaining." In this way Mr. Brookings thinks we may "attain an economic democracy which will scale with our political democracy."

The natural response to this is to express the hope that economic democracy, if it is to come in this way, may avoid the well-recognized pitfalls and weaknesses of political democracy. We believe that a much larger place will have to be accorded to sheer idealism and spiritual vision before economic processes and developments can work out a larger social deliverance. Also, though Mr. Brookings recognizes the place and importance of the problem of unemployment, its solution would seem to us to call for far more drastic reorganization and spiritual (as distinct from economic) development than is implied in his program of progress. Will anything short of adequate recognition of the inherent worth of man and of spiritual values ever produce the incentive sufficient to bring about the economic solution of the problem of unemployment?

A Japanese Novel

BEFORE THE DAWN, by TOYOHIKO KAGAWA (Doran. $2.50). *The Congregationalist* has already published considerable concerning the life, vision, and labor of Kagawa, the St. Francis of Japan, who recently visited America, and was one of the chief speakers at the Missionary Convention in Washington, last February. The volume now made available to English readers is his best known book, the book that made his literary fame, and that attained an enormous sale in his own country. An English version brought out under the title, *Across the Death-Line* approximated a sale of half a million copies in Japan and the East. The present edition represents a careful revision by the same translators.

No description can convey an adequate impression of Kagawa's novel, which is said to be in some measure autobiographic. It is on so vast and varied a scale as to defy characterization or summary. It has been compared with the work of Tolstoi and of Dostoievsky. This seems to us a just comparison, though there is a suggestion here and there of the more formal and exaggerated student-consciousness that characterized Cheruychevsky's novel, *What's to Be Done?* Apart from its story value and its revelation of the soul of an author who is undoubtedly one of the world's real prophets, Mr. Kagawa's book is exceedingly interesting for its intimate portrayal of the intellectual and spiritual experiences and processes of an eastern student in contact with the religion, science, and philosophy of the western world who is likewise alive to the problems in his own land. This is the sort of book that would have become notable no matter in what land or age it had been written—a human document at once awful and sublime in the realism, love, and hope with which it sees and discusses the drama of life. It will undoubtedly attain a large circulation in America.

A Variety of Good Books

ON EARTH PEACE: A STUDY FOR TODAY. Edited by RHODA MCCULLOCH and MARGARET BURTON. A valuable study of Christian Missions in relation to World Peace, discussing the problem of inter-racial co-operation, the causes of war, and its cure, and programs and suggestions for effective study of these questions. Four appendices present the Covenant of the League of Nations, the Protocol of the World Court, Excerpts from the Geneva Protocol, and Findings of the Washington Conference on the Cause and Cure of War, held in January, 1925.

AN ADVENTURE IN EVANGELISM, by DANIEL A. POLING (Revell. $1.50). There is no doubt that Dan Poling is doing a great work with men and for God down at Collegiate Church, New York. Here he tells us what it is and how he does it. There are stories of tw born men, an account of the evangelistic m ods in use down in the heart of the great c and some of the sermons whereby he is rea ing the hearts of these men. There is a gospel at the heart of them and there is ple of heart, and no little art in them.

BIBLE SNAP-SHOTS, by AMOS R. WE (Revell. $1.50). A collection of ninety sk sketches of Bible characters and incidents. T are vivid, dramatic word pictures. Each a clear and definite spiritual or moral less They are fresh and interesting, and they sti late clear thinking, right living, and Christ faith.

FACES THROUGH THE MIST, by JOHN PATTEN (Doran. $2.00 net). These Sun evening addresses were given to a congregat composed largely of young people. They all Biblical studies. The first series is cal "Bible Pictures of Home Life." "The g father" is from the Prodigal Son, "the id mother" is Hannah, the loyal brother is drew and the unselfish sister is Miriam. Un the general title of Men in the Shadow preacher treats Lot, Ishmael, Esau, Aaron, Saul. "The Cross Before Calvary" shows cross in the life of Jacob, Joseph, Gide Ezekiel, and John the Baptist. The fou series is on "The Beauty of Christ." These all fine illustrations of Biblical preaching studies of Bible characters. Also they are g examples of the best kind of Sunday eveni preaching.

THE GREAT GUEST, by EDWARD BURR MOODY (Revell. $1.00). "Studies in natu literature, and life" is the author's own su mary of the book. He carries us to Summ brook Farm and shares with us the discover and discussions there of bees, birds, brooks, a books. Nature and art in relation to religi how beauty reveals truth, and other kindr themes are discussed sympathetically delightfully.

THE MASTER AS PAYMASTER, by GEOR ESDRAS BERANS (Revell. $1.25). "Does it p to be religious?" is the general theme of the sermons. Some of the "rewards of the gospe which Mr. Berans indicates are "New a Abundant Life," "Heart's Desires Fulfilled "Divine Likeness," "Freedom from Worry "Winning Life's Choicest Friend," "Perfe Joy," and "Retain Possessions Forever More Not only do these themes receive fresh a original treatment, but they are spiritually i spiring as well. Roger W. Babson writes word of introduction and commendation.

HEALING IN THE CHURCHES, by FRANCIS WETHERILL (Revell. $1.25). "No miraculo cures are on record where the subject was li ing in sin (darkness, lawlessness, unhappiness at the time of healing. The chief purpose this study is to explain the ministry of t church in combating sin." The author, Episcopal clergyman, brings these experience statistics, and conclusions as the outcome participation in healing missions, bedsi prayers, and health classes.

PLEASANT PIONEERS, by KENNETH D. MI LER (Cloth, $1.00; paper, 50 cents). An i terpretation of the Slavic peoples in the Unite States, with an account of their Europea backgrounds, and a discussion of their religiou condition and needs.

The Congregationalist's Bible Class

Paul Writes to the Philippians

Comment on the International Uniform Sunday School Lesson for Sept. 6
Phil. 3: 7-16; 4: 8

An interval of some years, probably about twelve, divides the last lesson from this, but those who have arranged the lessons have done wisely in placing the study of Paul's Epistles in conjunction with the story of his first visit to the place and people to whom the epistle was later addressed. The only satisfactory way of reading the Epistles is by constant reference to the Book of the Acts, and to Paul's experiences and contacts with those to whom he wrote.

Much had happened to Paul during these twelve years since he had obeyed the Macedonian call. That missionary adventure must have been ever constantly in his mind, but if he had needed stimulation to recall it his being a prisoner again might well have brought before him the experiences at Philippi. Paul was now a prisoner at Rome and it is out of this period that we have the richest and ripest of his writings. One can trace in them marked development in Paul's life and thought. He is not quite so optimistic concerning the world and its rulers and powers as he was when he wrote Romans 13. His outlook is now more purely spiritual and he sees the empire of Christ growing and developing in a world actuated, even in its great and powerful leaders, by a spirit of selfishness and evil. He is held a prisoner and denied justice by that very Rome in whose citizenship he had taken unconcealed pride.

Paul's circumstances and their effect upon him appear at once in the Epistle. There is a note of tenderness and yearning for these who have been, and are, "partakers of his grace" (1: 7). He refers to his bonds and to his satisfaction that, as at Philippi, his imprisonment is turning out to the furtherance of the gospel. He refers beautifully to his faith in Christ and the personal experience that sustains him (1: 18-23), and here in the lesson passage he strikes an autobiographical note and reveals his deepest longing and purpose.

This purpose centers wholly in Christ, who is for Paul the complete ideal of righteousness and truth. By this Christ he has been "apprehended," or arrested, and his sole passion in life is to lay hold of that for which Christ has laid hold of him. Life is a pressing toward the mark of a high calling. It is a forgetting of past failures and discouragements (3: 13) and a reaching out in hope and vision. The law of progress is in following that which has already been proven in experience (3: 16). And above all, the Christian life moves wholly and completely upon the plane of practical goodness and high morality. Christian experience finds its highest expression not in mere emotion but in thinking and acting. Paul prays that the Philippians' love "may abound yet more and more in knowledge and in all judgment." His yearning for them is that they "may approve things that are excellent" (1: 9-10) and the best commentary upon these words is found in the closing verse of our lesson:

> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

The bigger the work the greater the joy in doing it.—*Henry M. Stanley.*

Veronica

Mary E. Simpson

(Tradition gives the name Veronica to the woman whose miraculous healing is recorded in Mark 5: 25-34. To tradition we are indebted, also, for the incidents of the statue and the handkerchief.)

Within a cheerless home
A lonely, sad, and suffering woman sat.
Twelve weary years had slowly dragged away
Since joy or health or vigor she had known;
Not e'en sweet human sympathy was hers,
To cheer her hours of pain, and breathe of hope,
And give her courage as the days crept on;
For she was deemed as one smitten of God
By reason of her wayward, sinful life.
Physicians' help, though vainly, she had sought,
Had suffered many things, had spent her all,
And nothing bettered was, but rather, worse.
What wonder if she shrank from human eye,
And in her bitter sorrow prayed for death?

But whence this eager, thronging multitude?
And who that gracious Man within that crowd?
To the sick woman's anxious, listening ears
Come the faint echoes of His wondrous deeds;
She learns that outcast lepers He has touched
And given health and soundness by His word;
She hears how great things He has done for one
Whom raging demons long time had possessed;
That even now, on mercy's errand bent,
He goes with Jairus to a stricken home.

Hope wakes within her at these wondrous words.
Though she had nought wherewith to buy a cure,
And though her piteous story she withheld
E'en from the marvelous Healer's ready ear,
Yet could she only touch His garment's hem,
'Twere life and health and gladness for the touch.

The hope grows into strong, undoubting faith;
She joins the throng; bravely she struggles through;
With strength unwonted, fiercely resolute,
She reaches forward in the pressing crowd,
And grasps the white fringe of the Master's robe.
Instant she felt the plague within her stayed;
The feeble pulse gave way to health's firm beat,
And fresh, new life came back to her again.

Timid, although rejoicing, back she shrank,
As if her precious secret she would guard,
As she so long had borne her load of woe.
But Jesus, kind Physician, knowing all,
Had still another blessing for His child.
Who touched my robe?, he asked, and turned about
To look upon her that had done this thing.
Fearing and trembling, then the woman came,
Fell down before Him and told all the truth.
His gracious lips spoke no rebuking word,
But sealed her pardon and assured her cure,
Adding to all the heavenly gift of peace.

They tell us that her heart felt gratitude
Wrought in enduring bronze her story sweet,
That men might know His pitying love and power
To whom she owed her life, her hope, her peace.
And when the Man of Sorrows bore His cross,
Sadly she walked beside Him, wiping oft,
With her own kerchief that dear Sufferer's face,
And bore upon that kerchief evermore
The impress of her Savior's countenance.

Chillingworth on Toleration

(A Broad Church View)

(Source: Chillingworth, *Religion of the Protestants.* Ed. 1719, page 130.)

Lastly: Though you are apt to think yourselves such necessary instruments for all good purposes, and that nothing can be well done unless you do it; that no unity or constancy in religion can be maintained, but inevitably Christendom must fall to ruin and confusion, unless you support it; yet we that are indifferent and impartial, and well content that God should give us his own favors, by means of his own appointment, not of our choosing, can easily collect out of these very words, that not the infallibility of your or of any church, but the apostles and prophets, and evangelists, etc., where Christ gave upon his ascension, were designed by him, for the compassing all these excellent purposes, by their preaching while they lived, and by their writings for ever. And if they fail hereof, the reason is not any insufficiency or invalidity in the means, but the voluntary perverseness of the subjects they have to deal with; who, if they would be themselves, and be content that others should be, in the choice of their religion, the servants of God and not of men; if they would allow, that the way to heaven is no narrower now than Christ left it, his yoke no heavier than he made it; that the belief of no more difficulties is required now to salvation, than was in the primitive church; that no error is in itself destructive, and exclusive from salvation now, which was not then; if, instead of being zealous Papists, earnest Calvinists, rigid Lutherans, they would become themselves, and be content that others should be plain and honest Christians; if all men would believe the Scripture, and, freeing themselves from prejudice and passion, would sincerely endeavor to find the true sense of it, and live according to it, and require no more of others but to do so nor denying their communion to any that do so, would so order their public service of God, that all which do so may, without scruple or hypocrisy, or protestation against any part of it, join with them in it; who doth not see that seeing (as we suppose here, and shall prove hereafter) all necessary truths are plainly and evidently set down in Scripture, there would of necessity be among all men, in all things necessary, unity of opinion? And, notwithstanding any other differences that are or could be, unity of communion and charity and mutual toleration? By which means, all schism and heresy would be banished the world; and those wretched contentions which now rend and tear in pieces, not the coat, but the members and bowels, of Christ, which mutual pride, and tyranny, and cursing, and killing, and damning, would fain make immortal, should speedily receive a most blessed catastrophe.

The Cost

Everything of value costs. Spiritual values such as patriotism, personal virtues, moral reform, and religious leadership cost more than things. The advancing history of mankind is bloody with battle and worn with sacrificial toil. American history is the record of a great advance in human freedom and human brotherhood, but it has stained our flag with blood-red stripes when men made that advance. Next to being a downright traitor the deepest sin against patriotism is to accept all that America now offers us and, with no sense of gratitude to those who made her what she is, to proceed to use our national benefits for selfish ends alone.—*Louis C. Wright in "Zion's Herald."*

Provisional Program of the National Council

Washington, D. C., October 20-28

Theme: A Free Church in a Free State for a Friendly World

The afternoon and evening sessions will be held in the Washington Auditorium, New York Ave. and 19th St., and the morning sessions in the Earle Theatre, 13th and E. Sts., except as otherwise announced. Each morning there will be a half hour of business at 9. At 9.30 Dr. Ashley Day Leavitt of Brookline, Mass., will conduct the devotions.

Music and other incidental features will be introduced from time to time, including a preliminary evening program at 7.30. The Fisk Singers will sing from time to time.

TUESDAY AFTERNOON, OCT. 20

2:00 Organization
4:00 "Our Task"—Rev. Charles F. Carter, D.D.
4:30 "Our Evangelical Protestant Heritage"—Rev. C. A. Voss, D.D.
5:00 Report of the Executive Committee
Report of the Committee on Credentials
8:00 The Honorary Moderator, President Calvin Coolidge, is being invited to speak
Address by the retiring Moderator, Rev. Rockwell Harmon Potter, D.D.

WEDNESDAY, OCT. 21

10:00 A.M. Report of the Commission on Missions
11:30 Roll Call of States for the introduction of business
2:00 P.M. "The State Conference—A Fellowship Service"—W. H. Rollins, D.D.
2:20 "Have We an International Gospel"—Professor Laura H. Wild
"What a Congregational Church Means to a Southern City"—Mr. C. W. Lusk
Annual Meeting of The American Missionary Association
3:00 Business
3:45 "The Highlander in the South"—Prin. Edgar H. Elam
4:05 "Dividends upon a Half Century of Missionary Investments"—Prof. W. H. Holloway
4:30 "Christianity and the Races"—Dr. Robert E. Speer
8:00 "The Bridge Builders"—Rev. Gaius Glenn Atkins, D.D.
"Christian Race Relationships"—Prof. Plato Durham

THURSDAY, OCT. 22

10:00 A.M. Reports of Commissions and Business
2:00 P.M. Half Holiday—Excursions to be announced
8:00 "Law Enforcement"—Assistant Attorney General, Mrs. Mabel Walker Willebrandt
Address—Rabbi Stephen S. Wise

FRIDAY, OCT. 23

Simultaneous Meetings for Young People
(See program below)
Annual Meeting of the American Board of Foreign Missions

9:00 A.M. Business and Reports
10:00 Presentation of Special Report from the Prudential Committee on the Policy of the Board as affected by the Financial Situation—Rev. Shepherd Knapp, D.D.
"The Tragedy of Refusing New Work, as Illustrated by Portuguese East Africa"—Secretary Ernest W. Riggs
11:15 The Proposed Consolidation of the Woman's Boards with the American Board
2:00 P.M. Election of Officers and Miscellaneous Business
2:30 Addresses by Missionaries
White of Greece
Banninga of India
Modak of India
Fairfield of China
Channon of Philippines
(15 minutes each)
4:15 Address—Speaker to be announced
8:00 "Conditions in the Near East"—Dr. James L. Barton
Address—Dr. W. W. Peet of Constantinople
"The American Board and the Evangelization of Africa"—Dr. F. B. Bridgman
Closing words by President of Board (with introduction of new President)
After adjournment presentation of Dr. Bridgman's African Film

SATURDAY, OCT. 24

10:00 A.M. Business and Reports
10:30 Annual Meetings of The Congregational Education Society and The Congregational Publishing Society (Program to be announced)
The Foundation for Education
2:00 P.M. "Achievements"—President George W. Nash
2:15 "Principles"—Dr. Ernest B. Allen
2:40 "Vision"—Dr. T. W. Nadal
3:00 Address—Rev. S. Parkes Cadman, D.D.
Address—Secretary Curtis D. Wilbur
Address—Commissioner John T. Esch
Address—Bishop Francis J. McConnell
8:00 Address—Rev. R. W. Barstow
Address—Speaker to be announced

SUNDAY, OCT. 25

9:00 A.M. Young People's Meeting—Metropolitan Theatre
10:45 Church Services followed by Communion in each Congregational Church
3:30 P.M. Council Sermon—Rev. Carl S. Patton, D.D.
6:00 Young People's Rally
8:00 Address—Dr. James Gordon Gilkey
Address—Dr. Thomas C. Edwards

MONDAY, OCT. 26

9:00 A.M. Sectional Meetings—See Programs
2:00 P.M. Half Holiday—Excursions to be announced
8:00 Address—Chief Justice William Howard Taft
The British and French Ambassadors are being invited to address this session

TUESDAY, OCT. 27

9:00 A.M. Report of the Corporation for the National Council
The Ministerial Boards—Mr. Lucius R. Eastman, President presiding
Business and Reports
10:00 The Ministerial Boards—Mr. Lucius R. Eastman, President presiding
Address—Rev. Charles S. Mills, D.D., General Secretary
Brief Addresses—Rev. Harry R. Miles, Associate Secretary
Mr. George A. Huggins, Actuary
"Safeguarding the Ministry"—Mr. Clarence S. Pellet
"The Maintenance of the Standards of the Ministry as a Profession—Rev. Clarence Hall Wilson, D.D.
Annual Meetings—The Congregational Home Missionary Society, The Congregational Church Building Society, The Congregational Sunday School Extension Society—President J. Percival Huget, Chairman
11:30 Reports and Business
2:00 P.M. Music—Welsh Singers
Glimpses of the Departments
1. Negro Work in the North—Rev. William N. DeBerry, D.D.
2. City Work—Dr. D. Witherspoon Dodge
3. Rural Work—Dr. Malcolm Boyd Dana
4. Foreign-Speaking Work—Mrs. Jennie F. Pratt
"The Service of the Church Building Society"—Rev. Arthur J. Folsom
Reports by Student Summer Workers for The Congregational Sunday School Extension Society
"A Summer in the Cheyenne Valley"—Mr. Austin S. Phillips of Harvard University
"Pioneering with Mugala"—Miss Helen Wilcox
For The Congregational Home Missionary Society—Mr. N. C. Wallin
From the Great West
"Gila Monsters and Other Monsters"—Rev. R. R. Shoemaker
"The Mormon Situation"—Rev. Claton S. Rice
"The Flaming Frontier"—Rev. Frank E. Henry
Address—Secretary William M. Jardine (Conditional announcement)
7:30 "Women in Home Missions"—Mrs. John J. Pearsall
"Triumphs of an Imperial Vision"—Dr. J. Percival Huget, President of the Church Extension Boards

WEDNESDAY, OCT. 28

9:00 A.M. Council Business
10:00 Reports and Business
The American Bible Society
"The Boy Scout Program as Applied to Protestant Churches"—Ray O. Wyland
United Program Missionary Boards
Rev. Chester B. Emerson, D.D., Presiding
General Theme—"Partnership in a World Enterprise"
2:00 P.M. Fisk Jubilee Singers
Devotions
2:15 "The United Program"—Rev. Chester B. Emerson, D.D.
2:35 "The Larger Evangelism"—Rev. Russell H. Stafford, D.D.
3:10 "Christian Education"—Rev. Herbert K. Booth, D.D.
3:40 "Creating Brotherhood"—Rev. Albert W. Palmer, D.D.
4:20 Pageant Drama (Illustrating the Partnership in the World Enterprise)
8:00 Popular Musical

YOUNG PEOPLE'S WEEK-END

FRIDAY, SATURDAY AND SUNDAY, OCT. 24, 25 AND 26
OCT. 24 AND 25, MORNING AND AFTERNOON SESSIONS

Friday and Saturday will be devoted to sightseeing trips about Washington, with addresses at the several places visited. Among the places to be visited are: The Capitol, Congressional Library, National Cathedral, Lincoln Memorial, Washington Monument, Bureau of Printing and Engraving, National Research Council Building, Arlington, Mount Vernon, Hall of Science and the White House.

Among the distinguished men who have consented to address the young people are: Professor Edwin Emery Slosson, General John A. LeJeune, Dr. Rockwell Harmon Potter, Bishop William G. McDowell, D.D., Attorney General John G. Sargent, Dr. Oscar Maurer, Bishop James E. Freeman, D.D., or Dean Anson Stokes of the National Cathedral, and it is expected that Secretary Curtis D. Wilbur of the Navy and Secretary William M. Jardine of the Department of Agriculture will speak.

The delegates will call upon President and Mrs. Coolidge, and it is expected that a photograph will be made of the party on the White House grounds.

Evening Sessions

Since the young people's delegation will be associate members of the National Council they will be admitted to the sessions on Friday and Saturday evenings and Sunday afternoon.

Sunday Services for Young People

On Sunday, Oct. 26, the young people's delegations from many parts of the nation will attend a special service in the Metropolitan Theatre, and on Sunday evening will be the guests of the young people of Washington at a great interdenominational meeting.

Important sectional meetings will be held, including those on Central Functions of the Church, Educational Institutions, Religious Education, Work Among Colored People, Social Service and Church Work in Cities, the programs of which will be announced later.

The annual meeting of the Congregational Woman's Home Missionary Federation will be held at the Mayflower Hotel, Monday evening and Tuesday morning, Oct. 19 and 20.

Announcement is made that there are no adequate facilities for a general banquet of the whole Council. Doubtless groups will arrange for various dinners.

The list of Council delegates will be ready soon, and will be published in *The Congregationalist.*

Vital Ques

To Come B

he Equities of the Moderatorship

The suggestion of Dr. Bradley of Cleveland, o would put in nomination for Moderator the National Council President Kenyon L. tterfield, commends itself on many grounds. is a layman's turn, and any pretext that it impossible to find suitable timber of this t would militate badly against the theory of Congregational democracy.

At best, Washington is a poor place to focus constituency of a convention on routine ks. The social, holiday, junket atmosphere oo contagious. Particularly here we should e a layman who has strong business sense. are to be in the Capitol City as servants Christ, as representatives of the Congrega- al Churches, attending to the practical ad- istration of our fellowship. We ought not make conspicuous any political or official re- ons to the government. For this reason the mbers of our denomination who are in high ces in the cabinet or thereabouts would bet- be passed by at this time. The Moderator uld be a layman, especially in preference to se who are the secretaries of our societies, on the roster of officials. These brethren have ir constant opportunities before our people distinction and the setting up of their quali- of leadership. The representatives of the s have less frequently these occasions of or. It is useless to discuss how the energies our laymen can be more fully utilized if we them to take back seats when there are lic and preferred functions which they are ly qualified to perform. President Butter- d is well equipped in his own right for this e. He has had experience East and West educational work. He has been especially ed to deal with problems affecting the homes people and their youth in his position as d of an agricultural college and as an editor promoter of the interests of our farming munities. If the Moderator is to continue practice of visiting the churches and con- ences of our order throughout the country, uld not the training and experience of such man prove a valuable asset for our com- nion and the cause of our Master?

Boston, Mass. WILLIAM R. CAMPBELL.

A Layman's Opinions

. Who shall be the Next Moderator of the tional Council?

Wisconsin would like to place in nomination Moderator of the National Council Mr. nk J. Harwood of Appleton, Wis., a Chris- n business man, a member of the Executive nmittee of the National Council, for forty rs an outstanding Congregationalist of this te, and always an enthusiastic, gracious, and ued participant in our national as well as state life.

. What about the representation of women the Council and in our Missionary Associa- n?

Wisconsin favors the representation of wo- n in the Council and in our Missionary As- iation. The Board of Directors of the Wis- sin Congregational Conference has for sev- l years had women members. The Madison trict Association was presided over by Mrs. n R. Faville as Moderator. She and other sconsin women have served on the Board of rectors.

. Should the Presbyterians and Congrega- alists unite?

Denominationalism has distinct advantages. ere are likewise advantages for denomina-

[redacted]

latter being also congregational. Theologically we are closer to the Methodists. In both respects we are closest of all to the Unitarians. Socially we are more at home with the Presbyterians and we could easily live with the liberal wing of this body. It would be out of the question for Congregationalists to unite with the conservative Presbyterian wing.

4. What should Congregationalists say on public questions? For example, social reform, interracial, international questions.

Any question which has to do with finer living and better relations among men is a religious question. Christians should always be ready to discuss such questions and wherever it can be done to express the consensus of Christian opinion on them, not from the political or economic, but from the Christian point of view of purity, love, brotherhood, and service.

5. How can the energies of our laymen be more largely utilized?

Laymen need education. Their energies will be best expressed when they are convinced of the worthwhileness of the job and the meaning of their part in it.

6. What should be the relation of the women's organizations to the general organizations of the church, locally, state-wide, and nationally?

The women's organizations should be an integral part of all Congregational work, local, state-wide, and national.

7. Should there be but one board of foreign missions?

There should be but one board of foreign missions. In Wisconsin this question was put to seven of our nine associations last month and the seven voted for it without a dissenting opinion.

8. Should there be but one home board?

There should be but one board of home missions, paralleling the present organization in such states as ours where one conference, one board of directors, one administrative unit, one treasurer, one budget, and one unified promotional appeal directs and carries on activities which are now divided nationally among six or seven societies and commissions. There is no separation between paying money to the pastor in a home missionary church, to a pastor at a state university, and to a pastor who is retired. The extension of the Kingdom is one problem. There should be experts on its various phases, working under one unified direction, one board, and one budget.

9. Should the Foundation for Education be merged with the Education Society?

Wisconsin associations this spring unanimously favored the merging of the Foundation for Education with the Education Society.

10. Is there any reason why the Annuity Fund and the Ministerial Relief Fund should not be administered by the same organization?

There is no reason why the Annuity Fund and the Ministerial Relief Fund should not be administered by the same organization.

11. Shall we lose interest in missions if we lessen the number of specific objects in the apportionment by merging some of the societies?

We shall gain rather than lose interest in missions if we lessen the number of specific objects by merging some of the societies. We shall gain interest by doing away with vagueness and confusion. It will be easier to present

[redacted]

14. Should each society approach the local church and the individual Congregationalist in the interest of its own receipts, or should all commit the major portion of their cultivation of income to a common agency working in co-operation with the state conference?

A common promotional agency has been successful in many leading states. Paralleling this development there should be a common national agency of promotion.

Madison, Wis. ERNEST N. WARNER.

One Denominational Organ

Every one who gets the viewpoint of the writer of the article in the current *Missionary Herald* on "What Is the *Missionary Herald* Worth?" can sympathize with him in his feelings and convictions. We feel that the *Missionary Herald* is better than it has ever been and is producing the best results, and is worth to the American Board more than it costs. That article will appeal mightily to many readers whose devotion to the American Board is great. But is there not danger of letting sentiment have undue influence with us when an opportunity opens for a change that will mean still more to us? Are the reasons given convincing to all who have the broader interests of the Kingdom deeply at heart?

Has not the time come when we must make clear to all our constituency that our work is *one*? It will be a great gain when we can think always of all our denominational work at home and abroad as *one* work. Everything that we can do to eliminate the wrong and unnecessary distinctions that divide our interests is important. The greatest help in this will be to have one denominational organ to cover our field of service continually. The best of the *Missionary Herald*, the *American Missionary*, and *The Congregationalist*, distributed through the 52 issues of the year would make a great paper more widely read than all three are now, and of greater value. Supplements and special editions called by the old names would greatly diminish this value.

Those not interested in missions habitually neglect our missionary publications of every kind. The very labeling of them defeats their

With the Children

(*Continued from page* 273)

first—I thought I wouldn't tell Barbara about the flour and—and that would have been—mean and—"

"But you did tell me!" cried Barbara.

And Lawyer Eaton, while everybody clapped again, smiled at the girls and said, "Well, well, it seems we have to be proud not only of two fine little cooks, but of two splendid, honest girls and faithful friends."

When the people stopped cheering to catch their breath, Tom's voice was heard piping, 'Gigno! Gignere! Gingerbread! Give us some!" There was a great laugh, and the gingerbread was cut and a slice was given to everybody. Tom, munching his, boasted, "At our house, we have the best every day. My sister makes it."

Barbara and Madge, their arms locked together, were looking happily each at the other's blue ribbon.

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Our Readers' Forum

Teaching Evolution

To the Editor of The Congregationalist:

Ever since I read, some weeks ago, the editorials of Dr. Jefferson and President Maurer on the Fundamentalist controversy, there has been something in my mind asking for utterance. I have the highest esteem for both these men and one I have for many years counted among my warm personal friends.

I have nothing but good will toward them and so I will not say that I wish they could spend a few years in the religious environment in which I have found myself for the last five years; but I will say that, if they could have that experience it would be vastly enlightening.

They did not definitely say, but from what they did say, the casual reader—and that is what most readers are—would infer that they believed that the responsibility for the present controversy rests largely, if not wholly, on the teachers of science in our schools and colleges, who in their bumptiousness and arrogance take delight in shocking people and in ridiculing the religious convictions of their pupils.

Now it is doubtless true that to start a Fundamentalist movement among the members of Broadway Tabernacle or of the First Church of Columbus would take some such thing as has been implied. I wonder if Dr. Jefferson and President Maurer have had any other concrete evidence than that fact upon which to base their theory of the origin of Fundamentalism.

I want to give a testimony and an opinion. The testimony is that in 36 years in the ministry and a rather wide acquaintance among teachers, although there are doubtless teachers of that sort, I have never met one nor have I ever heard of a definite person who could be accused of such an attitude. How many could Drs. Jefferson and Maurer name of their own actual acquaintance? The opinion is this, and I hold it in all confidence, that, while there may be among the thousands of teachers of science some of that sort, they are not representative, rather are ones among thousands; and that they are so few and so unrepresentative that their influence in stirring up the present controversy is so small that it is a practically negligible factor in the case.

I want to give a couple of incidents connected with the Scopes trial at Dayton. Two high school boys were witnesses as to the teaching of evolution. In the cross examination one of the lawyers for the defense smilingly asked one of the boys if what he had learned about evolution had hurt him any; and he smilingly answered that it had not. Mr. Bryan, with his genius for bringing in the emotional element, cried out dramatically, "Ask their mothers." A reporter took the trouble to do that very thing and found out that the boys were Christian boys, and, as boys go, were faithful attendants at church, Sunday school, and young people's societies; and that so far as their mothers could see nothing they had learned at school had in any way affected their faith or lowered their interest in their religious activities. It was found, too, that one of them at least, when he learned that he was to be called as a witness, had to get out his text-book on biology to see if he had been taught anything about evolution.

That text-book has been in use all over the state and I venture to say that most of the pupils who have used it would have had to do as this boy did, if called as witnesses six weeks after the school closed for the summer.

Of those who would not have to, it would be found that most had been stirred up by some zealous fundamentalist to be on the lookout for trouble.

Another incident is this: The author of Tennessee's evolution law was at Dayton. In an interview he said that he knew nothing about evolution, but he saw in a paper that children were coming home from school and saying that the Bible was all nonsense. Then his pastor said in a sermon that evolution was destroying the Christian religion. So as a candidate for the State Legislature he promised, if elected, to introduce a bill to forbid its teaching. Upon just such vague, indefinite, and hearsay evidence as that a spirit of the most fanatical intolerance has grown up. Over and over in the last few months it has been asserted in pulpit and press that there is a conspiracy to overthrow the Christian relig In that conspiracy are involved all scient who teach evolution. They teach it not cause they believe it true, but because want to use it to destroy Christianity. T scientists who call themselves Christians add hypocrisy to their other crime.

Ministers like Dr. Jefferson, Presi Maurer, and myself, who venture to hold man may be a Christian and believe evolution may have been God's method, either classed with the hypocrites or else t attitude is more generally ascribed to fee ness of mind that has led them to become dupes of the conspirators.

To lay even a comparatively small shar e responsibility for all this upon the teac of science in our schools and colleges has warrant in fact and is unfair to the thousa of fine men and women, most of whom are l Christians, who are trying to help our yo people to a little better knowledge of the w of God.

This is the problem with which I am fronted, and it is typical of that which a titude of my brethren are having to face: I in my city are some thousands of boys girls in school. For the most part they bright, eager, ambitious. Most of them wil through high school and many on to college university. They are having it drilled into t that the truth of Christianity hangs upon truth of teachings that in a few years will discover are not true. The spirit of Ch tianity is being continually manifested as of such narrow intolerance as is a world a from the spirit of Jesus and which ere their maturing moral judgment will utt condemn. What are they going to do w that time of inevitable enlightenment com You know. They, and thank God for it, going to keep faith with their intelligence their conscience, even though it cost them t faith in Christianity. That is just what h dreds of them are going to do in the next dec unless some of us in some measure succeed getting to their attention the idea that Christian religion and faith is a bigger finer and nobler thing than they have been to think.

That is the problem I am facing every What would you do if you were in my pla

(Rev.) M. S. Freeman

Chattanooga, Tenn.

Our Definition of "Cathedral"

To the Editor of The Congregationalist:

A hot debate at a minister's associat with the odds against the proposed Congr tional "cathedral" at Washington, followed the protest by William Colton Clark in *Congregationalist* of June 11, leads me to what, after all, we mean by a nation-wide c paign for such a building.

Several ideas are involved. First, the n tive one, that our First Church at Washing is unable with its present building to maint its place and usefulness in the life of the c tal city. A score of years ago its auditor was in demand for every beneficent cause would have a hearing, and for meetings of s bodies as the Anthropological Society and National Geographic Society, the latter which could not, it was remarked, have ducted its lecture work, perhaps have survi otherwise. All this was capitalized into pervasive spiritual influence of the chu throughout the city.

Today much notice is given to this hist church on account of the President, and f all reports there is at present a large ac sion of influence accruing to its services. when another President shall worship elsewh

will be desirable to register and maintain at has been gained for the denominational and the effectiveness of the denominational rit at the capital, and thus throughout the tion and indeed the world.

A building that will make this possible can so readily be accomplished by the local nstituency as were they, for example, a nufacturing people. No one, surely, could ect to a reasonable help afforded from the nomination-at-large. Everyone must feel that other church could make this unique appeal. On the other hand, wouldn't it be fair that s church should express the denominational e as no other? In the debate alluded to it s asked why should we put up a "cathedral" rival the Episcopal cathedral and the Presterian cathedral and so on—since various nominations have some such thing in mind. ouldn't the money better be put into misns or education? Are cathedrals Christian? Certainly we stand for the denial of cathels as the seat of bishops. But have we no cellence to which we look? Do we not claim nething better than a locked-up ecclesiastim—a freedom, a fellowship, a service that ke our representatives the peer of any man, e to eye? Is not that instantly felt in any sembly or casual intercourse?

What, then, will express the excellency of ngregationalism? This, I take it, is the l question at issue, not the aping or the valry of other denominations. A cathedral ll be for us the seat of power, as it has ways been, but of a transformed power, the wer of truth put to spiritual uses. In fact thing would so reduce to nullity the cathel idea as a Congregational cathedral.

Our Cathedral at Washington would be chitecturally the expression of the Puritan irit. Time and again on *The Congregationalist* ver page within the year has this spirit apared in the noble revivals of the Colonial urch building in ampler form and more durle materials than of old. The Romanesque s had its day among us, and the spiritual ualor of the crowd-housing type has had its y. We are waking up to the fact that the e simple and sublime temple that the genius the new world has made most fit for God d the human spirit is a product of Congregonal history and is diffused with its spirit. nique among all the buildings of the capital ould stand this supreme expression of the uritan witness and the Puritan worship, a thedral, indeed, but a cathedral or seat of e spirit, making the lesser tawdry.

This architecture—for I have been assumg the inevitable—would be adaptable, as so ten locally, to the national note. It would oup to itself and overshadow and unify in eir utterance such auxiliary parts as would necessary to embody our whole denominonal life in essence. There would be a liary, ultimately a repository of Congregonal history worthy to stand in the nation's pital forever. There would be a hall of memies and one of design. Gathered here would the faces of great leaders in the past. Architcture not only, but every device for the ultiple phases of church work would be disayed by photo or blueprint or printer's ink r the study of method. There would be acmmodation for gatherings of groups, for lecres, for national committees, for great music, r pageantry, of course for all the educational nd social as well as devotional work of the cal church, or churches, on occasion, whose fe and fellowship would be enriched by mpler pilgrimages to this shrine and whose pirit would send back with the returning lgrims ever some authentic note to the home urches all over the land. Nothing in brief could so symbolize our denominational life and history, or give us that "ever not quite" which we have felt after and not yet found. So make evident and potent our gift to the world, as a cathedral according to our spiritual genius in Washington. To deny its propriety in fact and cost would be to take down every steeple in New England.

And yet—in view of the growing menace of bureaucracy, only God can guard that cathedral!

Rindge, N. H. B. Alfred Dumm.

Religious Education at Northfield

School Advances Under New Leadership

BEAUTIFUL Sage Chapel at East Northfield, Mass., was filled with an appreciative audience of faculty and students at the closing service of worship and consecration with which the 22d annual session of the Conference of Religious Education closed. Forty-one persons received their diplomas for three year of credit work, the diplomas being awarded by Hon. Robert C. Parker of Westfield, chairman of the board of managers.

This year's session, from July 23 to Aug. 1, opened under difficulties. Dr. Norman E. Richardson, for six years dean of the school, resigned at the close of the last session on account of other duties. Dr. Frank M. Sheldon, for many seasons a popular and stimulating teacher, had removed to Oklahoma. Miss Nannie Lee Frayser, of Louisville, Ky., who for 20 years had been the center of an admiring group, had died during the winter. Other leaders such as Dr. Arthur E. Holt, Rev. Erwin L. Shaver, and Mrs. Millacent P. Yarrow, were not available this year.

It was necessary, therefore, for a new dean and a faculty with many new members to meet the question which many were asking: "Can the school be as good as before?"

The unanimous verdict at the close of this year's session was: "Yes." The new Dean was Dr. Herbert W. Gates, Acting Secretary of the Congregational Education Society, with Rev. Ivan S. Nowlan, General Secretary of the Massachusetts Council of Religious Education, as Assistant Dean. A strong Educational Committee was chosen, including Prof. James P. Berkeley, of Newton Theological Institute, Rev. John W. Suter, Jr., Executive Secretary of the General Board of Education of the Protestant Episcopal Church, Rev. Warren T. Powell, Minister of Education at Trinity M. E. Church, Springfield, Miss Helen C. Stearns, Secretary of the Board of Education of the Christian Church, and Mr. Bryant Nichols, a Congregational layman of Auburndale, Mass., who for years has been the efficient registar and treasurer of the Conference.

Thirty-four courses covering various aspects of religious educational work were offered. The Conference had four 50-minute class periods each forenoon for eight days. The diploma of the school is awarded for six credits of work, of which one must be selected from each of four groups: Principles and Methods, Bible Study, Departmental Methods, and Missionary or Social Service Education. Credit work involves assignments calling for at least one hour of outside work for each class session.

It was evident from the opening session, with its keynote address on *Having the Mind of Jesus Christ,* that this conference was to be dominated by a spirit of serious purpose, which continued throughout the eight days. Evidences thereof were found in the larger proportion of students taking credit work, the increased sales of textbooks, and a marked spirit of unity on the part of the faculty.

One of the high points of the conference was the daily assembly for worship in Sage Chapel. This was in charge of a committee with Mr. Suter as chairman, and Miss Anne W. Merritt, Miss Hazel F. Tuttle, and Mrs. Agnes R. Allen as the additional members. The services, carefully planned by this committee, were conducted by Mr. Suter. No announcements were allowed to intrude. The delegates entered and left the chapel in silence and showed their appreciation of the simple, though dignified and inspiring service by almost perfect attendance.

Another important development was the work of the Young People's Division. About 225 young women and 75 young men between the ages of 16 and 22 presented a real challenge and a great opportunity. Their work was organized as a Young People's Department directed by a student council and adult counselors.

Rev. Warren T. Powell was Dean of Young People, with Miss Olive P. Kirschner, of Worcester, Mass., and Rev. Sidney Lovett, pastor of Mt. Vernon Congregational Church, Boston, as directors respectively of boys' and of girls' work. Miss Helen E. Welch, of Salem, was assistant director of girls' work. It was generally agreed that from the standpoint of the young people's share, no conference had been as successful as this.

Seven hundred and forty-five delegates were registered at the Conference, all but 34 for full time. Of this number 460 were Congregationalists, the others being divided among twelve denominations. Massachusetts sent 586, 14 other states being represented.

Other Congregational members of the faculty and management were Rev. R. W. Coe of South Church, Campello, Mass., Dr. E. P. Drew of Auburndale, Mass., and Prof. L. A. Olney of Lowell, Mass. At the annual meeting of the board of managers held toward the close of the Conference the following officers were elected: Hon. R. C. Parker, Chairman of the Board, Rev. H. W. Gates, Dean, Rev. I. S. Nowlan, Assistant Dean, and Bryant Nichols, registrar and treasurer.

The other members of the Board of Management are as follows:

Representing State Councils of Religious Education: Rev. Fred French, Maine; Mrs. Nellie T. Hendricks, New Hampshire; Rev. G. E. Robbins and Dr. A. H. Gage, Vermont; Mr. W. I. Woodin, Connecticut; Mr. Vernon Rice and Rev. M. E. Bratcher, Rhode Island.

Denominational Representatives: Dr. Gates, Congregational; Rev. M. W. Smith, Baptist; Rev. W. T. Powell, Methodist Episcopal; Dr. G. E. Huntley, Universalist; Miss Daphne Condon, Presbyterian.

Members-at-Large: Prof. L. A. Olney, Prof. J. P. Berkeley, Rev. A. S. Lovett, Miss Olive P. Kirschner, Rev. J. W. Suter, Jr., Miss Luliona M. Barker.

Some additional state and denominational representatives are to be appointed later.

Educational Committee: The Deans and Registrar, *ex officio;* Miss Luliona Barker, Mr. Suter, Mr. Powell, Prof. Berkeley, Mr. Smith, and Mr. Lovett.

Business Committee: Judge Parker, Mr. Nichols, Mr. Nowlan, and Dr. Huntley.

After the experience of this summer the officers look forward to the session of 1926 with confident anticipation. Congregational pastors and leaders are invited to consider the advantages of this school and to write for any information desired to Mr. Bryant Nichols, Registrar, Room 609, 1 Beacon St., Boston, Mass.

NEWS OF THE CHURCHES

From West to East

HAWAII

Hawaiian News Notes

The Makawao Union Church is welcoming to its pastorate Rev. Mr. Rowan, who will take the place of Rev. Augustine Jones. Mr. and Mrs. Jones will sail in August for a two years' trip of study and travel in the Eastern countries and in England.

The Wailuku and Kahului Union Churches have agreed to extend a call to Rev. E. W. Perry. He will take up his work in October. Mr. Perry comes to the Islands after several years of missionary work in China. He is a graduate of Auburn Theological Seminary and his wife is a sister of Mrs. Royal G. Hall, who spent three years in Koloa, Kauai.

Rev. Stephen T. K. Mark, has accepted a call to the Second Chinese Church in Honolulu. Mr. Mark is at present a professor of theology in the Canton Union Theological College, Canton, China, and is a g duate of the University of California and the resbyterian Theological Seminary. Mr. Mark will take up the work laid down by Rev. Tse Kei Yuen, who leaves in September to assume the pastorate of the Chinese Presbyterian Church in San Francisco, Cal.

Rev. T. C. Williams, pastor of the Kohala Union Church, has returned to his work after several months of furlough on the American mainland.

The Board of the Hawaiian Evangelical Association has appointed Rev. Henry P. Judd as delegate to the meeting of the National Council to be held in Washington in October. Mr. Judd is leaving for the Coast with his family in August for a few months' furlough. During his absence he will spend one semester in the Yale Divinity School. N. C. S.

OREGON

Silverton Vacation Bible School

During the two weeks from June 8 to 20, a daily vacation Bible school was conducted by Silverton's pastor, Rev. Clayton Judy, and the student assistant, Mr. Duane Waln. The school hours were from 9 to 11.30 every morning except Saturday and Sunday. There were talks on the Bible, using Muriel Streibert's *Youth and the Bible*, and there was memory training on the 1st, 23d, and 100th Psalms, the books of the Bible, the Beatitudes, etc. The children themselves told Bible stories taken from the Old and New Testaments, the teachers endeavoring to show them the spiritual meaning of the parables and miracles. There was a little treat of candy or popcorn at the recess period each morning, and one day a picnic dinner was held in Silverton Park. Mr. Waln has given special attention to a group of prospective Boy Scouts, taking them hiking in the woods and giving them lessons in properly building fires and in cooking over the flames, with stories afterward around the camp fire.

Churches Hold Joint Service

A strong and very happy spirit of fraternal fellowship is mutually enjoyed by our college town churches in Corvallis and Eugene. The brotherhoods visit each other and once a year the congregations unite in a joint service at Belle Fountain Park, midway between the two collegiate centers. Supt. C. H. Harrison was the preacher on June 21, when there was a large attendance from each town.

Ground Broken for Beaverton Church

The breaking of ground for the New Bethel Church, Beaverton, took place on Sunday, June 28. Supt. C. H. Harrison and Rev. E. S. Bollinger, assisted the pastor, Rev. C. A. Blanchette.

In and Around Portland

Beavertown, a few miles southwest of Portland, will soon have a new $12,000 plant. A ground-breaking ceremony was held June 28, when the oldest resident member, Mrs. Mary Stitt, turned the first shovel of earth. Addresses were given by Supt. C. H. Harrison, General Secretary E. S. Bollinger, and the pastor, Rev. C. A. Blanchette.

The International Christian Endeavor Convention in Portland, July 4-10, attracted Congregationalists from nearly every state in the union. An enthusiastic denominational rally and a delightful Congregational luncheon were held under the genial and efficient direction of Secretary Fred Grey.

Congregational men were prominent in the program of the Northwest Community Church Workers' Conference held July 2-3 in the St. John's Community Congregational Church, Portland, Rev. D. E. Nourse, pastor. Rev. F. C. Butler, of Gaston, Ore., had charge of the devotional periods. Addresses on various phases of community church work were given by Rev. G. B. Baird of Clear Lake, Wash., Rev. Clayton Judy of Gervais, Ore., Rev. C. H. Nellor, of Jennings Lodge, Ore., Rev. J. N. Pendleton, Rev. H. C. Johnson, and Rev. F. W. Westwood, of Portland. One of the outstanding figures at the conference was Dr. O. F. Jordan, the community church enthusiast, of Park Ridge, Ill.

Waverly Heights, Portland, where Rev. F. E. Carlson has just begun work, is redecorating and making other building improvements. University Park has purchased a parsonage for its new minister, Rev. F. W. Westwood.

J. F. D.

IDAHO

Busy Pastor in McCall

The pastor of McCall, Rev. A. S. Ford, has been giving a series of Missionary Hero Stories at the evening services, thus enlisting the interest of some of the boys who are not in Sunday school. Mr. Ford has painted the roof of the church and parsonage and the front of the church.

ARIZONA

Fruitful Church School in Tombstone

The School of Religion and Social Service conducted last winter in Tombstone by the pastor, Rev. O. J. Scheibe, has resulted in a deepening of the spiritual life of the members of the church and a considerable accession to its membership. The place, being a county seat, is made up of people of all creeds and denominations, few of whom are familiar with the Congregational Church. After attending the school they came, one by one, asking to unite with the church. The pastor writes that it was a great inspiration to the little church to receive 41 new members. A daily vacat Bible school was conducted during July, pastor's son acting as student assistant. school began with an enrollment of 81, incl ing American, Chinese, Mexican, and Ital children. Quite a number who are attend are Catholics. Twenty citizens have taken day each to provide treats for the children, t linking the community sympathetically w the school.

UTAH

Gains in Provo Church School

The church school of Provo has continued increase in its registration in spite of ma removals. With a membership of 190, th was a record attendance on a recent Sund of 178. The school is graded throughout, classes ranging from kindergarten to adult. T latter is known as the "Pilgrim Class" and h a membership of over 60. The school has very finely conducted primary department. July 4 the church was invited to particip in the civic celebration and was represent in the parade by two floats. One was in half of Meno Trope kindergarten and show a class at work. The church float represent a winter church-going scene of the Pilgri and was exceptionally well done. The net crease in church membership was 20 for first half of the year.

WYOMING

Progress in Casper

At the Easter morning service in Casper new members were received, 23 of these joini on confession of faith. In May an every me ber canvass was held, resulting in pledg amounting to approximately $2,250 for loc expenses and world-wide work to the end the year. One of the most interesting featur of the work is the men's A. O. T. S. Club whi meets once a month for dinner. This has n a membership of 35, with a prospect of doubli this number when the fall work starts Some of the meetings take the form of outdo picnics, when the men act as hosts to the wives and friends. During the spring the cl had addresses on "Anglo-Saxon Friendship "The Inspiration of Great Literature, or Wh to Read and Why," "The Native Indian a His Music," etc. A special Pulpit Committ has charge of the Sunday services during t vacation of the pastor, Rev. A. E. Cooke.

COLORADO

Good Student Work in Granby

Mr. Herbert M. Worthley, a student of Ba gor Seminary, is assisting Rev. Thomas Hou ton at Granby and Hot Sulphur Springs. H has done considerable pastoral calling, necess tating long hikes over the hills. He has orga ized a boys' class in the Sunday school Granby, with an enrollment of 12 member known as "The Lettuce Growers' Class. Preaching services have been held every Su day morning, nearly filling the church, whic has a seating capacity of 35. Mr. Worthle bears a summer commission from the Hom Missionary Society.

Crested Butte Improvements

The church building of Crested Butte bein sadly in need of repairs, a group of energeti workers under the leadership of Mr. Lorne W

own, summer student pastor from Union minary, New York, organized a "paint fund" mpaign. With the proceeds from the sale of old building behind the church, it was pos-le to re-side the church building. Sufficient ney was received, in the solicitation of funds, give the church two coats of paint, and the lding now looks beautifully new. Several od musicians spending the summer in town contributing to make the church services ractive. A young girls' choir has been or-nized. Concerts, picnics, and hikes have con-uted some of the summer's social activities.

rker Basin Bible School

A two weeks' Bible school was conducted in rker Basin in June. This effective type of ristian service has been much appreciated the people of the valley. There were 19 ldren enrolled, and the average attendance s about 15. This was larger than the public ool enrollment.

lbran Hospitality

The Colorado State Conference was held in lbran in June, the people of the entire val-responding loyally with a hospitable wel-ne to the visiting delegates. People of the ious Protestant denominations, Roman tholics, and non-church members, all joined the common cause.

yalty in Washington Park, Denver

May 24 was the 25th anniversary of the ordi-ion of Rev. W. O. Rogers, pastor of Wash-ton Park, Denver. The occasion was gra-usly remembered by the Sunday school and rch members. Two beautiful bouquets were sented to Mr. Rogers, and after the evening vice the congregation remained for a social r and light refreshments were served by the ies of the church. The young people are wide awake. A daily vacation Bible school, with over 50 in attendance, was conducted in three grades, six young people from the Sunday school assisting every day for four weeks. A free-will offering was given each week by the parents for expenses. In June the Young People's Class gave a play which was so successful that it was repeated the following night with an even larger attendance than the first night, netting a total of $40. In May the church decided to set out four shade trees in front of the lot. The Sunday school, being offered a chance to pay for these, immediately pledged enough money for six trees, so now four grace the front of the lot while two are planted in the back. Considering that on June 1 there was yet no church organization and no morning service, the prospects are most encouraging.

When Sunday Comes
By John Andrew Holmes

A foot-loose pastor makes a tongue-tied preacher.

Arriba's Children's Day

Children's Day was observed in Arriba on June 7. There was the usual program by the children, followed by a basket dinner. The afternoon service included an address on religious education by Rev. H. V. Wilhelm, pastor of the Methodist Episcopal Church at Limon. In the evening an American Board lecture on Angola called forth an appreciative audience.

Sermonettes in Berkeley Community, Denver

In Berkeley Community, Denver, the pastor, Rev. G. T. Nichols, has been giving a series of sermonettes to the Junior Christian Endeavor Society. The society meets in the basement after the Sunday school hour, and during the singing of the first hymn at the preaching service, the members march up, singing the hymn with the congregation. They remain during the responsive reading, the Scripture, prayer, and sermonette, which is illustrated by objects and sometimes by chemical experiments. At the singing of the second hymn, they march out and finish their service in the basement. Two high school girls were sent to the Boulder School of Missions, where the pastor's wife was chosen to be hostess of the Congregational cottage.

Children's Week in Lyons

Children's Week was observed in Lyons with special meetings for children each day—chapel service at the high school, a day for mothers, a mass meeting in the evening which filled the church to capacity, following a children's parade through the main streets of the town accompanied by the singing of Sunday school songs and hymns. Practically every child in the public school participated. The object was to boost for the vacation Bible school which opened June 6 with an enrollment of 30 despite the fact that it was held during the fruit-picking season, which is a busy time for the children. A Christian Endeavor Society has been organized with a membership of 25. At the July Communion service, 15 members were received into the church. Rev. A. J. Andrewson is pastor.

TEXAS

Good Work of El Paso Pastors

At "El Buen Pastor" (Mexican), El Paso, the film services held during Easter week proved so successful that the pastor, Rev. J. J. Valencia, is planning to use them more frequently next winter. Mr. Valencia gives invaluable assistance to Mexicans entering the United States,

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advising them as to immigration laws, making them acquainted with the duties and privileges of citizenship, and helping them to obtain work. The Christian Endeavor Society meets every Tuesday evening to discuss religious and life problems. The chorus of the church is recruited from this group of young men and young women.

The pastor of First, El Paso, Rev. F. H. Fox, is in considerable demand as a speaker by many clubs and organizations of the city. The moving picture program is increasing the evening attendance. On Sunday evening the pastor devotes five minutes to answering questions that have been handed in during the week, which are later published in the daily papers. At the Sunday morning services, brief statements have been made by laymen, called Minute Men," telling what the church means to them. Many of the statements have been unique and original, and all have been good.

NORTH DAKOTA

A Unique Experience at Independence

A bi-lingual ordination service in the Gros Ventre and English was held at Independence Church June 26. The church, in true Congregational form, had called a council of neighboring churches to examine Edward Goodbird, and if found to meet the requirements, to proceed with his ordination. Eight churches were represented in the council, six of them English speaking and two Indian churches.

The examination was held in the morning, the candidate giving his statement of faith and Christian experience in his native tongue and having it translated into English. Dinner was served at noon to all who had gathered for the occasion by a committee of the Indian church, special service being rendered in the preparing of the meal by Deacon Wolf Chief and his wife in memory of their son, whom they had recently lost.

The ordination occurred in the afternoon. The church was packed beyond its seating capacity. Edward Goodbird, the Christian leader among the Gros Ventres, is part of the results of Dr. C. L. Hall's faithful work on the Indian reservation for the past 49 years. It was the regret of all that Dr. Hall was in the hospital at the time of this service and was not able to be present and share in it. However, Robert Hall, the son of Dr. Hall, and boyhood friend of Edward Goodbird, served as interpreter for part of the service and very impressively gave the charge to the candidate. The ordination sermon was preached by Rev. James Elvin of Dickinson, and this was interpreted, as were other parts of the service into the Gros Ventre tongue by Mr. Baker of the reservation. For 24 years Edward Goodbird has been living the "Jesus way" and for nine years has been preaching as a licentiate. He is now giving his full time to the ministry under the supervision of the Elbowoods mission.

As the first native Congregational minister ordained on the reservation Mr. Goodbird has a great opportunity for service. There were many evidences of the high respect in which he is held by his own people. He has shown a faithfulness and persistence in securing his training that might well be imitated by many situated under circumstances far more favorable. It was a unique and impressive experience both for the Indian churches and those from the English speaking churches who attended.

MISSOURI

Rev. F. W. Leavitt at Webster Groves

Rev. F. W. Leavitt has been supplying the pulpit of First, Webster Groves, during five weeks of the summer. The pastor, Rev. J. J. Bradley, has a three months' vacation, the major part of which he is spending in Europe with the Sherwood Eddy Seminar, and in a tour of Palestine. On the eve of their departure from Jennings, Lat, Mr. and Mrs. Leavitt were honored with a number of social parties, the interdenominational council of religious education, the Philharmonic Choral Society, the church choir on different evenings bringing their greetings and choice gifts. At the final church reception the gifts included a richly tooled handbag and $100 in gold.

IOWA

50th Anniversary in Gowrie

First Church, Gowrie, celebrated its 50th anniversary on July 12. The church was organized by Rev. D. G. Youker, who served the church as pastor for 19 years. On his retirement from the pastorate he continued to live in Gowrie

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MR. James Chester Flagg will have charge of the academic work. He is a Dartmouth graduate, has taught in former years at Milton Academy and Hackley School, was Headmaster of the Danforth School in Framingham, and for the last three years has been connected with Lawrence Academy at Groton.

DR. and Mrs. Bridgman have been instrumental since 1922 in rebuilding and reorganizing Lawrence Academy. Prior to that time Dr. Bridgman was Editor of *The Congregationalist.*

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Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston) cost 15 cents additional. Cash in advance only.

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d now at the age of 84 years he gave the incipal address at its 50th anniversary celeation. Greetings were given by representaes of the Manson and Farnhamville churches, ich were organized by Mr. Youker at the ne time that he organized the one in Gowrie, d letters of greeting were read from former stors and parishioners. The church is repsented by former members in half the states d in Canada, and also by missionaries in dia and China.

ood Work in Pleasant Grove

Pleasant Grove Church, Rev. Owen Thomas, stor, had been closed for over a year, when e Sunday school was reorganized in May, 24, with an enrollment of 19. The enrollnt is now 42. The average attendance from ıy until January was 38. It is a standard ıool, and tied with another school in Class C r the Asa Turner silver cup for the Iowa ate Association of 1925. Children's Day was served and an offering was taken which covd the whole apportionment of the church novelence for 1925. The church has been ofed, plastered, papered, and all bills paid. A ung people's Sunday school class are all conbutors to the support of the pastor's salary.

MINNESOTA

cord Attendance in Slovak, St. Paul

Slovak, St. Paul, Rev. C. J. Troka, pastor, w the record attendance of the history of e church on Easter Sunday, with 120 pres-t. In the evening the Sunday school program ain filled the church, some latecomers being liged to stand.

anish Work Progresses

The Ladies' Aid of Finnish, Cloquet, has en active, meeting the expenses of the daily cation Bible school, which had a two weeks' ssion with an enrollment of 15 children. The stor, Rev. August Lappala, serves several ıer communities in connection with his work Cloquet. Special anniversary services were ld at Jacobson and Stony Brook, where atıdance and interest were not only local but ıny outsiders taking an active part. At both rvices an offering was taken for the Home issionary Society. A very promising Sunday ıool has been organized at Sawyer, in the art of a large Finnish settlement. There are ıny places around Cloquet without the Gosl message. Mr. Lappala spends a part of s time visiting Cromwell, Nashwauk, Pine ver, Prairie Lake, and Savannah. This is pioneer work.

WISCONSIN

ree and Four Fields Service

Rev. L. G. Moland has been holding regular rvices in his three-fold field, giving the secd and fourth Sundays of the month to Clinnville, and the first and third Sundays to avarino and Galesburg. Special outdoor eetings have been held during the spring and mmer. The first anniversary of the Galesrg Sunday school was celebrated April 5. egular morning service was held at 10.30, and the afternoon a special program was rendered which the pupils took part. A picnic nch was served. The day was an inspiration teachers and pupils alike. Another day in e open was enjoyed on June 21, when invitions were sent out to the Sunday schools Navarino and Maine. The weather was vorable and the attendance good. The presence of Dist. Supt. J. W. Wilson contributed much to the success of the program.

Rev. M. C. Holmes has a four-fold field of service, including Maple Valley, Pulcifier, Lakewood, and Unity Center. During the month of April he conducted a series of special services in the two latter places. The pastors of the Methodist, Christian, Danish Lutheran, and Presbyterian churches co-operated in a fine spirit, preaching alternate evenings during the whole series. A ten days' vacation Bible school was conducted at these two points during the month of June. The enrollment at Lakewood was 22, with an average attendance of 16; at Unity Center the total enrollment was 18; with an average attendance of 14.

ILLINOIS

Dr. Mills at Wellington Ave., Chicago

Rev. G. S. Mills, who has just begun his pastorate at Wellington Ave., Chicago, after a supply of six months, is a native of New York. His father began his ministry in the Dutch Reformed Church, and afterwards held Congregational pulpits in New England. He is still living at the age of 86, and is pastor *emeritus* of the church in Limerick, Me. Dr. Mills had his college training at Dartmouth, where he graduated in 1890. For three years following this he was head of the English department in the preparatory school connected with Colgate University, and took his first seminary year there in Hamilton Theological School. He transferred to Andover Seminary, where he graduated in 1895, and had his first pastorate in Belfast, Me., where he served for nine years. He then served Second Church, Bennington, Vt., for 21 years. He came to have in this long period many responsibilities in the town and state, in civic and church affairs. He has been many times a delegate to the National Council, preacher and president of the State Conference, chairman of the Religious Education Committee of the Conference, and has carried many other responsibilities.

Rev. G. S. Mills

He came to Wellington Ave. upon the resignation of Mr. Vogt to serve as stated supply and was then called to the permanent pastorate. His work has been characterized by

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Missionary Commissioned

The commissioning of Rev. Ralph Richard Keithahn as a missionary of the American Board designated to the Madura Mission, India, and as a representative of First Church, Western Springs, took place Sunday morning, June 28.

Seldom has a church and congregation been so deeply moved as when this occasion made its profound impression upon an audience which taxed the capacity of the church. The call from India was given by Rev. J. J. Banninga, D.D., Principal of Pasumalai Theological Seminary. The way Dr. Banninga presented the case for India was virtually thrilling. President Ozora S. Davis of Chicago Theological Seminary delivered the sermon, which was a masterful presentation of the missionary call, using Christ's commission as a text. To those who heard him Dr. Davis seemed to be at his very best. The commission was presented by Rev. William F. English, Jr., District Secretary of the American Board, followed by a responsive service engaged in by the minister, congregation, and missionary. The prayer of consecration was given by the pastor, Rev. V. W. Cooke.

Mr. Keithahn is a graduate of Carleton College, Chicago Theological Seminary, and for the past three years has been a graduate student at Yale, where he just received his Ph.D. He goes out to India as a member of the Chicago Seminary Band, which is centering its work in the Madura Mission. Mr. Keithahn is a man of scholarly attainments, pleasing personality, and promising ability. His statement of his purpose in going to the foreign field, upon the occasion of the Commissioning Service, will never be forgotten by those who heard him.

When the young lady who is to be Mrs. Keithahn joins her prospective husband in India a year hence there will be three families on the field as members of the Chicago Band, the other members of the group being Rev. and Mrs. Clarence E. Wolsted, supported by the Winnetka Church, and Rev. and Mrs. Bryan S. Stoffer, supported by the Wilmette Church. The idea of the Chicago Band originated with Professor Henry H. Walker of Chicago Theological Seminary, and has been a potent factor in developing missionary interest by linking up Chicago Seminary graduates with local churches to support them on the foreign field.

The Western Springs Church, from all indications, has promise of a really significant future under the leadership of its able and aggressive pastor, and the residential development of the suburb, which is advantageously located in the path of the western suburban drift. This definite missionary alignment, coming at this strategic time, should mean great things in the development of continued support for our missionary enterprise.

MICHIGAN

Polish Parish School Fruitful in Detroit

Sunday evening services have been discontinued for the summer months in Polish, Detroit. The parish school, which was conducted throughout the year from 4 to 6 daily, had its commencement June 30, when 130 children received their diplomas. The influence of the school has been felt in the community, and it has been an important factor in firmly establishing the work of the church. On Easter Sunday a class of 10 boys and girls was admitted to the membership of the junior congregation. Mrs. Woynarowski, the wife of the pastor, has regained her health and recently joined her husband in Detroit.

ALABAMA

Fellowship Meeting in Tallassee

In June a two days' Fellowship Meeting was held in Mt. Olive, Tallassee, seven churches being represented. Rev. R. A. McKay serves both Tallassee and East Tallassee. There a fine church school in each place, the atte ance at East Tallassee on a recent Sun numbering 96.

FLORIDA

Progress in South Jacksonville

Mr. Nathaniel C. Long, student pastor, s ing his second summer's commission at So Jacksonville under the Home Missionary ciety, began his work in Phillips Commun June 24, with 25 in Sunday school. Withi month there were 48 on the roll. The yo people have organized a society which m on Tuesday nights at different homes in community. Their program is devotional, erary, social. Refreshments are served the close of each meeting. The average tendance is 25. In the interim between Long's two summer pastorates, there have b no regular preaching services, with only o sional visits from Dr. L. H. Keller, Rev. E. Gillette, and others.

West Palm Beach Church Active

Mr. Ivan Grimshaw, Yale Divinity stud is serving at West Palm Beach this sum Splendid prayer meetings, led by laymen in church, have been well attended. There been a good attendance also at the Christ Endeavor meetings and the bi-monthly sup of the Minute Men's class. A special mus

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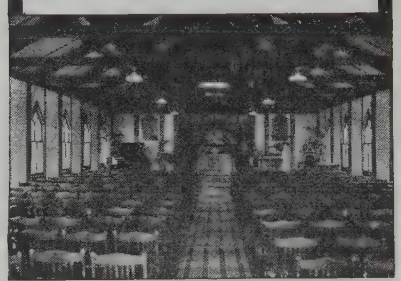

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rice was presented one Sunday evening by young people, and a sermonette on "The ue of Music in Worship" was given by one he young men of the church. The devo- als were conducted by two of the young nen. Mr. Grimshaw gave a series of Sun- morning sermons during August as fol- s: "Three Things of Which I Am Sure— That There Is a God, (2) That I Have a l, (3) That Jesus Christ Is the Peerless sonality of All Time."

TENNESSEE

dy Pastor Paints Roof

he roof of the church in Soddy has recently n painted, the pastor, Rev. J. T. Henry, ng much of the work, with the assistance of e of the church members. The Christian leavor Society conducts the evening church rice every third Sunday, with a program nusic, reading, and discussion. The Pied- nt College Quartet will draw two young n from the congregation of Soddy Church t year. F. L. M.

GEORGIA

y Vacation Bible School in Columbus

Daily Vacation Bible School was held in umbus this summer for five weeks, with average attendance of 27, proving very help- in stimulating interest in the church work. Christian Endeavor Society was recently anized, with a membership of 14. Mr. Cur- J. Matthews is serving as student pastor the summer under the Home Missionary iety's commission.

CONNECTICUT

urch Union in Bridgeport

The coming together of the old North and th Churches in Bridgeport into the new ited Church, receiving from 100 to 200 new nbers every year, and now pushing rapidly completion its new half-million dollar house worship, has been a strong influence in nging about another union now just well un. The Park St. Church and the King's hway Church, only six blocks apart, have ed unanimously to combine. The churches ether have a congregation of about 1,000 plan the erection of a new church edifice inning this fall. Rev. J. B. Dalton, pastor King's Highway, did not wish to consider o-pastorate and resigned, and will leave the in September, the church paying him an ra three months' salary to cover a period of ation and readjustment. Rev. S. F. Rut- ge Peale, pastor of the Park St. Church, will pastor of the consolidated churches and a ector of religious education will be secured assist him under the new régime.

The last church service has been held at ng's Highway but the Sunday schools will tinue to be held in both churches for the sent. As a token of the good feeling with ich the affair has been consummated, Mr. tton is preaching to both congregations at k St. Church during August. The union brought about, not to save money or effort, to save duplication of effort and to in- ase efficiency by a wider range of ministra- n. It is fully expected that the increase of pense required for the erection of a modern urch edifice will be matched by a correspond- increase of activity in Christian service the part of the members, and that the reli- us ministrations will much more completely et all human needs. E. O. M.

VERMONT

ntennial Celebration in Jericho

Sunday and Monday, Aug. 2-3, marked red ter days in the history of Second Church, Jericho. It celebrated the building of the old "Brick Meeting House" in 1825. Fine weather favored both days. Sunday morning Major C. V. Woodbury of Norwich University, Northfield, Vt., delivered an inspiring address to a large and attentive congregation of citizens, old friends, and former members of the church. In the evening a sacred concert was given by a chorus led by Choirmaster Fred A. Percival. The four ushers for the evening, Mr. and Mrs. A. L. Whiting, Miss Alida Booth, and Mr. L. C. Rice, were dressed in styles of 1825, and represented some of the founders of the old church.

Monday afternoon a banquet was served to over 200 persons, after which the following program was given, the pastor, Dr. William Cashmore, introducing the speakers. The program included a solo by Miss Cady; historical review, Mrs. E. B. Williams; congratulations from the State Conference of Congregational Churches, Rev. S. G. Barnes, D.D.; from the First Congregational Church, Jericho Center, Mr. E. B. Jorden. Many of the charter members of the old "Brick Church" (Second Congregational) came from First Church, Jericho Center. Major Woodbury also responded. Dean Earl Wilbur, D.D., of California; was expected, but was unable to be in attendance.

Congressman E. S. Brigham of St. Albans gave the address of the evening. The program was brought to a close by a solo, "The End of a Perfect Day," by Fred A. Percival. Benediction was pronounced by Rev. R. G. McLeod of Jericho Center.

Many old friends and former members were present, and letters were received from two ex-pastors, Rev. H. T. Barnard and Rev. C. Pike, also from other friends. A. P. B.

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urch and Ministerial Record

Calls

WN, J. MONROE, Lexington, O., to Litchfield. cepts to begin in September.

LE, IRWIN ALLEN, Bakersfield, Cal., to North ington, Mass. Accepts to being Sept. 1.

Ordinations

DBIRD, EDWARD, by Council at Independence, . D., June 26, 1925. Sermon by Rev. James ivin; other parts by Revs. George R. Hull, G. Dickey, Ralph V. Conard, A. C. Hacke, H. W. Case, Robert Hall, and Lawrence Howling Wolf.

Resignations

BLISS, LEON D., Plymouth, Paso Robles, Cal., to begin pastorate of Federated Church, Atascadero.

Personals

FIFIELD, REV. L. W., of First, Sioux Falls, S. D., received the degree of Doctor of Divinity at the Commencement exercises of Yankton College, June 10. He was one of the main speakers on the International Kiwanis Program at St. Paul, addressing 5,000 delegates on "The Golden Rule in Business." He was accorded a rising ovation at the close of the address which is to appear in full in the Kiwanis Magazine. Since January 1, Mr. Fifield has delivered over 200 addresses before clubs, high schools, and business organizations in the Northwest.

Events to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

FIRST ANNUAL CONGREGATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE AND SCHOOL OF METHODS, Lake Cobbosseecontee, Winthrop, Me., Aug. 22-29.

Northfield Summer Conferences

MASSACHUSETTS CHRISTIAN ENDEAVOR INSTITUTE, Aug. 17-24.

State Conferences

ALABAMA (White), Tallassee, Nov.
CONNECTICUT, South Manchester, Nov. 3-4.
GEORGIA (Colored), Thomasville, Nov. 18-22.
IDAHO, Boise, Oct. 20-22.
KENTUCKY, Evarts, Oct.
NORTH CAROLINA (Colored), Beaufort, Sept. 23.
NORTH DAKOTA, Dickinson, Sept. 15-17.
SOUTH CAROLINA, Columbia, Nov.
TENNESSEE (White), Daisy, Nov.
UTAH, Salt Lake City, Oct.
WASHINGTON, Seattle, Oct. 6-8.
WISCONSIN, Appleton, Oct. 5-8.

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owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. equests and Annuities are solicited in order that e House may be freed from mortgage indebtedss and the Association thus enabled to furnish r Missionary Organizations with business offices minimum cost. Send for descriptive pamphlet. v. Edward M. Noyes, President; Phineas Hubrd, Treasurer; Thomas Todd, Jr., Secretary, 14 acon Street, Boston, Mass.

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Beacon St., Boston, Mass. Founded 1816
ome visitation and personal missionary service onnection with our churches. Emergency re- Recreation and Fresh Air Work. Contribu- and legacies gratefully received and scrupuy administered.
lam Ellison, *President;* Rev. Fletcher D. er, *Secretary;* Samuel F. Wilkins, *Treasurer.*

rporated 1829 **Boston** Reorganized 1922

aman's Friend Society, Inc.

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nerican Seamen's Friend Society

Incorporated 1833

e only American undenominational interna- l and national Society aiding seamen. aintains a Sailors' Home and Institute at West Street, New York City. an Libraries ($25) placed on vessels sailing New York.
BLISHES the *Sailors' Magazine* ($1.00).
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adelphia, Pa. Founded 1817
ational, Interdenominational. Establishes and tains Union Sunday Schools in the outlying l districts of the country. Publishes and lates moral and religious literature. Helps churches of Christ by its pioneer and foundawork, not duplicated by any other agency. orted by voluntary gifts. Contributions so- d. Annuities arranged for. Legacies received. ributions and communications relative to in any part of the country may be sent to New England office.
W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

RISIBLES

Small Boy (at the zoo looking at stork)—"Mother, I really believe he is trying to see if he can remember me."—*Lafayette Lyre.*

A monocle is a pane of glass worn in one eye in order that its wearer may not see at one time any more than he is able to understand.—*Dartmouth Jack o' Lantern.*

Major—"Don't you know yet how to stand at attention?

Frosh (in oversize uniform)—"I am standing at attention, sir. It's my uniform that's at ease."—*Penn Punch Bowl.*

A Michigan exchange says that a man in its town never allows his wife to do more than half the work. She puts up all the canned fruit in the summer and he puts it down in the winter.—*Herald and Presbyter.*

"Do you think Tom has changed in the last few years?"

"No, but I guess he thinks so. Always tells of what a fool he used to be."—*Notre Dame Juggler.*

Burglar—"Don't be scairt, old lady, all I want is your money, and—"

Old Maid (interrupting)—"Oh, go away! You're just like all the other men."—*Michigan Gargoyle.*

"You n-never seem to t-take any interest in anything I do," sobbed the bride.

"You are quite mistaken, my dear," remonstrated her husband. "I remained awake all night wondering whether it was lead or concrete you put in that last cake you made."—*Boston Transcript.*

The Congregationalist

Continuing
The Recorder and *The Advance*

August 27, 1925
Vol. CX **No. 35**

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Little Benny was looking at a picture of Elijah going to heaven in a chariot of fire. Pointing to the halo about the prophet's head, Benny exclaimed: "See, mamma, he's carrying an extra tire."

A group of big business men in Washington were talking one evening about government taxation.

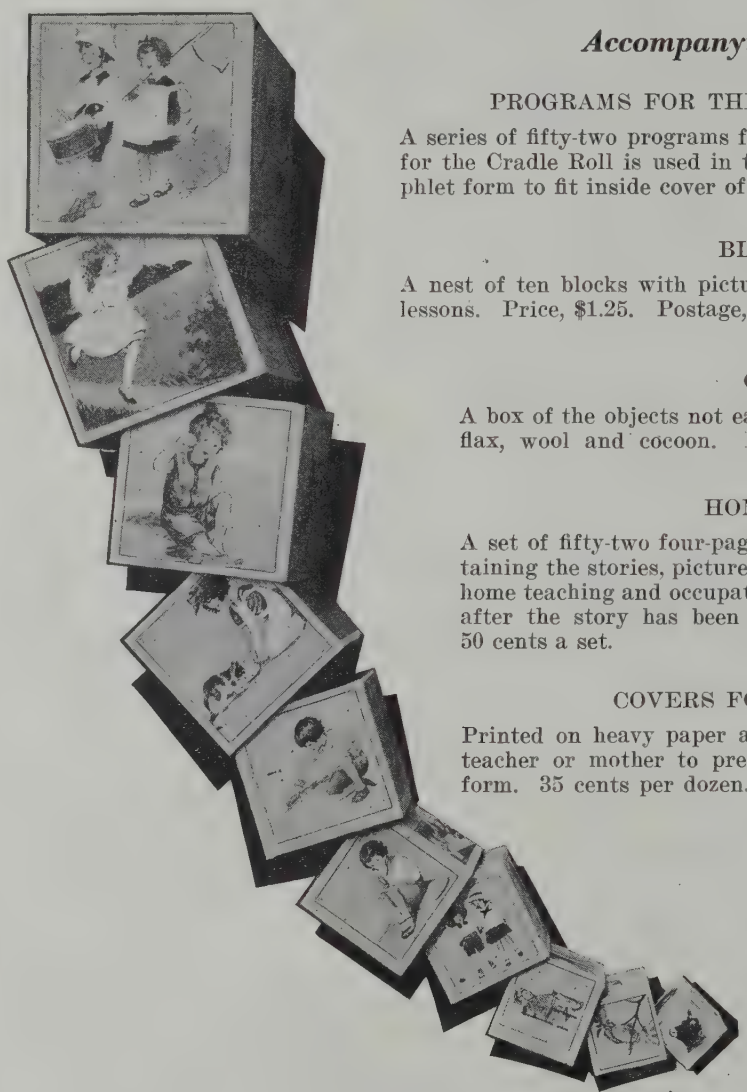
"There is no telling where we will land by the time the tax bill is settled," said one. "Our status is as uncertain as that of an old Negro slave I once heard of. Somebody asked him whom he belonged to. 'I don't know, suh,' he replied. 'Old Marse, he's upstairs playin' pokah.'"—*Forbes.*

For the First Religious Instruction of Little Children

Object Lessons for the Cradle Roll

By Frances Weld Danielson

A series of fifty-two lessons for children under four years of age, containing stories, plans, songs, and general instructions. May be commenced any time during the year. **Price, $1.50**



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A series of fifty-two programs for the teacher when Object Lessons for the Cradle Roll is used in the church school. Printed in pamphlet form to fit inside cover of book. Price, 25 cents.

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A nest of ten blocks with pictures in two colors, to illustrate the lessons. Price, $1.25. Postage, 10 cents.

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A box of the objects not easily obtainable—cotton boll, wheat, flax, wool and cocoon. Price, 35 cents. Postage, 3 cents.

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A set of fifty-two four-page leaflets, punched for binding, containing the stories, pictures and suggestions to the mothers for home teaching and occupations. For the children to take home after the story has been told in the church school. Price, 50 cents a set.

COVERS FOR HOME STORIES

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The lessons are based on the homely everyday things with which the child comes in contact; his pets, clothing, food, nature. Everything is interpreted religiously and God consciousness comes to him as naturally as his love for his mother and father.

Words of Appreciation

"Object Lessons for the Cradle Roll makes me long to be a child again, to be taught goodness in this truthful, appealing way. This is surely a great contribution to make to the cause of religious education. The blocks and the stories are finding their way into homes and hearts everywhere."—*Elizabeth Colson.*

"The book is excellently written, and is a valuable addition to the literature of religious education. The author catches the child's point of view and uses the child's vocabulary. The children's songs included in the book are delightful."—*The Springfield Republican.*

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Congregational Publishing Society

(The Pilgrim Press)

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19 S. La Salle St., Chicago

The Congregationalist

Vol. CX No. 36 September 3, 1925

CHURCH RALLY NUMBER

Unofficial Church Efficiency

By EDWIN H. BYINGTON

The Church with a Burning Heart

A SERMON BY JOHN MOORE

The Kingdom Come

By CHESTER B. EMERSON

This Is the Time

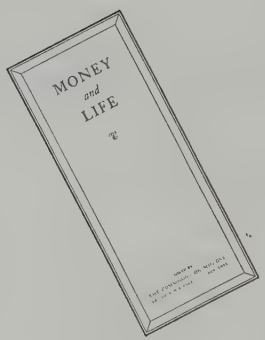
By CHARLES S. TAPLEY

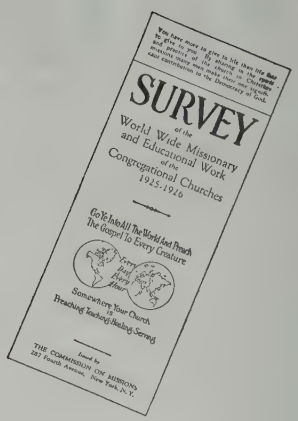
Rally Day in the Churches

AN EDITORIAL MESSAGE

The Parable of the Disappearing Tent

To Meet The Growing Demand





For progressive plans and successful methods of church activities upon the part of the ministers and laymen in every part of our country the Commission on Missions states that—

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THE COMMISSION ON MISSIONS

287 Fourth Avenue **New York, N. Y.**

The Congregationalist

Continuing *The Recorder* and *The Advance*

Vol. CX | September 3, 1925 | No. 36

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Pres. Mary E. Woolley, Litt.D., Mount Holyoke College

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The Editorial Outlook

Law and Order Bill Pending in Georgia

WE are pleased to learn that Georgia will join the growing list of Southern states which are taking active steps to end rioting and mob violence if the Legislature enacts the Law and Order bill introduced in the House of Representatives recently. The bill provides that in any case of riot, riotous assembly, or mob violence, careful investigation shall be made by the Judge of the Superior Court. If it appears from this investigation that any sheriff, deputy sheriff, jailer, or other peace officer was negligent or incompetent in dealing with such disorder, the Chief Justice or other Justice of the Supreme Court shall appoint a special Law and Order Commission to hear all the evidence in the case and render judgment on the officer in question. If he is found to have been negligent, the Governor shall remove the officer. Proof that any person was taken from the custody of the officer by the mob, or killed or injured while in his custody, shall be *prima facie* evidence of neglect, to be offset only by affirmative proof that the officer had in fact used all reasonable precaution and exercised the utmost diligence in the effort to maintain order.

The bill provides further that in the case of an officer so adjudged negligent, the Attorney General of the State shall bring suit against such officer for the full value of any property destroyed by the mob, and for the sum of $5,000 for each homicide committed by it. Any person removed from office under the provisions of the act shall be disqualified for a period of five years to hold any peace office of the state, county, or municipality.

Friends of the measure point out that it is in line with similar laws enacted in other Southern states which have been found very effective in the reduction of mob violence. It is said to be widely supported by religious, civic, and welfare organizations over the State. The bill is sponsored by the Georgia Commission on Interracial Co-operation.

International Conference on Alcohol

PREPARATIONS have been made for an International Conference upon Alcohol to be held in Geneva on Sept. 1, 2, and 3. This conference is convoked by the International Bureau Against Alcoholism in agreement with the World League Against Alcoholism. The three questions to be discussed are the following:

(1) The present alcohol regime in the colonies of equatorial Africa.

(2) The fight against smuggling by means of international conventions.

(3) How to avoid the conflicts which have arisen of late years between alcohol exporting countries and nations which have taken prohibitive or seriously restrictive measures against alcohol.

Eminent temperance workers in most European countries and in the United States plan to participate in this conference. Among those invited are the General Secretariat of the League of Nations, the International

Labor Office, the International Red Cross Committee, the League of Red Cross Societies, several great missionary societies and the governments of Europe, of the United States and the British dominions. Several governments have already announced their intention of delegating either an official representative or an observer to the conference. We hope it may be taken seriously, and may be a step toward definite reform.

Church Union with Universalists

THE National Council of Congregational Churches, at the coming Washington meeting, will be asked to appoint a special Commission on Fellowship with the Universalist Churches. The request comes from the Northern California Congregational Conference in the form of the following resolution:

The Northern California Conference of Congregational Churches, having been informed that there is a practical interest in church union being mutually expressed among Universalists and Congregationalists, desires to declare its lively interest in this movement and its devout hope for an early and complete consummation of such union both in national organization and in local congregations. To this end be it

Resolved, that this Conference at its annual meeting held at Asilomar August 1, 1925, instructs its delegates to the National Council meeting in Washington in October, to voice our hearty endorsement of this movement, and further that as a practical means we petition the National Council to appoint as promptly as possible a special Commission on Fellowship with the Universalist Churches.

We trust that this proposal may be approved by the Council, and that a special commission, or committee, may be appointed at Washington to confer with a similar group of Universalists. It may be a happy coincidence that when our Council is meeting at Washington next October, the Universalists also will be meeting in their General Convention at Syracuse, N. Y. Whatever the outcome of the unity proposal, it can do no harm to talk things over and see how far in this direction we can carry some of our fine theories of church unity. Our experiences in delightful fellowship with certain individual Universalists lead us to look forward with pleasure and confidence to closer relations with the larger fellowship.

Improving the Piano

A MUSICAL invention which may revolutionize the use of the piano in church and home and concert hall has been demonstrated at Gloucester, Mass. The inventor is John Hays Hammond, Jr. By means of an added special pedal, and the metal "reflectors" near the sounding board, the notes struck may be sustained, even increased in volume, and given the sonorous quality of a pipe organ. All the pleasing characteristics of the piano are also retained. The Hammond device may be attached to an ordinary piano, but the inventor looks for a new type of piano which will gradually take the place of the old. Mr. Hammond has made some important inventions in radio, and projectiles used in warfare. He is a consulting engineer of the Radio Corporation of America, the General Electric, and Westinghouse Companies. His father is the distinguished John Hays Hammond, who was chairman of the Government commission which investigated the coal conditions in this country two or three years ago. The first public demonstration of the Hammond piano invention was in the Hammond home in the presence of distinguished musicians, diplomats, and others, including Cardinal O'Connell. Arrangements are being made for marketing the new instrument, probably through some standard piano company. Mr. Hammond says that since the invention of the pianoforte by Cristofori in 1720, it has remained essentially unchanged, its evolution being in detail rather than principle. If the new invention proves a practical success, it may bring important service to our churches, in some cases, perhaps, taking the place of more costly organs.

* *

Somewhat significant of the times are the church notices in a recent newspaper published in one of the most enlightened cities in the United States. Out of eight Congregational churches, four are closed for the summer, and two remain closed until the Sunday after Labor Day. We do not criticize, but we wonder how the record of gain and loss of those churches and the people influenced by them would look if compared with the record of the other churches who continued services during the summer.

Organizing Against Crime

A NATIONAL Crime Commission has been organized in New York for the purpose of waging war on crime throughout the United States. The prime-movers included Judge Elbert E. Gary of the United States Steel Corporation; George W. Wickersham, former Attorney-General of the United States; Richard Washburn Child, former Ambassador to Italy; William E. Knox, president of the American Bankers Association; C. K. Woodbridge, president of the Associated Advertising Clubs of the World; Governor George S. Silzer of New Jersey, and Judge Ewing Cockrell of Missouri. A young man, only 29, was chosen for chairman of the Commission to direct its activities. The young man is F. Trubee Davison, a member of the New York Legislature. His father was the distinguished H. P. Davison of the great banking firm of J. P. Morgan & Co., and chairman of the Red Cross War Council during the war. Young Davison has made a fine beginning in public service, and is entering upon this new task with earnestness. He has secured the co-operation of prominent men throughout the country. He says:

We shall first get an expert crime statistician and provide him with an adequate staff. It seems to me personally that murder should be our first consideration. We should find out all we can about murders in this country—not only how many there were, but wherein justice and the punitive agencies fell down if they did.

Meantime, what about the churches and their influence? One of the surest ways to abolish crime is to extend the outreach of the church and Sunday school. Preventive measures are the best. The appalling current records of crime are a challenge to home and church and every social agency for education and character building. As we rally in our churches for the new year

ay it be with resolution to do our utmost to make ood Christian citizens of all the boys and girls whom e can reach.

* *

The man who sets a light value on the souls of his llow-men is judging himself by a false standard.

Plans for the Philadelphia Exposition

NE hundred years of American independence will be celebrated in Philadelphia next year with a great ternational exposition. In 1876 the nation's centen-al was celebrated in Philadelphia with the first great orld's fair held in the United States. Since then we ve had the great expositions of Chicago in 1893, and n Francisco in 1916, with the lesser but important positions in Buffalo, St. Louis, Portland, Ore., and n Diego. The critical may disapprove these big ex-sitions, but if properly conducted, they serve many orthy purposes. The evils which have attended some the expositions may be avoided, to a large degree, if e management and the city officials are really in rnest in their efforts to maintain wholesome moral con-tions, and to keep the exposition upon a high plane in l essential particulars.

Philadelphia's Sesqui-Centennial International Expo-ion presents the opportunity to rekindle the altar fires American patriotism, and renew our appreciation of e ideals and institutions which have made our nation eat, which have blessed our people and have served e other peoples of the world. There, in the city where e Declaration of Independence was signed and from hich it was proclaimed in 1776, where the Continental ongress assembled and the United States organized icially as a nation, we may get fresh inspiration from e past and a new vision of American opportunity to-y, her duty and her destiny, also a new appreciation other peoples and their achievements. The assembling people from far and near will be a good experience fellowship, national and international. The conven-ons and conferences will serve the intellectual, re-gious, social, and business interests of all. The ex-bits will be of great service in every department of man knowledge and welfare, in natural and industrial oducts, in the marvels of modern applied science and the fine arts.

The measure of success which may be achieved will pend largely upon those who co-operate in the ex-sition. We trust that there may be generous American -operation and that other nations may be well repre-nted in it. Already participation has been pledged a considerable number of foreign countries, by the nited States Government and various states and cities.

A strong organization has been formed in Philadelphia the Sesqui-Centennial Exhibition Association, with . Freeland Kendrick, Mayor of Philadelphia, as presi-nt; Ernest T. Trigg, vice-president and chairman of e executive committee; D. C. Collier, director-general; eorge W. B. Hicks, executive secretary; and A. C. aker, director of exhibits.

The exposition will be opened June 1, and will close ec. 1, 1926. The exposition site will be in South Phila-delphia, near the Navy Yard, comprising League Island Park and about 400 acres additional, also still more land is available if required. It will be easily accessible from the city with adequate transportation facilities. It will also have water frontage so that exhibits can be landed from steamers on wharves in the exhibition grounds. The buildings will be beautiful and so designed that they can be made permanent. A great stadium with seats for 100,000 is being constructed.

The amusement section will be called the "Glad Way," and the management promise that it shall be high class and morally clean. Historical pageants, parades, reviews, concerts, and important meetings are being planned.

We look forward hopefully to what may be the greatest and best of our international expositions.

A Scientist Looks Ahead

WE live in a world of constantly appearing wonders. The imaginings of Jules Verne and Edward Belamy, which in their day seemed impossible, are coming true; some of them have become a part of the daily commonplace. We may well give respectful attention to the scientist with prophetic vision who suggests today what we may expect in the future. For example (we quote from the Boston *Herald*), Prof. A. M. Low, a British scientist, might fairly be regarded as well equipped for prophecy: television is being studied with an instrument of his devising; he it was who brought in the synchronous cinematograph, and he who by means of the audiometer has enabled photographers to picture, in all its tones and modulations, so evasive a thing as the human voice.

Some of Professor Low's forecasts relate to mechanical contrivances. "Interplanetary communication" is one of them, holding out the prospect of definite acquaintance with other worlds. The airplane is to undergo further development until "people will think nothing of going, under wireless direction, to Egypt or India, knowing that they can ring up the secretary or the maid at home as they fly over the Red Sea to ask if they left their diamonds on the dressing-table, or to alter the turn of a phrase in an important political dispatch." On land we shall have a new type of motor car such as, by the mere turning of a clutch, may be made to plough the waves or negotiate the atmosphere. All city buildings, heated as well as lighted from a central station, will be provided with flat tops for the landing of airplane passengers and the reception of goods. The business man is to be saved from the trouble of parking has car outside; it will be taken up with him by a special elevator and deposited, until there is further need of it, at his office door.

The days are coming, according to Professor Low, when static will be eliminated and radio apparatus will be so cheap as to enable everybody to listen-in. With prepared food coming in daily from a community kitchen, domestic life will lose much of its worry. "Set the clock dial near your bedside at night, and in the morning you will be called by wireless. During your quickly dispatched breakfast the pleasant-toned loud speaker will sound out the happenings of the previous day, and a

television machine will give you glimpses of some of the events." At the home fireside the family will be able to select just what kind of broadcasting they want—"can switch on and listen to a 'row' in the Reichstag, to some *cause celebre* on trial in the law courts, to a first night in the opera house at Milan, or to a speech on debt redemption in Congress." It will thus be a busier and, we are assured, a more moral world than before through the closer thinking contacts which wireless will set up. Of one thing the professor is absolutely sure—that in spite of radio, even because of it, the world will go on wanting and being supplied with newspapers, and this must mean a continued—we trust increasing—demand for such religious newspapers as *The Congregationalist*

Rally Day in the Churches

RALLY DAY has become an inevitable feature of present-day church life. In some respects, judged from the standpoint of former conditions and practices, and the ideals that these conditions and practices expressed or implied, *Rally Day* is an anomalous institution in a Christian church. The church in the expression of this ideal is the one institution that ought never to be on vacation. It ought to be eternally expressing the eternal verities, standing ever with open door and watchful eye for every need and every opportunity of appeal and service. To the strict critic who views the church from this standpoint, every surrender of any service and practice that has been once established is a sure evidence of the church's weakening and failure. The withdrawal of an evening service, the failure summer or winter to carry out every detail of the accustomed program is regarded as a letting down of morale, a sure sign that the church is succumbing to, instead of dominating, the trend of the times.

It is worth while to examine this matter with fair and judicial mind—as far as one can attain to such qualification. It is possible to regard all too lightly the present tendency, that seems ever wider and deeper, toward a summer slump in church activity and service. The church may be entirely too acquiescent in yielding her program to the prevailing conditions and habits. But it must be remembered, however, that "the church" is not some strange entity that will keep itself going apart from the people who compose it. If the church's ideal is expressed in the ancient formula, *Where Jesus Christ is, there is the Church,* the actualities of church life are no less vitally defined in the formula, *Where the people of Christ are, there is the Church.* When the people of Christ in a particular community are scattered to the seashore and mountains, the open spaces, and the inland waters and wildernesses, it is easy to say that the church should go on as usual. But how can it go on as usual when the people who compose it are nearly all away. The present summer slump in the churches is an inevitable result of the changed conditions that have brought vacation privileges and recreation within the reach of multitudes who have never hitherto known the meaning of change and relaxation. Should these conditions be altered? Could they be altered if we wished it? No sane man would wish to see the vacation principle weakened. We desire on the contrary to see adequate vacation within the reach of all who labor.

Nor is there any need, though institutions will have to change their program and methods, that there should be any real letting down of spiritual life, though it must be admitted that in the failure to attain adaptation to changed conditions there has been an actual slacking that has seriously affected religion and the church. But we must distinguish between possible and necessary consequences; and much of the slackness that has arisen from altered conditions is avoidable.

There must be, to meet the changing times, a deeper insistence that religion is not primarily a matter of times and seasons—a worshiping in a particular place. The religious life is something that the true men of religion takes with him wherever he goes. When change of residence is the occasion of a general slackening of vital religion there is a weakening not only of an institution but of the very fabric of Christianity. Vacation for people of earnest and wholesome purpose is in itself a spiritual experience. It brings to many time for reading and reflection, new personal contacts, new conversations and interests—new expressions of the inner life that compensate for the seeming failure of "services" and "programs." A true church continues its life even when its people are scattered.

Again, we have been too ready to decry the possibilities and opportunities of an abbreviated church year. In school and college, vacation periods have been recognized as essentials in the program of education. The colleges have done their work in a year that has allowed often as much as four months for rest and change. No one has ever accused the colleges of slackness because of the vacation principle. Summer schools and sessions have become in recent years an important part of college activities, and it is not improbable that the churches will yet find newer and different activities to meet the needs and possibilities of the vacation period. The problem of the local weakening of the church is being partially solved through union services, and the development of this in Middletown, Ct., and possibly in other communities of which we have not heard, is the combining of the churches to provide for a summer pastor, who shall serve not merely as pulpit supply but in all the pastoral relations while the regular pastor are absent. Vacation schools, summer conferences, retreats, and tours of fellowship and study are developments that are worth considering before one concludes too readily that slackness is the chief or only factor of summer church life.

The real test of the church's vitality is the immediateness and vigor of its rallying as people return to their homes and normal conditions are re-established. *Rally Day* has become an important feature of church life

hurches might function effectively like schools and colges with a long vacation, but if *Rally Day* is lightly garded, or meaningless, they are apt to function no ore effectively than would schools or colleges if pupils nd teachers came straggling in any time after the openg day. *Rally Day* is, therefore, something more than mere incident of the church's program, or a device for imulating attendance. It is, as its name implies, a -allying, or binding together again of scattered and vided elements. Under modern conditions it has beome as important and essential a feature of the church's fe and work as is registration day, or opening day in ducational institutions. It is in the hope of making *ally Day* a day of real rallying, a breaking-ground for ew spiritual association and enterprise, and not merely n artificial feature in the church calendar, that the way of progress and effectiveness is found. A church's power to rally represents its power for worship and service.

Let there be then on the part of our people a real rallying on *Rally Day*. Let every one who possibly can, make it a point to be in his place on that day. There are duties to home and nation that no self-respecting man or woman would neglect. Are there not similar duties to the church? And is not *Rally Day* an occasion upon which the church might appeal as Nelson appealed to his sailors at Trafalgar: *The Church expects that every man this day will do his duty.* Would that the church could write that message *confides*, as Nelson actually wrote it (*expects* was substituted at the last minute for convenience in signalling), and would that the church might have as sure a response!

Characteristics of the Present-Day Student

By President Irving Maurer, Contributing Editor

THERE has been a good deal of talk in college circles and out during the last few years about the supposed eterioration in the idealism of our student bodies. One ears a great deal from the alumni of various schools, rom men and women who have been battling with reales of life, about the fact that our college student today oes not approach the fact of college with the seriousness f purpose which characterized the older generation. uring the year in which I have been at Beloit, I have een interested in studying this question with a view to scertain the facts. I do not think that as yet I am in a osition to speak with authority, but I am rather led to he conclusion that the judgment above described is uperficial. It is partly the fault of the young people hemselves, for our present generation of college students re rather indifferent to the question as to whether their est or their worst side is uppermost, and they are going head fulfilling their own aims in life with a nonchalance s to what the older generation thinks about them. For xample, it is quite apparent, when one spends a few days n any of the better colleges of the present day, that the ocial life of students is more deliberately planned for nd seemingly occupies a larger place in their program han was the case ten or fifteen years ago. But, when ne dips beneath the surface, it is not difficult to find, beeath the apparent over-emphasis on social activities, a enuine effort toward class work and a very frank plan or life work.

I do not believe that our young people today are deiberately more given over to having a good time at whatver cost, than were we. And they would be most surrised if this would be our judgment of them. I should ke to consider five or six characteristics which have imressed me in the life of the students at Beloit.

First, the young people today know at an earlier age hat they intend to do in life. Whether their judgment s accurate or adequate I do not venture to say. As I ook at our class of 1904, I can recall how large a perentage of us came to our senior year in Beloit without aving the least idea of what we were going to do after raduation. Today students early in their college course begin to elect studies because they have a definite life task in mind.

Second, the college student today is just as willing as any student ever was to work hard and to earn his way through college. Throughout the city of Beloit, in various capacities, our men are spending a lot of time doing more or less important jobs, and our problem in Administration Committee is a very keen one as to how to protect some of our students from overworking because of the large amount of time they are willing to spend after college hours, earning their way.

Third, I think that college students today are more experienced than we were in mapping out reading courses. This is a very commendable development in recent years in college classroom work, and while students are apparently weak today in language preparation, they are better developed in this capacity for organizing material.

Fourth, the college student today is thoroughly in touch with important movements in politics and in industry. In oratory and debating one realizes by the themes submitted that our college young people are doing a lot of observing, reading, and thinking about the actual world in which they live.

Fifth, when one realizes the experiences through which the world has passed, I am greatly pleased to see so much freedom from a cynical attitude. I expected to find a great deal more of it than I did. As I come to know the Beloit student today I find him with healthy mind, with wholesome reactions, and with generous purposes. I do not think that the proportion of drifters is increasing. In religion there is a notable lack of student initiative, but at the same time a very genuine interest in any attempt to interpret religion in terms of modern life.

Sixth, above all, I want you to know that our students are an active lot. There are not as many of them spending their greatest activity on their studies as I wish there were, but Beloit is still a very active, energetic place in which everyone is thoroughly alive. Any one who spends a number of years in the life of this college cannot but be more adequate in his approach to the world.

From Our Western Editor

The journalistic world was shocked last week at the news of the death of Victor F. Lawson, for a great many years editor and publisher of the Chicago *Daily News*. Mr. Lawson had lived so quietly and had so completely submerged his own personality so far as the public was concerned, that he was little known save by public men and city leaders and those in his own special work. He was one of the giants who made the achievements in the field of journalism outstanding during the last two generations.

Mr. Lawson was born on the near north side of Chicago, seventy-five years ago. The city at that time had a population of about 28,000. His father, Iver Lawson, had come to America from Norway a few years before the birth of his famous son. He was a shrewd business man, an ardent Republican, and a community builder. He was the last City Marshall of Chicago. At the time of the Chicago fire his fortune was estimated at one million dollars, but he lost a great deal in this disaster. He died two or three years after the fire, leaving to his son considerable property.

Victor Lawson was educated in the Chicago public schools and in Phillips Andover Academy. He had planned to enter Harvard, but had to give up his studies on account of trouble with his eyes. He inherited from his father part ownership of the *Daily Scandinavian* and showed great interest in the work of the paper. In 1875 Melville E. Stone and others founded the Chicago *Daily News* and began its publication in the same building with the *Scandinavian;* their total capital was $5,000. The new paper was a penny sheet and its publishers had to have pennies imported to enable the people to make change. A few months after the founding of the paper, Mr. Stone bought out his partners, and a little later sold the paper to Mr. Lawson who retained Mr. Stone as editor. Mr. Lawson gave himself to a scientific study of the business management of the paper with the result that it soon began to prosper. A little later he transferred a one-third interest to Mr. Stone and the two were close associates until 1888 when Mr. Stone retired and Mr. Lawson became sole owner and editor.

Mr. Lawson has to his credit three or four outstanding achievements in the newspaper world. In 1878 when the old *Evening Post* suspended publication the *Daily News* purchased its assets, including the Associated Press franchise. The rival news gathering agency of the Associated Press was owned by a few New York newspapers and run upon a commercial basis. The Associated Press held that news should be collected and distributed upon a co-operative basis, not for gain, but to present reliable information to the public without bias of any sort. Mr. Lawson soon became president of the Associated Press and later a member of the board of control and chairman of the executive committee, so that the task of fighting the New York agency fell upon him. Samuel Bowles of the *Springfield Republican* rated Mr. Lawson as the most useful citizen of the United States because of his work for the Associated Press. In this task, he and Melville E. Stone were closely associated.

Mr. Lawson had some experience in the morning newspaper field. In 1881 he and Mr. Stone began the publication of a morning edition of the *Daily News*, afterward called the *Record*. This paper was unique in the morning field because Mr. Lawson would never permit a Sunday edition. He made such a good paper that it was able to compete with other morning newspapers. It had an enviable reputation as a clean, reliable, up-to-date family newspaper. After some years Mr. Lawson sold the *Record* so that he might give his entire time to the *Daily News*.

He was a pioneer in foreign news service. The representatives of the *Daily News* round the world came to be well known to the newspaper public of America and were counted upon to furnish accurate, reliable, and unbiased news and opinions of movements in other lands, and this is true of these correspondents at present. Mr. Lawson never allowed his own personal opinions to tincture the news of the headlines of articles in the slightest degree. The offices of the *Daily News* in foreign countries are centers to which Americans go for help, for advice, for travel directions, and not infrequently for financial aid.

It would take much space to describe the many activities carried on by Mr. Lawson for the welfare of his own city and district. He maintained every summer a great center for unprivileged mothers and children. He financed lectures for many Chicago communities. He fought crime and evils of various sorts through his newspaper. He kept up a constant crusade against gambling. From the beginning of his career he fought the grafter in politics and has sought to produce clean, wholesome, and progressive government. He has been one of the men most hated by unclean politicians. He never replied to their denunciation, but went calmly on with his work against them.

His campaigns against evil were always conducted on a high plane. His editorial method is well seen in the attitude of the *Daily News* toward the Volstead Act. Evidently Mr. Lawson believed that this act was extreme and that it could not be enforced. He has said so several times in the paper, but said it in a fair way. He has denounced nobody. To Mr. Lawson the fact that a minister believed in the Volstead Act did not make him a hypocrite. The paper constantly stood for the enforcement of law, but at the same time indicated that it believed the Volstead Act ought to be modified.

Mr. Lawson never allowed business terests to interfere with the news departme of his paper. Much pressure was brou to bear upon him again and again to preve the publication of items that would refl upon advertisers who spent much mo with the *News*. He would never yield. happened sometimes that the man who tr to get such favors would find that the *Ne* went out of its way to publish the item wh the patron had sought to suppress. breadth of vision in his work was markable. He was naturally conservat and yet his paper took on modern featu as rapidly as any paper in the count Stories, everyday philosophies, Hit Miss columns, popular biographies, woma work, a department for open letters discussion, and many unique features found a public through this paper. has throughout the history of the pa helped to develop feature writers. Perh the most famous of these was Eug Field who became connected with the mo ing edition of the paper in 1883 and tinued his famous column, "Sharps Flats," until his death in 1895.

With all his conservatism Mr. Law gave the best leadership of the Wes chance to reach the people through his pa For many years Dr. Graham Taylor contributed a weekly letter. He told two or three years ago that not more t once or twice in all this time had Lawson raised a question about the tude taken in his articles. Mrs. Lawson some years ago and to the public Mr. L son has seemed to be a very lonely m He had nothing about him of the " fellow well met" attitude toward oth He did have the power to bind to him his relatives and his employees as well the members of a group of friends i close, intimate, personal relationship. He to his credit the development of a num of young men in whom he believed, an whom he gave opportunity for growth.

He was a simple-minded Christian believed in the Gospel of the living Ch and the one book for him was the B Reference has been made above to his de to keep the Sabbath. Some years ago proposed to furnish popular conc throughout the Chicago district, but it found that the only available time woul Sunday afternoon. He appreciated his religious training so much that he ref to finance concerts which were to be g on Sunday, holding that the day ough be used for moral and religious instruc He became a member of New England gregational Church while still a very y man, and was wholeheartedly devote its interests.

He owned, it is supposed, a large fort What disposition his will makes of it into whose hands the control of the *News* will pass are not known at this ing. He was a wise, level headed, Chris administrator, who gave more than years of painstaking, devoted service t country, to his city, and to his church.

Chicago, Illinois. B. W.
August 21, 1925.

The Church with a Burning Heart

A Sermon by Rev. John Moore

Amesbury, Massachusetts

Text, Luke 24:32—"Did not our hearts rn within us?"

HAT is what they said when they re- called their eight mile walk from rusalem to Emmaus. But look at them ien they start! No men were ever more wncast. They were dazed and disap- inted with the experiences of the last few ys. They had trusted that Jesus would estore Israel," that is, conduct a social volution by breaking the tyranny of the oman yoke. But the Cross on the hill as the grave of their fond hopes. "They ried their dead hopes with bitter tears." hey had based their hopes on a certain eory of social reform rather than on the wer of personality. Consequently they did ot recognize the Master of life approach em, come alongside of them, and step into eir stride. They thought him a hermit Jerusalem—he knew so little! But he ored like a gimlet into their hearts in his xpositions of the prophets. The pilgrims' erves began to prick and tingle and the lood to dance in their veins; their thoughts egan to kindle and the fire of their under- anding to glow.

Christianity Born in Burning Enthusiasm

We must never forget that Christianity as born in a blood-red earnestness, a burn- ng enthusiasm, a divine dementia. The asis of Christianity is a bloody cross, and s symbol of growth and progress is a aming tongue of fire. There is color for ou! There is nothing anaemic and pallid bout Christianity. It puts a white bird ithin the breast, but gives the touch of carlet to all one's actions! When Christi- nity loses its heat and flame and passion ien take it from the cross of their regard nd bury it in the tomb of their indifference. No wicked generation will stand a tepid Christianity, and none can withstand a urning church. Christianity at its best is nflammatory, explosive, revolutionary, cre- ative. It enters the life with a spiritual leansing like flame, it sharpens to the point f acuteness every personal and social prob- em by throwing light into it, it brings the iery intensity of spiritual perfection to urn like an unquenchable fire in our souls. "I came," says Jesus, "to fling fire on the earth." In his matchless sermons and his peerless deeds you can see him thrusting red-hot fire at the foundations of the world- order—not to destroy, but to fulfill, that is to fill full,—of gold and precious stones, in the place of baser metal! In the terrific fires of God's judgment through Christ only our adventures and enthusiasms will avail to save us! Christianity and the church of the living God can only live by burning, for our God is a consuming fire!

Now many things are seeking to rob Christianity and the church of this flaming ideal, this inflammatory touch—an *obstinate obscurantism*, for instance, that would put the eyes of religion in the back of its head. The special complication of our age lies in the unmeaning clamor of those who place science and religion in unreal opposition. The currents of life are bearing us onward so swiftly that we cannot steer by anything but the stars. We should be false to the fire in our bosoms if we hugged the six-mile limit and never got up steam and made for the mighty oceanic deeps and the lifting horizon. We cannot moor our boats to an obsolescent theology. We must, perforce, set out across our Sea of Galilee with Christ in the boat. A true religious faith will send us through red seas and dead seas, round horns of intellectual and moral adventure to discover new worlds for old. The fire from heaven really tries the rivets in our boilers!

Again, a *cold intellectualism* would rob the church of her tongues of fire. A sterile rationalism that worships only reason is as much of a peril to religion as a theological obscurantism. The one has brain fag, the other brain fever! The one leads us out into a well arranged cemetery, the other bids us sit at a chess board and with cunning caution mate in so many moves! The malady of one is fear, of the other, cold! One would accommodate Christianity to the intelligence of the past; the other would accommodate it to the intellectual present. One has tampered with its oracle, the other is tempted by its oracle. By all means let us have knowledge, but also emotion, faith, and reverence, the reverence that will uncover before the facts of life as before the facts of science and the axioms of philosophy. Man's dreams are often truer than his oracles. The intellectualism that has only frosty light and no holy flame soon turns the church into a cold storage plant. God may forgive our ignorance, but never a tepid heart. "I would that thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Still further, a *superfine respectability* would take the fervor of fellowship from the church and the blaze of brotherhood from her message. The emphasis comes to be no longer on the elect, but on the select! The church, then, is tense, but not intense! It lives in danger of having its candlestick removed, and dying of dignity! The church dignified!—indeed! Yet her Lord died upon a cross between two thieves, a loathsome death of which Cicero said, "May it never come nigh a Roman citizen!" The church that stands on its dignity just stands—that is all! The God of the Incarnation did not stand on his dignity, he stooped to our poor clay, wrapped and veiled himself in it, filled it with celestial fire, transformed its dirt to grandeur, its dust to deity. The church with a burning heart decides between dignity and destiny, and chooses destiny. She burns with such splendor of service as to touch everything and turn it into radium! That proud Pharisee Paul surrendered exclusiveness for community when the spirit of Christ apprehended him on the Damascus road, turned from a Jewish aristocrat to the supreme democrat who could hold Jews, Greeks, Romans, barbarians, bond, free, as his creditors. His life was all light, all fire, pure burning splendor! The two disciples on the Emmaus road feel their hearts burn within them in love toward the Stranger, and they invite him into their hospitality, into the fellowship of their homes and their hearts.

Our common human nature has been ever in love with a modified Christianity. It has watered down the "sincere milk of the word." It has taken the sting out of Christ's sharp sayings by all sorts of scholastic casuistry. The church has arroyed Christ in priests' robes, the ephod of dogmatic theology, and put the reed of nominal Christianity in his hand. It has invested him with but the show of sovereignty and given him the hollow homage of "Hail, Master!" It has dressed Christianity in all kinds of vesture, accommodating it to human sense, to human reason, to practical materialism. It has not resisted unto blood! It has been afraid of the fire! The church has, indeed, kindled a few fires —for the heretics! So the flames have danced at Smithfield, at Saint Andrews, at Prague, at Geneva, and the souls of Savonarolas have "gone out in fire!" Strange that the heretics should be burned, and the hypocrites be upholstered with ecclesiastical privilege! Yet what would Christianity have ever done, and where would the world be, but for the fools and fanatics who carried torches, dropped sparks, and kindled fires that enlightened, energized, and warmed the world? What would life be but for the brotherhood of the burning heart, the church of the burning shining light? The call of today is for a church that can burn ardently, with incandescent glow and fiery intensity, and not with the phosphorescence of spiritual decay. Three things will always characterize the church with a burning heart.

The Marks of a Truly Christian Church

It will be evangelistic. Everything great is shot through with passion. The church must keep the passion for souls. Her religion must be impassioned and passionate. She is the guardian of an experience, the herald of a passion. Churches have been divided into evangelical and non-evangelical. It is very difficult to see why the distinction should persist, for the old Deism has gone and the new Theism puts God not outside his world, but inside; it wipes out of existence the gulf between God and man. We cannot ask any longer whether Jesus is God or man, we know he is both! Our different conception of God has made us think differently of the Bible, of Christ, of the Atonement, of Prayer, and of Sin. The modern conception of divine immanence has obliterated forever some old landmarks and divisions.

But mark, there is a tremendous differ-

ence between a church that is evangelical and one that is evangelistic. An illustration may carry the point: In the highlands of Scotland is a lovely lake, and pilgrim feet find their way to it every year to look at its gleaming water and be refreshed with the beauty of its scenery. But the lake does not complete itself thus. It is carried in pipes down to one of the great cities to refresh the inhabitants of suburbanism and slumdom with the water of life. To be evangelical is to be pellucid of doctrine, clear of creed, correct of liturgy. But to be evangelistic is to have pipes going out to every house, into every home.

It will be a missionary church. The world issue hangs critically in the balance now. Never since Apostolic days was the missionary appeal louder and more importunate than now. Listen to the voices in India, China, Japan, Africa, the islands of the seas! These countries are feeling their way to strength and power. They are reaching out with groping, grasping tentacles for intellectual illumination, moral enlightenment, spiritual nourishment. They are asking for the bread of our brotherhood, the beauty of our Gospel's fellowship, the light and the leading of our Christian institutions. Can we take their problems on our hearts, their difficulties in our hands? Providence has shaken the races of mankind so close together these last few years that either the world must be evangelized and Christianized or something terrible will befall us. We look around the world today and note the quickening pulse of some peoples, their rise to power, their prodigious experimentation in the fields of human affairs, and the cynicism and despair that has seized others—we look and say, Now for the church the hammer of the world's clock strikes the hour! Let us thank God for the splendid men and women who have dedicated their lives and sundered every tie in order that the Gospel light and warmth might shine in darkened pagan lands. Let us send them the sinews of their warfare—our prayers, our wealth! Oh, Church of the living God here is your opportunity! I see a brilliant student, a mathematician and a scholar, crowned with the honors of his university, consumption eating at his lungs. He goes on a nine months' voyage to India, and at thirty as he enters that great continent he cries, "Let me burn out here!" His body wasting with disease he reads languages, talks with the natives, and at thirty-two they bury him in Persia, a worn-out and broken old man, because the fire of Christ's love burned so intensely within him. "Let me burn out here!" "Let me burn out here!"

It will be a praying church. Only so can the fire be kept burning on the church's altars. Prayer is primary. The church's evangelism, the church's missionary enterprise, can only be kept up by constant and importunate prayer. "Prayer," says Dora Greenwell, "is the instinct of the redeemed soul." In a discussion of prayer we touch an amazing amount of perplexity in this scientific age, but amid all the confusion a few things stand out clear and sublime. First, in prayer man is calling in a perfectly natural way for supernatural aid. This is the bare fact, however it may be interpreted. The act of prayer tells us that there is no hope for ourselves in ourselves! Secondly, a knowledge of our need drives us to the knowledge of God as Creator, Redeemer, Sanctifier, Father—infinite Love. That is to say, we get glimpses of his mind and heart, and strange dreams wake within us of union with him to be consummated some day. Thirdly, he makes us ever to desire for ourselves that which he desires for us. Till this response accrues the petitioner feeds on emptiness. *Inwrought* prayer is a very fundamental thing in the Christian's life. We may question if any heart ever prays except as renewed by the Holy Spirit, deep calling unto deep. Certainly it is one of the most liberating experiences that one can know! Of all forms of labor prayer is the hardest. Let us, therefore, have done with the half-truth that "work is prayer"; it is so only when "prayer is work." Prayer is so difficult that we will try anything else! —social service, liberal giving, program-making, anything! But these are weak substitutes for conquering prayer, intercession. To the soul that has found the breast of God the fixity of natural law means little, certainly it is no obstacle to the praying soul; the tarriance of the thing asked for lays no blight upon the soul's vision, for it sees steadily and wholly into the great spiritual fact that prayer is a part of that natural law, and is treasured in the purpose of God. The eyes of the soul once cleansed by prayer see clearly prayer as *opportunity*, and prayer as *power*.

The church with a burning heart will have more than a prayer meeting; it will have a meeting where people pray in genuine intercession; prayer will stream from them like a river and swell like a sea! They will do more than recharge their batteries, they will slip their hands into God's hands and help him work the miracle!

Take a final look at the two dispirited pilgrims of the twilight hour. They were running away from Jerusalem. Their theory was shattered, their hopes and dreams were broken. The Stranger introduced them to the conquering might of personality in heaven and earth, their hearts burned within them, revelation flamed around them. They rose up the same hour and walked back eight miles to tell the other disciples that they had themselves seen the Lord and tasted the power of his resurrection. Into the room where the others are huddled in fear they breathlessly rush with their *personal experience.* The others listen with what astonishment we may imagine. And while they are all holding high fellowship and testimony their Lord appears again—to Thomas the doubter. Their experience brought revelation to him, he cried, "My Lord and my God!" Torch lights torch, faggot burns faggot, fire kindles fire! Something passes from heart to heart like chained lightning and pulls people into the play of the Gospel's central realities. Soon you see not cringing men, but Peter "standing up" fearlessly; Peter and John amazing people with their "boldness." The exciting drama begins which puts upon the head of Jesus "many crowns," and ina rates his reign from the rivers to the of the earth. Read the Acts of the Apo It is the most adventurous and exc record extant. You hear the hurry and tramp of feet in its pages, the disciples mobilizing for the greatest crusade planet has seen. These men and wo are like concrete with a streak of running through it! They pray and pre till prison doors fly open, ships cross st seas, fearsome men are nerved to frozen zones and dark continents, men mad with passion as persecu are converted in their tracks. Everyw the lightning, everywhere the tongue fire, everywhere the resistance unto bl The church with the burning heart has the world on fire!

This is the Time

By Charles S. Tapley

I must frankly confess that during summer season I have not been in churc much as I should. I have no excuse offer. But I realize that this is the to get back on the job, and prepare for winter's activities.

I planned all the week to go to the mor service last Sunday, but when Sunday rived I postponed it.

A striking example of the one who is ways looking ahead and intending to things is brought about by the expres so common in Mexico where, whenever desire anything done, you are assured it be accomplished *mañana* (tomorrow), when tomorrow arrives it is the same th *mañana*, and so it goes on from day to and is never done. Too often do all o follow this same example, until today a v known quotation is, "Procrastination is thief of time."

I think we are all too inclined to crastinate. This is the time to mend ways and to get back where we belong. us pull ourselves out of the rut, if we ar one, and try churchgoing.

We must be alive and eager for opport ties for true service. Many do with op tunities as children do at the seashore; t fill their little hands with sand, and t let the grains fall through one by one all are gone.

Opportunity is rare; but those who t advantage of it are rarer.

Time sweeps on, evenly and surely, k ing the same pace for all men!

The most successful church is not one in which a few people take the lead one in which every attendant has strength and capacity for leadership.

It will come hard the first Sunday to tend, but when the habit of churchgoing re-established it will prove a great comf

We can accomplish so much more if have a large group of interested people.

It ain't the guns nor armament
Nor money they can pay,
But the close co-operation
That makes them win the day.
It ain't the individual
Nor the army as a whole,
But the everlasting teamwork
Of every blooming soul.

Unofficial Efficiency

Church Service Which Assures Success

By Rev. Edwin H. Byington

WHAT will enable a church to attain the maximum success possible with its rticular environment and equipment? eadership it needs, but leadership unsupported is impotent. Earnest lieutenants are sential, but no commander and his staff er won a battle by themselves. Thorough ganization, with numerous capable committees, is an asset but inadequate. Not as substitute but supplementary to these, official efficiency is needed.

At a brotherhood dinner a man reported me that three strangers had been seated the same table with him, with whom he d made himself acquainted, introducing em to others and ascertaining their identy for me. This man was not an officer of e brotherhood, nor a member of the hospility or membership committee. What he d was not his special duty, but he did it, instance of *unofficial efficiency, the uccessful accomplishment of unassigned rvice.*

The Unemployed Majority

A church having only organized efficiency uffers from a serious deficiency. The larger is, the more true this is. In a church of venty members an office exists for almost very one; but in a church of two hundred embers, while a score may hold office and s many more serve on important committees, four-fifths are in the unofficial class, nd in a church of a thousand members early nine-tenths are.

We are so enamored of system in these ays, of assigning tasks to appointed orkers, that we overlook often this large ajority whose unofficial activity ought to e stimulated and appreciated far more than is. While many do their best under the pur of official position, many others dislike ffice and committees but enjoy working in free fashion as opportunities present themelves. Not all are adapted to team-work. ou cannot harness hunting hounds and rive them. They find their quarry when ree to follow the scent. In one of my arishes the person who outstripped all in ringing people into the church neither held n office nor was on any committee. I was stonished when calling in a distant section f another parish to find how much was beng done by one of the shyest of women who ould have left the church rather than accept an office and whom nobody would have hought of putting on a committee. Some of he energy expended in multiplying ecclesiastical machinery might well be diverted nto inspiring this unmarshaled majority, who seem to be handicapped by lack of offiial position and assigned tasks.

The Advantages of the Handicapped

Their activity multiplies points of contact. ap roots, trunks, and branching limbs must e, but how meager the tree life if rootlets o not reach out in every direction, and how cant the crop if twigs do not push out, here nd there and everywhere, to give a chance

members has contacts unrealized by the leaders and opportunities unrecognized by them. To assign would be to limit. Because they are free they can achieve.

They also dare to attempt what officials may not and pastors must not. They are not bound by precedents, neither do they establish precedents that will torment those who follow them. Their acts do not commit the church. If a mistake is made, it is their own lookout. Therefore they may take risks and at times secure important results out of the reach of officials. Such a man's freedom from official limitations makes him sometimes an easier instrument of the Spirit of God. The wind bloweth where it listeth and the free may fly with it. Most of the prophets were not officials; neither was John the Baptist, nor the Master.

An unofficial worker sometimes feels an enthusiasm often absent from official routine. The spontaneity of the act, originating with him, imparts a zest to the attempt and a delight in achievement ordinarily characteristic of an adventure. The average person has a thrill when all by himself he sees, seizes, and brings to a successful issue a real opportunity. Let this experience be repeated not by one alone but by many associated together in a common enterprise, and a warm, glowing spirit will appear not easily generated otherwise. In fact enthusiasm seldom permeates a church where unofficial efficiency is absent.

Unofficial efforts at times have an efficiency surpassing that of the corresponding official acts. A newcomer to a church complained that he had not been hospitably received. When reminded that the minister had repeatedly welcomed him at the church and had called on him, he acknowledged it but said that the people had not greeted him. Surprise was expressed that the ushers, usually very careful, had missed him. Then he confessed that they had shaken hands with him cordially but, he said, that was their business and it did not satisfy him. He wanted unofficial hospitality and, however unreasonable he may seem, most of us will acknowledge that in visiting other churches it is the informal, spontaneous cordiality that impresses us more than any official welcome.

Business vs. Religion

The demand for business methods in the church should not be ignored, but it should be recognized that, in business, system is the great factor and unofficial efficiency a negligible element, while in religion one is as important as the other. In fact, organization alone would be unfortunate, tending to make the church a great human machine rather than a spiritual force. The marvelous spread of Christianity in the second and third centuries, whereby it won the Roman Empire, was due almost entirely to unofficial efficiency, there being no great missionary societies, nor were the churches organized to

ership and organization must be recognized as foundations. Nevertheless these undirected, unrelated, scattered efforts of the unorganized majority are important, are essential for the best results and deserve a place in the category of efficiency.

Making the Unofficial Efficient

How can these many individuals, without assigned place or task, be moved to render valuable service? In various ways, but especially by a three-fold recognition and emphasis.

First, a recognition of the spheres wherein unofficial activity can, may, and should operate. This should be thought out clearly by the leader, discussed by the officers, understood by the people. As some hillsides and lakes are known to be unrestricted, open to all who would gather violets and water lilies, so should certain fields of church activity. People often do nothing because they are afraid of trespassing or interfering. The area for this purpose will vary with the church, its condition, and environment. It may be reporting the sick, the afflicted, the strangers, the "good prospects," for membership in the Bible school or some other organization; or calling to welcome, or comfort, or cheer, or congratulate; it may be bringing people to the church, or taking its message to them, or asking them to join the church, or leading them to accept Christ; it may be some civic duty; it may be intercessory prayer. All should understand that in the realms decided upon there were no assignments, that volunteers would not be trespassing, in fact that if they did not come forward the tasks would be left undone. Point to the field and make a ringing call for volunteers, leaving all decision and action to them.

Second, a recognition of election by opportunity. If the so-called church idlers were asked, "Why stand ye here idle?," many would answer, "Because no man hath hired us," that is, no man hath put us in an office or on a committee. The Calvinistic emphasis on the doctrine of divine election for salvation had some harmful effects. Fully as many has the modern democratic doctrine of election for service. "The elect" are made such by the church ballot and the non-elect are out of it. This feeling must be combatted. Organization, whether of labor, trade, or government becomes very exacting in its demand that whatever is done must be done by the one to whom it is assigned and by no one else. Red tape! Woe, if the church is thus bound. Declare that what is nobody's business is the business of the man to whom it first presents itself. Divine election and appointment for service come by opportunity. Occasionally some officious person will overdo it, or the inexperienced will blunder, or some officer will resent such activity, but the gain will so much exceed the loss that appointment by opportunity may well be urged earnestly and often.

Third, a recognition of the value of such

services. Organized effort, embracing the activities of many, in reporting results, shows a large total. Every participant, feeling that he has a share in the whole, is satisfied and encouraged. In unofficial activity, each effort, standing by itself, seems small and worth little. There is neither tabulation nor inspiration. There is therefore the need of frequent and hearty public appreciation of the value of these individual voluntary acts of service. Often should an instance be mentioned showing its worth. This should be followed with a ringing challenge to the whole company, "Go and do thou likewise."

"All velvet" is a colloquial expression to indicate clear additional profit, over and above the normal gain from any effort or enterprise. Such is unofficial efficiency. Without increasing the financial budget of a church or its existing organizations, much additional spiritual power may be generated by developing this form of activity. To its presence may be attributed the otherwise unaccountable vigor, prosperity, and influence of some unusually successful church. It is the *sine qua non* of the maximum.

The Women of Aigues-Mortes

By Rev. Newton Marshall Hall, D.D.

ON the edge of the dead waters of the Camargue in Southern Provence is Aigues-Mortes, the "City of Dead Waters." The sluggish tides of the Mediterranean once came up to its walls and even now the sea is not far away from its southern sally-port. The wonderful medieval walls which rival the fortifications of Carcassonne were built as they are now from 1270 to 1285. But it was not the walls or the medieval fortifications which interested me most at the City of Dead Waters.

Aigues-Mortes is literally the City of the Dead, of ghosts. Its present inhabitants seem lively enough but just the same it is a city of ghosts, and chiefest of the ghosts is Saint Louis, whose martial figure in bronze stands in the public square. As I sat down to an excellent lunch at the Hotel de Saint Louis, I half expected to see the streets of the city filled with the fluttering pennons of a hundred knights,—the leopard of England, the lion of Venice, the *fleur-de-lis* of France. I expected to see Louis himself in full armor, riding through the streets with his beautiful queen, Blanche of Castille, one of the fair daughters of Raymond Berenger and Beatrix of Castille, and his two stout brothers, Charles d'Anjou and Robert d'Artois, and the Lords of Auvergne and Baux, Burgundy, Monferrat, Brabant! All that splendid company which embarked on Friday, the 20th of August, 1248, from the harbor of Aigues-Mortes, knights and nobles and their squires, ladies and their attendants, sailed away and the Saracens cut them to pieces when they reached the Holy Land and captured King Louis himself. While he was yet a captive his queen gave birth to a son, Tristan, and sad enough the whole story is, for the plague broke out and little Tristan died, and the king, lying on his bed of ashes, died too, his last breath a prayer for the Holy Land and its people. A great soul, a saintly soul, a gallant soul, and he looks it as his mailed figure faces the sea in the square of Aigues-Mortes.

A Shrine for Protestant Pilgrims

There are many other ghosts at Aigues-Mortes, but the most interesting to a Protestant are the shades of the captive Huguenot women, and the Tower of Constance, in which they were imprisoned, is likely to become a shrine for Protestant pilgrims since the journey from Nîmes or Avignon is no longer a terrible one but a matter of a few hours in a comfortable motor bus of the Paris-Lyons-Mediterranean Railroad. As I have written, the promising Reformation of the Albigensians was supposedly drowned in blood. I wonder how much satisfaction the tally of something over 100,000 innocent men and women really gave the Pope. But the tale was not all told when the last of the Albigensians perished by fire and sword. There is a certain document, and the Pope should have been familiar with it, in which we read of the earliest Protestants: "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented . . . and these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Of what use was it? Out of that first fury of persecution came the Pope's own church and ours. You may persuade men to change their faith—the Poor Men of Lyons did that easily—but you cannot compel them, no, not though you use fire and sword. The blood of the martyrs, which is the seed of the church, lay dormant in the soil of Provence.

Then the mysterious wind of the spirit blew over it and it awoke to life. The Reformation swept Europe, and the Huguenots, not learning the lesson, persecuted in their turn, but again heresy was supposedly overcome on the red night of St. Bartholomew. Now at Nîmes there was a church of the Huguenots. For the heinous offence meeting together for prayer the mem of this little church were arrested, brut treated, and consigned to various fo of punishment. The women were sent prison in the Tour de Constance Aigues-Mortes. We know the names of s of them; there were Margherite Forest and Sarah Granier. Their hair was crop short,—modes as well as customs chang it would not be so great a punishment to present-day women—and they were imp oned in a room which you may still see large round room with grated windo which is likely now to become a sacred pl for all Protestants.

We should not have known much ab them had it not been for a strange discov In 1880 a bundle of letters which had b sent to them by their friends from outs was discovered. One of the most interest was written by Katharine Gauteyret to S anna Mauran, her daughter-in-law, twe six years old, the newly wedded wife Bartholémy Mauran, master baker of Nîm A baby was born to her in the Tour de C stance. With the letters her mother-in-l had sent her some planks for a bed, t sheets, and some other things for her co fort. Ah, that mother-in-law was a g sort! This is a part of her letter:

28 Août 1730. A Mademoiselle Suss Maurane à la tour de Constance. Maden selle et bele fille. Je vous felisite du que Dieu vous a donné Et moy qui vous brase de tout mon ceur vous soitant m beneditions et que Dieu vous le veuil c serve par sa sainte grase. Je vous env . . . bant pour un lit et sing planche p m . . . nogier de Saint-Lauran. Je vous env . . . et dux linseul et de serviete quan . en . . . lit en le vous soitant vous me . pour dauntan que j'ay. . . .

Other letters were written by the husba of Elizabeth Michel, very fine and brave a pathetic letters. Several of these women canted after twelve years of imprisonme Who can blame them? But some remain faithful and at last in 1767 came the go Prince de Beauvais, who closed all the h rible prisons in which the Huguenots we confined. There is a contemporary accou of the official visit to Aigues-Mortes, writt by a nephew, Stanislas Jean de Bouffler

The Women of Aigues-Mortes

have no colors in which to paint the rors of the picture which gradually grew on our unaccustomed eyes. The scene was leous yet pathetic, and interest in its vic- ns struggled with disgust at their condi- n. Almost without air and light, fourteen men languished in misery and tears within at stone-walled chamber. As the comman- nt, who was visibly touched, entered the artment, they all fell down together at s feet. I can still see them, bathed in ars, struggling to speak, unable at first to anything but sob. Encouraged by our ident sympathy they all began to tell us eir sorrows at once. Alas! the crime for nich they were thus suffering was the fact at they had been brought in the same reli- on as Henri Quatre. The youngest of them as fifty, and she had been here since she as eight years old. In a loud voice that ook with emotion the marshal said, 'You e free!' and I was proud to be his servant that moment."

A great story and one not without its les- ns with respect to heresy and the dangers intolerance.

An Impressive Service

It was a mid-summer Sabbath and a service as being held in the Congregational meeting- ouse of Walpole, Mass. At the organ sat a nall, white-haired old man, his fingers softly ouching the keys with a skill born of over 65 ears' experience in this, his own home church. t was Mr. Joshua Allen, or "Uncle Joshua," s he is lovingly called by his many friends.

As the sweet melody died away, a tall, gray- aired gentleman arose from the minister's hair; like one of the prophets of old he seemed, is whole personality radiating physical vigor nd spiritual power.

This venerable servant of God was Rev. Edwin A. Adams, D.D., and like Mr. Joshua llen, he, too, was nearing 88 years of age. Dr. dams' life-long ministry has been to the Bohemians of Prague, Austria, and to the Bo- emian colony in our own great city of Chicago, nd now his influence is being felt in this New England town where he taught as a young man nd where he won his bride nearly 60 years ago.

As the beautiful service progressed, Dr. dams' only sign of weakness became evident when he said very simply, "I have asked my laughter to be eyes for me." She arose and tood beside him, a woman of great dignity and ersonal charm, reading the Scripture lesson in clear, sweet voice. It was a Father and Daughter picture long to be remembered. And t was indeed an honor for her to share in the ervice, for Miss Katherine Adams is the Presi- lent of the Constantinople College for Girls, nd a leader in the life of the new Turkey.

Dr. Adams' message was based upon the ext: "I have many things to say to you but ve cannot bear them now; howbeit when the pirit of Truth is come, he will guide you into ll truth." His remarkable voice rang out with great power and his earnest questions, "Have *you* found God, do *you* know the spirit of Truth in your own life, has he a message for *you?*" sank into the minds of his hearers with deep and solemn meaning.

As "Uncle Joshua" took his place once more at the organ and the voices of all present blended together in the old hymn, "Master, let me walk with Thee," the spirit of God brooded upon all hearts and the unique service ended in a hush of peace.

ELLA NEWHALL PLIMPTON.

The Kingdom Come

By Rev. Chester B. Emerson
Detroit, Michigan

"WHAT do I love when I love Thee?" asks Augustine. The answer is the main pleading of Our Lord's Prayer, "Thy Kingdom Come." "Who is Thee?" The power by whom the Kingdom is to be established. Our God is he in whom we trust as we give ourselves and our possessions for its establishment on earth. What is Thy Kingdom? The reign of love in a unified society.

"The Kingdom come, Thy will be done in earth as it is in heaven" is a prayer and it is also a plan of campaign. It means that all the Kingdoms of this earth become the Kingdoms of our Lord and Savior Jesus Christ. It means that all the peoples shall be federated by his Spirit. That the weak shall not fear the strong and the strong shall not bruise the weak. That the competent shall serve and uplift the incompetent. That the pride of race shall not be in privilege but in service. That religion shall not be exclusive but contributive. That neighborly regard shall govern political diplomacy, that destructive abilities shall be turned to combating and controlling the forces of nature for the good of mankind.

The song of the angels—"peace on earth, good will among men"—is poetry, to be sure, but it is also the most practical and economical policy for the world.

Everything material that we seek for we find. Shall it be less for us in the realm of the Spirit? Shall we win every battle with the earth and yet lose our own souls? Shall we learn to speak to each other and trade with each other across the continents and seas and yet not learn to love each other? Shall we harness the winds and waves and yet have no control over the passions of our hearts? Shall we rid us of pestilences and let hatred and jealousy and selfishness poison our lives? God forbid! Peace shall be in the earth. Good will shall obtain among men. God hath willed it! Christ's gospel of a society in which the spirit of redemptive love shall prevail is not an impossibility. It can be a reality. It is for the Christian of the earth to say when.

Believeing in God's unfailing providence, and steadied by his unalterable purpose, the true disciple of Jesus follows into the hardest and darkest ways of the world sure that his Father's business of the Kingdom is there to be done and will be done. The whole world is a field for conquest. Life itself is a struggle for victory. The fundamental trust is that victory is possible. Faith is the victory that overcomes the world.

Has it ever been otherwise? Doubt never dug a well, nor built a house, nor drove a shaft. Doubt never sailed the sea nor soared the air. Doubt never discovered a continent, nor won a country. Doubt never made our Republic, nor started a League of Nations, nor farther visioned the Kingdom of God. *But faith has done all these things.*

When he plants his seed and tends it the farmer knows that all he can do is only five per cent. of what is needed to insure a crop, yet he trusts the universe of God to give the other ninety-five per cent. and he reaps in due season.

So when we labor for the Kingdom we put our little, insufficient all at work, and God, whose riches and resources are unsearchable, gives the increase.

We have a wonderful mobile force at the front—home missionaries in lumber camps and mining towns and city slums; and foreign missionaries in every land, among every people. They are our advance guards after whom we must follow hard. Our business is not to stay with stuff but to bring up the stuff.

Never will we forget the men at the front during that terrible spring of 1918 in France; no news but retreat after retreat. Some one would cry, "Are we down-hearted?" A terrific shout answered, "No!" Then followed the agonizing question, "But what are they up to at home? Where are the guns and ammunition and planes?"

In just this sipirt are the workers living on the field at home and abroad. When we think the apportionments are too high, let us look over our amazing spending for luxurious housing and envious display and wasting pleasures.

Investments with diminishing returns—Oh! for greater investments in the Kingdom of God. They bring some thirty, some sixty, some one hundred per cent., and in such coin as the changes of fortune cannot affect.

Ours is the ancient challenge of the church—to capture the heart of the world for Jesus Christ. It will not be done as in the armies of the nations.

They use their power to bruise and break,
We use our power to heal and bless.

They fight with treasure seized.
We fight with treasure spent.

They win by lives taken.
We win by lives given.

The apostles of Jesus Christ saw what needed to be done for the Kingdom and they did it. Seeing as we do the terrific needs of our day, shall we not meet them?

It will cost sore knees and calloused hands, and wearied minds, and tired hearts and empty purses. Would we have it otherwise? Have we not chosen to be good soldiers of the Cross?

If any man will follow Christ he must go where Christ leads and serve as he asks.

If the present-day fight for the soul of the world lays some heavy conditions of discipleship we shall the more surely have the reward of discipleship. "Well done thou good and *faithful* servant." "Be thou faithful unto death and I will give thee a *crown of life.*"

There will always be an old and new theology—old learning and new learning—but the real test will be bringing men to God for their redemption.—*Bishop William F. McDowell.*

Church Building Co-operation

Biennial Report to Be Presented at Washington

By Frederick L. Fagley

"Practical church union is not a theory but is an effective method of church work now in operation in many communities," says Dr. James Robert Smith, Church Building Secretary of the Congregational Church Building Society in the report of this society to the National Council of Congregational Churches which meets at Washington, D. C., in October.

DR. J. R. SMITH

As an illustration of the way church union is developing in the church life of America, Dr. Smith tells of how the Congregational denominational officials advised the Congregational Church of East Lansing, Mich., to withdraw from the denomination and to become an independent body, in order that three other denominations might co-operate with the Congregationalists in building a new church and paying the salary of the minister, thus ministering to the needs of an entire community.

This sort of policy marks an entire change from that of former years when the denominations were all eagerly trying to build their own denominational churches in order that the "Gospel (according to their own interpretation) might be preached."

East Lansing was an especially favorable situation for trying out this form of church co-operation. Here is situated the State Agricultural College with 2,000 students coming from all over the state and from many denominations. Around the college is a town of about 2,000 people.

For many years there had been but one church in the community, and that a small Congregational church. To this church came a goodly number of students and townspeople. The time came when added church facilities were needed, and various denominational bodies were appealed to for help. But it was found that there were not enough people of any other denomination to build and keep up a church. So it came about that the Congregational national officers suggested that the Congregational church withdraw from its denomination and form a union church, and then appeal to the various denominations to help in building a new church and paying the pastor's salary.

The four denominational bodies uniting in this practical church union program are the Michigan Congregational Conference, the Michigan Baptist Convention, the Michigan Conference of the Methodist Episcopal Church, and the Synod of Michigan of the Presbyterian Church.

Each of these state bodies elects or appoints a member of the church as its representative on the board of trustees of the church, and the church members select six additional trustees, making a board of ten, which has in hand the business of the congregation.

A new church costing $200,000 will be built with contributions from the local field and a contribution of $25,000 from each of the four denominations. The pastor of this former Congregational Church is Rev. N. A. McCune, a Methodist minister, who is pastor not by the bishop's appointment but with his consent.

Dr. Smith points out that here is a case where the Congregational denomination did not give to this church when it was a Congregational church but that now when it has withdrawn from the denomination, the official leaders plan to give it thousands of dollars of denominational money. This new plan is expected to secure the united and enthusiastic support of the Congregationalists as well as that of the other denominations represented.

The Congregational Church Building Society has other interdenominational projects on hand for which appeals for money will be made. Among these are the two large church buildings for the Canal Zone, for the union churches at Balboa and at Cristobal. Both of these will be interdenominational. The American Church at Paris is another union church which the Congregational Board is helping to build.

These are but a few of the projects which this Board is undertaking and for these and other buildings both of church and parsonages the Society has given during the two years covered by this report the sum of $1,159,640. Much of this money will be repaid by the churches helped and when this is done the money will then be sent on its way again to help other churches.

Among the special features of the work of this society of far-reaching influence may be mentioned the special efforts being made in behalf of the Mexicans in the United States. In New Mexico, with more than half of its population Spanish speaking, the Society is aiding in the building of churches and parsonages, thus aiding much in Americanizing these people.

Among the Germans, Scandinavians, Finnish, and Slavic the society is helping to build churches, parsonages, and parish houses which will have wide-spreading influence in helping these people to understand American ways and ideals and to become better citizens.

In the cities on the Pacific Coast there is great need among the Oriental people. The society is helping to build union churches for the Chinese in San Francisco and for the Japanese in Los Angeles and in Salt Lake City. These churches not only help the peoples in their respective communities but the society, by helping in these enterprises, is also helping to create among these people both in America and also in the foreign countries better feeling towards America and all things American.

Other churches are being built for the Indians in North Dakota and in many other cities and rural sections the society is helping to build churches, parsonages, and parish houses.

In the two years and three months covered by this report, the society has assisted in building 262 church buildings and 80 parsonages. The gifts of the society have totaled $1,159,640, other expenses have totaled $170,000, and permanent funds have increased from $296,197.52 to $1,181,372.51.

Why Join the Church?

1. I ought to belong to the Church because I ought to be better than I am. Henry Ward Beecher once said, "The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of the imperfect ones."

2. I ought to belong to the Church because of what I can give to it and do through it as well as because of what I may get out of it.

3. I ought to belong to the Church because of memories; memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

4. I ought to belong to the Church because of hope; hope that lives when promises dead; hope that paves the way for progr hope that visions peace and social justice; h for time and hope for eternity.

5. I ought to belong to the church beca of the strong men in it who need re-enforc and the weak men in it who need encourag

6. I ought to belong to the Church, but until I am ready to use it and to let it me in its work of teaching the truth of and serving the needs of men.—*From Calen of Center Church, Hartford, Ct.*

Parables of Safed the Sage

The Parable of the Disappearing Tent

It came to pass as we journied that sojourned in the tents of Kedar. And eve morning the servants in the camp blew instruments of Discord and pounded on Pa and Pots and Basons and Marched arou the Jericho of our Habitations, and the Ca vas Walls of our abode fell down in ju thirty minutes after the first blast of t horn and bang of the pan. And if any la or gentleman had lingered in bed, and w not dressed, it did him or her no good shout in protest, for the morning toilet h to be finished in the open. And by the ti we were seated for our breakfast, we l held our Tents and our Beds and our Ba gage all loaded on Mules and Camels, a moving away we knew not whither. Neith did we see it as we rode, for often it we another way.

And we saw it not at noon, for we lunch in the shade of trees if there were trees, of walls where there were no trees, a sometimes we found the peaceful shadow a Great Rock in a weary land.

But late in the afternoon, as the sun w setting, we rounded a turn in the road, came to the top of an Hill, and there beheld our Tents. And inside of every se eral tent were the Beds and the Basons a the Baggage all set and in waiting. A believe me, it was a welcome sight. Neith did we ever behold it without a thrill.

Now I have lived for three-score years a changing world, and I know that here w have no continuing city. And I endeavo each day that I may nightly pitch my mo ing tent a day's march nearer Home. A I have seen much that I cared for that ha moved on and left me puzzled and bewi dered, and sometimes in tears.

But I know what another Traveler mea whose name was once Saul, who is als called Paul, when he said, We know that our earthly house of this tent wherein w have our mortal life were stricken dow and collapsed so that it seemed dissolved i nothingness, we have awaiting and prepare on us a Building of God, an House not mad by hands, in the place toward which w journey. Wherefore, I witness the movin forward of the things I love not witho some sorrow and concern, but without utte dismay. For some time, when the day i near its ending, and the sun is nigh unt its setting, I shall pass through a valle and around an hill, and I shall see the hom prepared for me; and not for me only, bu for all who have like precious faith.

Wherefore, comfort one another wit these words.

Vital Questions for Congregationalists

To Come Before the National Council in October

High Spiritual Tone

o the Editor of The Congregationalist:

As a servant of the churches for more than years as a missionary, I am glad that some ve expressed the hope that the coming Coun- will have a high spiritual tone.

It is important that our work be done in a isinesslike way. But it is more important at we have the right business to do. Our urches as a whole are weak in two most portant things. One is the lack of personal nversational evangelism. The other is the ilure of parents to give their children reli- ous instruction and inspiration at home. If r Council succeeds in influencing our people do these things, that so many have been eglecting, new life and power will come into e churches.

Drs. Cadman and Sheldon and others, through e *Christian Herald,* have started a popular, ation-wide crusade of prayer and work for e things here suggested. It will be the salva- on of our country, and the way of deliverance om ominous social evils. Let the Council fall line. May the Holy Spirit guide us.

Elbowoods, N. D. C. L. Hall.

About Reorganization

The union of the Presbyterians and Congre- ationalists will be very desirable provided we an maintain the freedom of doctrine and the beral attitude toward fellowship that charac- erizes Congregationalism. The Presbyterians ave an excellent system, and could contribute uch in the line of organization, but we have e freedom in creed and doctrine that they eed. Probably they will have to fight to win e battle for freedom of faith, and we shall ave to be a bit more centralized before union an come.

I am heartily in favor of the union of all our issionary agencies into two boards. In fact, do not know but that one would be better, ut two is a great advance over the present ituation.

Along international lines I think we should eiterate our belief in America's speedy en- rance into the League of Nations and the World Court. Perhaps a definite statement on ur attitude towards the so-called Defense Day ould be well worth while. It is futile to pass rom the endorsement of one scheme for world eace to another until we have attained the rst desideratum, which is America's co-opera- ion with the world in the movements already n. America can furnish no leadership until he is willing to co-operate, and the churches ay as well say so.

Charles City, Ia. Walter M. Swan.

A Nomination for Moderator

Looking toward the nomination for Moderator f the National Council I would like to present he name of Mr. Frank W. Harwood of Apple- on, Wis. Mr. Harwood has been actively en- aged in our denominational programs and heir execution since early manhood. For forty ears he has been serving not only his own ity but the larger interests of the Kingdom. Congregationalism in Wisconsin and elsewhere s vastly richer because of his statesmanlike onsideration of questions relating to its growth. He is serene in judgment; a success- ul business man; certain in his grasp of the ssentials of the various movements both in our church and in the larger area beyond; an executive of high rank, and has been a member of various national committees from time to time. His wide circle of friends and acquaint- ances believe he would serve as Moderator of the National Council in a manner which would measure up to the high tradition of the minis- ters and laymen who have filled the office.

Champaign, Ill. Robert J. Locke.

Favors Merger

Who shall be the next Moderator of the National Council?

He should be a layman.

What about the representation of women in the Council and in our missionary associations?

Yes. I believe they should have full repre- sentation.

Should the Presbyterians and Congregation- alists unite?

Yes.

What should Congregationalists say on public questions? For example, social reform, inter- racial, international questions?

Should say very little till they know more, and are fully qualified to make statements.

How can the energies of our layman be more largely utilized?

By using them on committees, etc., as speakers, getting their opinions on floor of National Council.

Should there be but one Board of Foreign Missions?

Yes.

Should there be but one Home Board?

Yes.

Should the Foundation for Education be merged with the Education Society?

Yes.

Is there any reason why the Annuity Fund and the Ministerial Relief Fund should not be administered by the same organization?

No.

Shall we lose interest in missions if we lessen the number of specific objects in the Apportion- ment by merging some of the societies?

No.

Should the "Missionary Herald" and the "American Missionary" be united into one mag- azine, or become a monthly edition of "The Congregationalist," or should all three con- tinue as at present?

First two—one, *The Congregationalist*—one.

Are we properly emphasizing or over-empha- sizing the State Conference in our present or- ganization?

It seems to be moving in the right direction.

Should each society approach the local church and the individual Congregationalist in the in- terest of its own receipts, or shall all commit the major portion of their cultivation of income to a common agency working in co-operation with the State Conference?

One common agency.

What should be the relation of the women's organizations to the general organizations of the church, locally, state-wide and nationally?

Through the church.

Kerrison Juniper.

St. Petersburg, Fla.

Oppose Merger

We think it would mean the direst calamity to the work to combine the three publications. Many take two but would not take the one higher priced.

We have always taken the *Missionary Herald* —our parents were under the American Board in India from 1839 to 1849—and we have always had the *American Missionary,* and feel both are needed. We are opposed to the merg- ing of the work of the A M. A. with any other board.

Mary A. French.
Elizabeth French Pierce.

Salem, Iowa.

The Call to Go Forward

It is with so much interest that I read what is being given in your paper as to changes being made in our benevolent societies that I am prompted to add a few words, though they may be of little worth.

My interest in the organizations mentioned is keen; and I would have each member of our churches eager to strengthen and extend their work.

Observation has shown that the various names of the organizations seem puzzles to many. In the auxiliary societies much time and zeal have been given to make the meaning plain of the C. C. B. S., W. B. F. M., etc. Then to hear in the corridor later, "I never can keep those names straight."

But they do know home and foreign mis- sions, so why not do away with the names that distinguish the objects of work? Ministers should instruct and members should learn the individuality of our missions—home and for- eign—and be made to realize the needs of the work and the responsibility of church members to pay the Apportionment.

While inspiration comes from reading and keeping in mind the achievements of the past, the call is to go forward and accomplish more work.

It was pleasing to see on the same page with Mr. Brownlee's recent article in behalf of re- taining the A. M. A., because of the wonderful things it has done, the quotation from Lowell:

New occasions teach new duties,
Time makes ancient good uncouth:
They must upward still and onward
Who would keep abreast of truth.

Adjusting our machinery so that its manage- ment will not minimize the output seems of first importance. Fewer organizations and more concreteness of work will make better appeal to the supporters. In giving the needful attention to this readjustment there does not seem time to spend in discussion of alignment with other denominations, save in the work for humanity.

There is no record that our Master spent time talking about creation or ways of baptiz- ing. Why should we, when there are things to do that He commands?

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

"Go ye into all the world and preach the Gospel."

"Thou shalt love thy neighbor as thyself."

Following these commands: "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are new"—and the rest of of Chapter 5, II Cor- inthians.

Marci Addie P. Farrington.

Washington, D. C.

The church's great duty is to exemplify in personal religion and in public righteousness the inevitable consequences of acceptance of and loyalty to the dynamic conceptions of the Christian faith. She can recognize no artificial division of the interests of life into sacred and secular.—*William A. Harper.*

Death of Dr. Frederick B. Bridgman

South Africa has lost a great friend, who loved her more than he loved his own life. In very deed he laid down his life for her. Such a friend was Frederick Brainerd Bridgman, who died at Portland, Me., after an operation for appendicitis, Sunday, Aug. 24.

A deep love for Africa was inbred in Dr. Bridgman. His father and mother were pioneer missionaries at Infumi in Southern Natal, when Frederick was born, May 18, 1869. Shortly after his birth, the family took up residence and work at Umzumbe, where the boy lived until he was twelve years old. At that time

Rev. Frederick B. Bridgman, D.D.

he was as fluent in the Zulu tongue as a native boy. For the next fifteen years he was away from home and parents with the exception of a brief visit to Africa.

For four years he lived in New Britain, Ct., where the home of Mr. J. B. Smith was opened to him and to his sister (Mrs. Amy B. Cowles). There he received his public school education. In 1885 he went to Oberlin for college preparation and later his college course, graduating in 1893. He took his theological training at Chicago Seminary, graduating in 1896.

Then came the question of lifework, but it could hardly be called a question. His mind was made up as well as that of his fiancee, Miss Clara Stearns Davis, daughter of the Board's great missionary, Dr. J. D. Davis of Japan. "I believe," young Bridgman wrote, "my life will count most for Christ by going to the foreign field. I cannot conscientiously be a preacher of the Gospel and remain in this country unless providentially hindered from going abroad."

The Board, however, was hard pressed for funds and could not send the young people out that year, to their great disappointment. Mr. Bridgman then urged that permission be given him to go out and raise his own support. It was nearly a year before their going was authorized, the young theologian in the meantime having taken temporary charge of the church at Spring Valley, Wis. They were finally appointed in March, 1897, and the young couple sailed from New York for their beloved Africa in September of that year. It cannot be said that Fred Bridgman was sent; he was pulled back by an irresistible love for the people.

Entering into his labors first at Umzumbe, he was later stationed at Durban and at once threw his whole energy into the problem of reaching with the Gospel the tens of thousands of natives who had flocked to the city. He really was the first city missionary in Africa. There he worked out the problem of winning as many of the young men as possible, training the more promising ones as lay preachers whom he sent out on Sundays to preach the simple little Gospel sermon which he had taught them. During his activity there, he built a splendid church and five chapels.

Johannesburg, 500 miles away, was then coming into prominence through its discovery of the gold fields, and even greater masses of natives were being herded together there. Dr. Bridgman was sent to carry on the work there on a much larger scale, for 200,000 natives needed his wise and loving help. There he broadened his method of winning men through his social service vision. In bringing this vision to a reality, he has been ably assisted by Rev. Ray Phillips, who went to Johannesburg in 1918. By a far-reaching activity through motion pictures, stereopticon talks, supervised sports, and above all preaching, the epithet formerly applied to Johannesburg, "the university of crime," lost force. A fine church was built and also ten chapels, but of even greater note was the conversion of hundreds of young natives who, going back to their native kraals and villages, carried the Gospel. In Inhambane alone were found seventy centers of evangelism started by these young, eager converts to Christianity. This new field is a stern challenge which the American Board is most anxious to meet by sending a missionary there to put the work on a solid foundation.

Few missionaries have ever had such su backing by government officials and busi leaders as Dr. Bridgman. Tens of thous of dollars a year have been placed at his posal for the social service work at Johan burg. He was particularly happy in his ab to bring whites and blacks together for mu conference and good will. The Bantu M Social Center, so recently built and opened, this for its chief purpose.

During this furlough year it was a bitter appointment to Dr. Bridgman when he ordered by the physicians to desist from speaking. He did so long to present his sage and to secure new friends and suppor for the work. But a splendid philosophy patience stood by him.

Funeral services were held in the Aub dale, Mass., Church, Aug. 26, in charge of Howard A. Bridgman, D.D., who is a ative. Secretaries Patton and Riggs, and George A. Wilder of the South African Mis gave rich testimony to the rare qualities of and service which Dr. Bridgman so freely hibited, not only to Africa but to the King everywhere.

At the same hour a mass meeting was at Durban in memory of Dr. Bridgman, there was probably a like service held Johannesburg.

The body was cremated in accordance the wishes of Dr. Bridgman, in order that ashes might be taken back to his beloved Af and deposited in the sacred little spot at Ad where lie his father and mother.

One of the great missionaries of the pres day has passed on. C. E. W

Isles of Shoals Conference

The Best of the Ten

THE tenth conference of Congregationalists at the Isles of Shoals closed Aug. 24, after two weeks of delightful fellowship, instruction, and inspiration. Nature was in a kindly mood all through the session and at every opportunity the attendants at the conference were eagerly seeking boat trips with Oscar Leighton about the islands, or the rocks on the ocean side for musing and reading, or the spacious piazzas of the old hotel. "The best room in this place is out-of-doors" said more than one guest. The injunction of the Master to his disciples, "Come ye apart and rest awhile," is easy to obey literally at Star Island. Away from the road dust and fumes of hurrying motors, beyond the call of the telephone, this conference lives a quiet life in the midst of the sea and dreams dreams and sees visions.

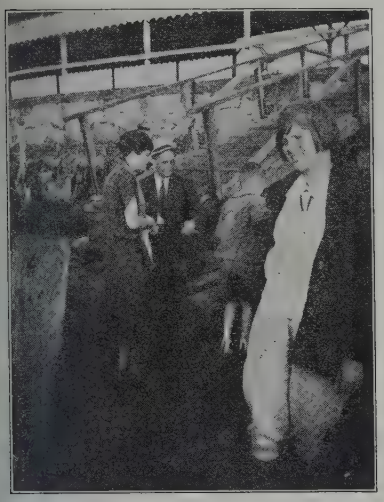
An Excellent Program

But the program has never been apart, but has dealt always with problems of life and faith and with the wide task of the Christian Church. This year missionary problems were stressed during the first week. Professor Laura H. Wild, after a year of teaching at Ginling College in China and of intimate observation in much travel in the Orient, raised the question, "Have we a distinctive Christian Gospel?," and discussed it from various points of view—its teaching as compared with that of other religions, its ethics, its spiritual consciousness. Every one felt the shame of our Christian shortcomings as Dr. Wild described the reactions of Chinese Christian students as they came in contact with bitter sectarianism which had been transplanted from America to China, with the immorality of nominal Christians in port cities and elsewhere in the Orient, and with so much that is un-Christian in our c munity and school life in America. What h we to offer that is better than what they ready have? Miss Wild said that the 53d ch ter of Isaiah, which depicted service thro suffering, was nowhere matched in any ot religion. Jesus Christ is the most wonder being in all history in the way that he co bined the mystic sense of the presence of with the most practical ethics of daily life.

Dr. and Mrs. E. D. Eaton
As they were leaving Star Island

President George E. White of Anatolia C lege impressed all with his statesmanlike pre entation of the problems of Christian educati

the Near East. Mr. Frank E. Bridgman, om his vantage point of many years' service the State House in Boston, led a series of nferences on Better Citizenship. Other eakers of the first week were Rev. Dorothy Robinson of Holyoke, who described her exriences in two fields in student summer serv-



SEC. AND MRS. FAGLEY
With their children, Bobbie and Frances, at the Shoals landing.

e; Mrs. Lucia Ames Mead, who spoke on ractical steps towards peace; Dr. E. Victor Bigelow, who led the delegates about the island s he lectured on its geology, and Rev. John Reid, who preached the first Sunday on "The Old Fashioned Joy of Going to Meeting."

The second week brought a change of program n the advent of two teachers from Yale Divinty School, Professors George Dahl and Charles A. Dinsmore. The Old Testament was the field n which both found their subjects. Professor Dahl lectured on the Prophets of Israel and the Modern Age, while Professor Dinsmore spoke n the literary qualities of the Old Testament. Rev. William E. Barton, D.D., gave two enteraining lectures on his trip around the world, while Dr. Frank Lincoln Moore gave two illustrated lectures on the Romance of Home Missions and Our Picturesque Southwest.

Many activities were carried on by the conference members throughout the two weeks. The women created the atmosphere of the home churches by conducting a fair, maintaining a home-made candy table, serving afternoon tea which this year became a popular feature.

BEST OF ALL

The attendance this year was the largest in the history of the Shoals meetings, and the general feeling was that it was the best of the ten conferences that have been held. Great credit is due to the officers for this achievement—Mrs. Eleanor Brooks Gulick of Wellesley, executive secretary, C. W. M. Blanchard, who looked after finances and saw to it that a comfortable balance remained after meeting all expenses, and the president, Dr. Edward D. Eaton, who constructed the program and led the conference with dignity and great personal charm. Dr. Eaton has consented to serve another year as president, and the other officers were all re-elected. The cheer with which so many sojourners at the Shoals have been sent off on the "Sightseer"—"Next year! Next year! Next year!" has been echoed in all hearts. The Shoals Conference has found itself. More than sixteen states were represented this year in its membership and there is reason to expect an even wider representation next year. J. R.

Wisconsin Conferences

This year was the fourth in Wisconsin's experience with young people's conferences. The first one at Green Lake in 1922 had 27 enrolled, in 1923 the registration was 78, in 1924, 113, and this year 154. In addition a conference for the northern part of the state was held this year at Northland College, Ashland, with a registration of 35. This was a most enthusiastic conference and the field promises to produce a registration twice as large next year. Both conferences were a wonderfully balanced combination of the serious and the humorous, the physical and the mental, the social and the spiritual, work and recreation, prayers and cheers, hymns and yells, and sermons and stunts—all had a place without any incongruity.

The equipment at Green Lake was greatly improved this year and yet the large delegation taxed the accommodations to the utmost. The faculty consisted of Rev. Howell D. Davies, Wauwatosa, teaching Bible and Congregational History; President Silas Evans and Supt. Theodore R. Faville, conference preachers; Secretary R. W. Gammon, Bible and Young People's Work; Rev. Grace E. Mayer-Oakes, Bible and Dramatics; Rev. and Mrs. E. L. Nolting, Foreign Missions; Rev. Harry E. Peabody, Bible; Miss Edith M. Town, Miss Bertha Wheelock, and Miss Mary B. Stevens, Teacher Training; Supt. John W. Wilson had charge of the Devotions and taught Home Missions; Rev. Mark G. Inghram was Leader of Song and Recreation, and Rev. Harry C. Kuhnert was Dean and counselor for the boys; Miss Julia Rockafellow was counselor for the girls, and Miss Mary Orbison was nurse. Dr. Peabody gave an address on "Evolution and the Scopes Trial." The young people chose Roger Ela, Dorothy Smith, and others to edit the daily paper known as the Green Lake *Squawk*. It was remarkably complete with editorials, ads, bed-time stories, continued stories, news, scandal, and joke sections. The young people put on an evening's program which was remarkable for the high grade talent presented.

The conference at Ashland received most generous hospitality from Northland College. President Brownell, Dean Hitchcock, and other college representatives not only gave themselves unreservedly to making the conference a success, but they also secured the cooperation from the city of Ashland which made possible afternoon trips that were a great delight to the young people. The conference preachers were President J. D. Brownell and Supt. T. R. Faville. Rev. F. W. Heberlein taught Home Missions, had charge of devotions, and was counselor for the boys; and Mrs. Paul Doescher of Chicago taught Dramatics, Foreign Missions, and was counselor for the girls. Rev. H. D. Davies taught Bible and Congregational history; Dr. R. W. Gammon, Bible and Young People's Work; Prof. E. E. Speicher, Bible; Prof. W. H. Walker taught two classes in Psychology and Pedagogy, and gave the Convocation Addresses; and Rev. C. W. Warren was Dean of the Conference. The conference was remarkable for the fact that not once during the week did any young person have to be reproved for failure of any sort. Dr. R. W. Gammon was director, and Miss Sallie A. McDermott, registrar of both conferences. The credit for the success of the conferences is due to the leadership of Dr. H. D. Davies and Rev. Harry Kuhnert, and to the fine attitude of the State Conference and the pastors of many of the co-operating churches. It may be necesssary to hold two conferences at Green Lake next year to accommodate all who wish to come.

Criticism or Praise?

By John Harrison Allen
Haverhill, Massachusetts

In one of our small, county-seat towns there is published a newspaper which is a model of neatness of typography and of artistic "make-up." It is all the more commendable because the work is done under the handicap of a small and somewhat antiquated equipment. One is surprised, indeed, to learn that the owner and publisher of this attractive weekly was for some years a "tramp" printer and a finished failure at his trade.

"Sickness and adversity caused a nervous disorder," says the newspaper man. "Only the man who has been through such an experience can fully understand. My nervous condition caused me to blunder several times. The foreman of the shop upbraided me before all the workers and threatened dismissal. My shaking hands after that spoiled almost every stick of type that I set. And in a few days I was 'on the street' looking for a new place.

"That winter I found and lost positions in every print shop in that city. Nerves, every time. Then, against my natural inclination, I took to the road, a tramp printer. A week or perhaps several weeks or at most two months in each town and then move on—discouraged and broken. So it went for almost ten years.

"Then, happily, I came to a town where the owner of the printing office was different. Other men had pounced upon me at the first mistake, so that I had lived under a nervous fear. This man was patient. On my second day I apologized for an error in a store ad. He replied that he, too, made mistakes.

"One morning this unusual man stopped beside me and remarked that I was the best grammarian and speller he had ever had in the shop. This was the first morsel of praise I had had in years. Words can hardly describe the effect on me. His commendation was like strong medicine. How it steadied my nerves. My work that day showed great improvement and my employer commented on the fact. Soon I began to lose my haunting fear of going wrong. For years, you see, I had lived under a perfect nightmare of fear, the dread that I would make mistakes—that I was destined for failure. But in this shop fear let go its hold. My work improved every day. Today I own my own paper and it is praised by larger newspapers as one of the most attractive, small-town weeklies in the country. My boss 'bragged on me' and that was the turning point in life."

To Study Africa

Dean E. W. Capen of the Kennedy School of Misions in the Hartford Seminary Foundation announces a special intensive course on Africa to be held in the School in Hartford, Oct. 1 to Dec. 22, 1925. The lecturers will include Prof. D. Westermann of the University of Berlin, an authority on African linguistics and anthropology, and Dr. J. H. Oldham, Secretary of the International Missionary Council and Editor of the *International Review of Missions*, will lecture on the relations of missions to government. There will be lectures also by Dr. Thomas Jesse Jones, Educational Director of the Phelps-Stokes Fund, Dr. H. L. Shantz of the U. S. Department of Agriculture, and Dr. J. H. Dillard, President of the Jeanes and Slater Funds. Rev. Thomas S. Donohugh of the Methodist Board, Dr. P. H. J. Lerrigo of the Baptist Board, and Rev. E. W. Riggs of the American Board, who have recently investigated conditions in Africa, will report their conclusions.

OUR INVALID PARISH

Winfred Rhoades
Pastor

"Alway, Alway Something Sings"

Before light this morning the sweet patter of raindrops spoke to my waking ear. Another morning when I woke it was the bluebirds filling the sunshine with their bursting, bubbling song that I heard. At such sounds, and when my ear catches the trilling of the young hylas at night, or the buoyant call of a neighbor cock, I rejoice that the music of life is not shut within close bounds.

When trained artists draw immortal strains from tense catgut, from quivering reeds, from twisted tubes of brass, from taut sheepskin, I receive an ecstatic *pain* of pleasure that makes me clench my fingers suddenly and breathe in shuddering gasps. But sitting here in my cabin I find that the wind makes music as it hurries down the mountain's side, and that the swift wings of a humming-bird among my blossoms, the home-call of the cows when the day begins to wane, the rustling of the dried leaves in the autumn, the distant sputtering of a useful little engine, the crunching of boots in the winter snow, all make music for my ear. And always, in sunshine and in storm, not in summer alone but also when the frost binds our intervale in a hard grip and the snow is four feet deep, the mountain brook, tumbling its way out from mysterious solitudes into the companionship and service of man, gurgles and ripples and trills, and weaves a marvelous polyphony of sweetest overtones upon the constant undertone of its deep, rich fundamental. Sung to the Creator by one of the loveliest of his creatures, the canticle of the brook ceases not day nor night. In the dead of darkness, when I wake from sleep, it is still there, a note of joy.

If you separate yourself from the world and enter the forest alone, you find in the solemn depths small sounds that are dulcet to the ear, —little rustlings, little twitterings and chatterings. But the evensong of a hermit thrush from some tree cathedral in the forest is by no means out of keeping with the gamut of the useful buzz-saw, and I love the song of a mowing machine at work in the June timothy and redtop, and listen with pleasure to the mellow calls of the farmer to his horses.

There are men whose endowments and opportunities enable them to make little music but this music of labor; but it is no little thing when it can be said of a man that

His song was only living aloud,
His work, a singing with his hands.

In the hurtling noises of a great city, it is not so easy to feel the presence of music. Man in his unconcern has permitted fierce ugliness to develop in connection with his many inventions. Even the hurdy-gurdy is become more blatant and less musical as the barrage of noise with which it has to compete has continually increased. Yet—listen to that same city at midnight. Set yourself on a hill, and give ear to the life vibrant below you. A marvel! The noise is now a music. And who, having once remarked it, can forget the sonorousness of London when that everlasting roar is softened to its least? Even at this distance it throbs in the ear—deep, ceaseless, an awful compound of business and pleasure, restlessness and repose, peace and anguish, sorrow and joy, weakness and strength, great despairs and great longings, great sins and great faiths. And over all that organ-point melodies are played by the chimes in their steeples, and the deep, solemn voice of Big Ben calls to the city to think of time and eternity and God.

Closet and Altar

OVERCOMERS

This is the victory that overcometh the world, even our faith.—I John 5: 4.

Every temptation is to be conquered. I want you to believe this, joyfully and gladly to believe it. It is the condition of victory. You can do nothing while you despair. Before any man can achieve a triumph, he must believe in its possibility. But all things are possible to him that believeth.—*J. D. Jones.*

Difficulties make men of us. Summer sailors, yachting in smooth water, have neither the joy of conflict nor the vigor which it gives. Better the darkness, where we cannot see our way, and the wind in our faces, if the good of things is to be estimated by their powers to "strengthen us with strength in our soul!"—*Alexander Maclaren.*

Athletes that know their proven strength,
Ships that have shamed the hurricane:
These are my brothers, and at length
I shall come back to joy again.
However hard my life shall be
I know it shall not conquer me.

Aline Kilmer, abr.

He who does not do his duty in this world will never do his duty in any world. He who does not do his duty to his brother will never do his duty to his God. I am bound to put my whole strength and energy and wisdom into my business. To be lackadaisical, half-hearted, so taken up with things above as to be slipshod in my dealings with things below, is neither to serve God nor man; neither to serve this world nor the next. Because I am a Christian I am bound to be earnest and indeed enthusiastic in all that makes for the welfare of the place in which I live, and of the people about me, and of the nation to which I belong. He will never do his duty as a Christian who does not do his duty as a citizen. I am unworthy of my liberties unless I seek to extend to others the good that has been conferred upon me. Surely there is nothing more cowardly than that which seems to say: "This is the victory that overcometh the world, *to run away from it!*"—*Mark Guy Pearse.*

Notice in the first place that it is possible to be a Christian anywhere. Pergamos was the place where Satan's seat was: and yet even in that city there was a Christian church concerning many of whose members the Lord could say that "they had held fast to his name, and had not denied his faith." Christianity is not a thing of locality, but of character.—*William M. Taylor.*

I beseech Thee, my most gracious God, perserve me from the cares of this life, lest I should be too much entangled therein; also from the many necessities of the body, lest I should be ensnared by pleasure; and from whatsoever is an obstacle to the soul, lest, being broken with troubles, I should be overthrown. Give me strength to resist, patience to endure, and constancy to persevere.—Amen.

Thomas à Kempis.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The World's Best Known Praye

A Variation from the Usual Comment

BY CHARLES ERNEST WHITE

I have just returned from four fast-fly weeks in England, Scotland, Normandy, Brittany. Everywhere one meets evidences places for prayer. It may be in majestic cat drals like St. Paul's, London, splendid old Y cathedral, or that at Peterborough, or We minster Abbey, or Notre Dame in Paris. centuries in these great temples the lips h been legion which have spoken these wor "Our Father."

In the midst of one of London's busi streets, the Strand, one sees two little st churches, St. Mary's and St. Clement Dan The former is on the site where a chu stood in 1135, of which Thomas à Becket w rector. Through all these centuries in th little shrines, kings, queens, lords, and ladi and thousands of ordinary souls have used words of this prayer.

In the grim old Tower of London, the sce of more cruelty, probably, than any other pla in England, where Mary Queen of Scots w beheaded, where two young princes were m dered, one is taken into a dingy little chap St. John's, the oldest church in London. Thi of the comfort poor souls found there duri those dark days with the words of this simp prayer upon their lips.

In the charming little villages always co spicuous are the solid little stone church where the simple people for five or six hu dred years have found their inspiration in t words of this age-old prayer. At Stratford, o must not miss the little church, whose age ru back to the 13th century. There, where he no lies buried, Shakespeare joined with others the use of this prayer. At Stoke Poges, whe Gray caught the inspiration of *The Elegy Wr ten in a Country Churchyard*, there he, fro his youth up, joined with others in the use this prayer we love to use.

One ran across the ruins of beautiful old a beys like those at Melrose, and Holyrood Edinburgh. Though now only grim walls r main, they, too, in centuries gone by, heard th chanting of these words. And in the old monas teries, only the bare outlines of whose found tion are now to be seen, this prayer was up the lips of those old saints as they wandere about in their gray or brown or black robe

And then the picturesque old castles numerous in Scotland, perched on some com manding, rocky eminence, all had their chape where knights and ladies and kings and queen repeated the words so well known to us. recall going out to the ruins of Brougham Castle at Penrith near the Scottish border, wit a group of young people. It was half past te at night, and in the fading light of the lon day we poked around the haunted (?) ruin There we found the little chapel. Little wa left, but yet enough to realize where the alta stood, and where the same beloved prayer wa said in times of warfare and peace. In Edin burgh Castle, grim old reminder of tempestu ous days in Scottish history, there still stand a tiny little chapel of St. Margaret, built i the old Norman days. There in that ding little place of worship, hardly more than te by fifteen feet, Malcolm Canmore's saintl queen found solace in the words of this prayer

In Brittany, with its charming little hamlets there is always most conspicuous the church usually a gem of architecture. In them th simple Bretons for centuries have said thei *Pater Nosters.* Tucked away in the woods and on the hills one is continually running acros

(Continued on next page)

he Congregationalist's Bible Class

Paul in Thessalonica and Berea

Comment on the International Uniform Sunday School Lesson for Sept. 13
Acts 17: 1-12

People who think that the chief thing in life to avoid trouble ought to beware of Christ nity, or at least of the sort of Christianity t Paul had. The synagogue seemed to be most dangerous place that there was for ul. The record of his missionary journeys nuch the same from place to place in telling v Paul went to the synagogue on the Sabh; how at first he was listened to with erest, but how quickly as the novelty of his ching was discovered, bigotry and prejudice, using to reason and argue, drove him forth, some instances embroiling him with the civil horities.

Paul had just come from prison after such experience, but fresh from Philippi he purs the same course at Thessalonica. Why? cause if the synagogue was the place of ger, it was likewise the place of opportun-

A few real converts meant a great deal e to Paul than danger and suffering for self. Here in Thessalonica he succeeds in cussing the Messiahship of Jesus on three secutive Sabbaths before trouble becomes te. Then opposition becomes so violent that ul has to escape.

Note how bigotry and narrow prejudice al-ys play the same game from age to age. The s of truth and progress, whose zeal is blinded ignorance and prejudice, are unscrupulous. ything is welcome that may help to defeat edom in thought and the quest of truth. So e Paul's foes made use of "lewd fellows of baser sort." Also, as patriotism, the high-virtue of the saint whose religion inspires noblest citizenship, is likewise, as Dr. John-described it, "the last refuge of the scoun-l," the enemies of Paul, when they could meet his arguments, charged him with dis-alty. It were well if the people in modern erica who are too ready to call "Red" and olshevist" at every idealist might take to rt this lesson. This was exactly the sort of ng from which Paul suffered. The accusa-n against Jason was that he had harbored se who taught that "there was another king, Jesus."

Good men suffered from these foul tactics g ago, just as they are made to suffer to-. Paul had to leave Thessalonica. But his ng driven out could not affect his ministry. went on to Berea, accompanied by Silas. l here, again, they sought the danger-point opportunity—the synagogue. The Jews of ea were more noble than those of Thessa-ica. Many converts were made, of Jews, of "honorable women," and men, who were eks. The story of what was being done ched Thessalonica and Paul's old foes came Berea and stirred up trouble, so that Paul t on to Athens, leaving Silas and Timothy ind. But the seed had been sown in good und. *Berea* has become a symbol for in-est in Christian truth.

Christian Endeavor

(Continued from preceding page)

in little stone chapels, where these most reli-us folk have been wont to withdraw and offer this little prayer. On the little island of d rock, Mont St. Michel in Normandy, at very top stands a beautiful chapel on the of an abbey at least 1,100 years old, nded probably by monks from Ireland. Here ough all these ages the words of this prayer, ether in Latin or in French, have been on ips of those who have worshiped there.

On the highways, at the juncture of the roads, sometimes in front of the old churches, stand crosses with figures of the Christ upon them. They were erected that the people might continually be reminded of Him who gave this prayer to the world, and in front of them the simple peasant finds the deepest satisfaction of his soul in these old words.

It is truly wonderful to realize how this prayer the world knows best has been spoken aloud and repeated in silence, in these age-old places,—in stately cathedrals, within grim castle walls, in remote chapels, and by the wayside. The world could not have been what it is today without this little prayer so simple, so complete, that the Master first taught his disciples nineteen centuries ago.

Congregational Churches and the Prayer Meeting

By Henry A. Stimson, D.D.

I have a pretty clear conviction that the vigor and the permanency of our Congregational churches depend upon the weekly prayer meeting. Historically our churches in village and city have been made by their pastors. Every New England church of any age cherishes the tradition of its noted ministers. They were the leading men in the community and their sermons were the intellectual stimulant as well as the spiritual food of their hearers. Senator Hoar once said to me as we walked together in Worcester: "The story has never been written of the debt of the New England Bar to the country ministers. Our best lawyers have most of them come from the country, and it was the home pastor who made them the men they are."

To show the character of his preaching this story used to be told of Dr. Emmons. As he stood at his gate one Monday morning a villager hurried to meet him. "Dr. Emmons," he said, "you contradicted yourself yesterday! You said so and so, and last Sunday you said the opposite. How do you reconcile it?"

"What have I to do with last Sunday?" was the quick reply. "Reconcile it yourself!" And he turned back to his house. The story is quite as valuable in that it shows he had about him men who took note of what he preached and thought, and talked about it through the week.

I know perfectly the limitations of the old-time prayer meeting, for it seems to have largely passed away. I have "borne" with many things "gladly." When I have ventured to speak to a very good man about his taking up so much of the time, I have been answered, "Oh, somebody has been talking to you. Don't mind them. I could tell you what they say about you but I don't pay attention to them."

"Nevertheless!"—If I may resort to Mr. Beecher's single remark in the prayer meeting after some not dissimilar occurrence—when with grateful heart a minister considers the help he had from the sweet-spirited, warm-hearted, earnest Christian men in his church, respected and honored of all who knew their Bibles, had acquired the gift of prayer and who "spoke in meeting," he cannot but feel concern for our churches if no public use is made of such men. If, according to the prophet, a "book of remembrance was written of them who feared the Lord and spake often one to another," there must be something of permanent value in the habit. There will to all appearance soon be more of it for the Lord to "hearken and hear."

Our Congregational system has always been representative of that democracy which the world is supposed to need. It was never so definitely on trial as it is today. A world untrained for democracy is going either to accept and fit itself for it, or to reject it altogether. Public opinion is made today the supreme if not the final authority. And public opinion, unless the public is trained in the exercise of public responsibility, is only the passing impulse of the mob.

Our churches are committed to the form, at least, of democracy. If their "public" is not trained to both the worth and the value of "opinion," the churches themselves will tend to fall into the hands of irresponsible and autocratic men. Exceptional circumstances, very able preachers, large endowments, change in the environment, may prevent this but it becomes merely a question of time. The "congregational" element vanishes.

I may be mistaken. I am aware that I belong to a day that is gone. But I am very conscious of the power that was introduced into Methodism at the beginning by the testimony meeting. It certainly has justified itself. Christian Science shows its wisdom in the large place given to testimony which crowds its mid-week meetings.

I am well aware of the burden of mere "talk." I have suffered, and I also have had my rebuke, but my memory dwells on the many thrills I have had when the prayer, the testimony, the confession, the quiet, enlightening, heart-felt word has come from the floor, which has troubled my heart and reached every heart in the room. It made, if not holy ground, a meeting not to be forgotten. The presence of the Holy Spirit in the hearts and lives of the people and manifest in the words of men whose lives are in accord is, of course, the only source of life in a church. But the presence of Christ himself is quite as often felt in the place of prayer and the voices of his people as it ever is in the church.

Christian Endeavor has done much to keep the young people in the way of this experience, but unless I am greatly mistaken there is real danger of our churches losing the support it should have from them, and fast coming to have a generation of new members who know nothing of the practice or the privilege of prayer and speech in the assembly of their fellows. The midweek sermon or lecture of the pastor, valuable as it may be in its way, cannot make up for the loss; and the superior attitude of older members in their preference for this other form of meeting, may not be altogether wise. It certainly is proving costly in a way not appreciated by the church.

Journeying

By Madella Mackenzie

In the backyard of a city street
All day in my hammock I lie.
Unable to roam—away I go,
For I have from earth to the sky.

The Monarch, Mimic, the Swallowtail,
Flutter by on beauteous wing;
And what prima donna can I miss
When I hear the oriole sing!

The dragon-fly darting in and out
(Once a grub in the pond you lay)
What preacher of fame can better tell
The glad story of Easter Day!

I watch the sun as he goes to rest
Beyond purple and golden bars.
And night pulling down her curtains gray
To sprinkle them over with stars.

Why should I mourn though bound to my home,
All day in my hammock must lie;
Does God give more to mortals who roam,
Than I have from earth to the sky?

AMONG THE NEW BOOKS

Church, Pulpit and Parish

THE CHURCH OF THE SPIRIT, by FRANCIS GREENWOOD PEABODY (Macmillan. $2.00). This "brief survey of the spiritual tradition in Christianity" completes the series of studies concerning the teaching of the New Testament and its applicability to modern life begun in Professor Peabody's well-known book, *Jesus Christ and the Social Question*, and continued in *The Apostle Paul and the Modern World*. In the present volume Professor Peabody has set out to answer the question: What kind of church will represent a spiritual Christianity? He brings to his task two deep and essential qualifications, *viz.*, a sympathetic spirit in relation to the expressions of "authoritative" Christianity in the historic church, and an uncompromising spirit of constructive criticism in defining wherein such historic Christianity has departed from the Christianity of the spirit. The book seems to us particularly fine in its definitions and discussions of liberal Christianity, and in its criticisms and constructive suggestions in the matter of Christian unity. Professor Peabody's discussions will do much to confirm the faith of those who believe that present-day movements for Christian unity move entirely too much in the realm of organization and authority and too little in the realm of the spirit—the only realm in which there can ever be that vital Christian unity in which freedom and variety of experience and expression are as essential and inevitable as a common element in life and faith. *The Congregationalist* strongly commends Professor Peabody's new volume. We hope that it may be possible to discuss editorially some of its most distinctive contributions to present-day thought.

IN PULPIT AND PARISH, by NATHANIEL J. BURTON (Macmillan. $1.75). This volume is a reprint of the *Yale Lectures on Preaching for 1883-84*, with eight additional lectures. Probably we cannot do greater justice to Dr. Burton's volume than to quote the high tribute of a Yale lecturer whose own volume in this series occupies a high place. Dr. Charles E. Jefferson wrote the publishers regarding this book:

> I am glad you are reprinting Nathaniel J. Burton's Lectures on Preaching. I have always considered his lectures one of the very best courses in the entire Lyman Beecher's series. I was fortunate enough to come upon these Burton Lectures near the beginning of my ministry, and they left a mark on me which abides to this day. One cannot read them and ever forget them. They were juicy when they were delivered, and at the end of forty years they are juicy still.

The practice of republishing notable religious books is one that we hope publishers may find rewarding. Successful novels are always available in later, and often cheaper editions, but it is sad to think of the number of religious books of a quality that ought to have made them available for all time that are now "out of print," and accessible only in scattered libraries, or by chance, and at high cost.

THE STORY OF THE CHURCH, by CHARLES M. JACOBS (United Lutheran Publication House. $2.00). An outline in simple presentation, adapted to the ordinary reader, of the history of the church from the end of the first century to the end of the nineteenth. The author's purpose has been to provide "a volume of small compass, that will lay especial stress upon the continuity of that stream of life which has flowed down through the centuries from Jesus Christ." Such a task is not small either in nature or extent, but Dr. Jacobs has utilized his 400 pages with good effect.

Psychology, Child Training, and Religion

PRACTICAL PSYCHOLOGY, by BURT BYRON FARNSWORTH (George Sully & Co. $2.50). Professor Farnsworth is head of the Department of Psychology and Religious Education in the International Y. M. C. A. College, at Springfield, Mass. In this volume, which is well adapted to average readers who desire a clear, intelligible statement of the main lines of psychology, he has brought together the substance of lectures delivered in years of teaching. The book is devoted to "men and women in the industries and professions" and presupposes no previous knowledge of the subject. It is essentially a practical volume intended to reveal to the reader the nature and meaning of mental processes and the "how" and "why" of character development. Edward W. Bok, in highly commending Professor Farnsworth's volume for its ability to lead people at large to a better understanding of themselves, says: "I like, particularly, the stress which Mr. Farnsworth lays on the importance of a thoroughness before speed and accuracy before skill. Here he puts his finger on what is, if there be such a thing, the secret of success."

PSYCHOLOGY OF LEADERSHIP, by HENRY EDWARD TRALLE (Century. $1.75). Dr. Tralle, who is also a leader in religious education, devotes his volume, like that of Professor Farnsworth, to the practical aspects of psychology, concentrating upon the conditions and personal aspects of leadership. His book is well adapted for young people who have ambition to make the most of their lives. It is based upon solid knowledge of the well-established conclusions of psychology—an important factor at a time when this field of study is being so largely exploited by dogmatic, but untested, theories. The book is helpful for its practical suggestions and illustrations, and though itself popular and non-academic in form and treatment, the bibliographical notes at the conclusion of each chapter indicate the academic sources of material for further study as well as the best general literature relating to the theme.

PSYCHOLOGY FOR CHILD TRAINING, by ARLAND D. WEEKS (Appleton. $2.75). The author of this book is Dean of the School of Education in the North Dakota Agricultural College. His aim is to present in a comprehensive and comprehensible way the specific knowledge that has been attained regarding the psychology of childhood, and to suggest the uses and implications of this knowledge for the development of the best possible methods of child-training. The book is based upon stated principles of psychology, but is practical rather than theoretical in its treatment. The exercises at the close of each chapter help to enforce its teachings and the bibliographical references are full and competent. The first part of the volume deals principally with instincts, there is an interesting survey of methods of child training, historically considered, and the latter part deals with the actual problems of training and development.

WHOLESOME CHILDHOOD, by ERNEST R. GROVES and GLADYS HOAGLAND GROVES (Houghton Mifflin. $1.75). In the same field of the practical psychology of child-traini this volume written by parents, for pa Professor Groves is Professor of Social Se at Boston University and is well-known fo books on social subjects. This volume has written by the authors out of wide exper both in their own home and out of the co which they have been asked to give by parents who have presented their problems. method of the book is notable. It deals successive periods in chapters as follows The Foundation Period: First Six Mo II. The Period of Discovery: Six Month One Year. III. The Period of Achievem One Year to Two Years. IV. The Perio Contacts: Two Years to Three Years. V. Period of Self-Discipline: Three Years to Years. VI. The Period of School Advent Six Years to Ten Years. VII. The Perio Stress: Ten Years to Fourteen Years. parents dealing with children in any or a these periods will find here valuable suggesti

SCHOOL AND HOME, by ANGELO PATRI (pleton. $1.50). A special, but exceedingly portant, phase of child training—that of relationship between home and school in educational development of the young—is treated by one who is not only recognized foremost authority, but who is also ackn edged as a master of common sense and judgment. Angelo Patri's syndicated arti in the daily press have been a notable contr tion to child training and have made hi national figure of great interest. In this ume he discusses such questions as w parents can do to make sure that their c dren's education is effective, what parents' sociations and "home school" associations do to improve conditions, and what may be d generally through appreciating and apply sound principles of child training. The aut has the knack of expressing wisdom in cle interesting, and unmistakable ways.

RELIGIOUS EXPERIENCE, by R. H. FIS (Doran. $2.25). This volume, which con tuted the Baird Lectures for 1924, we unh tatingly pronounce of outstanding importan Few recent books make as interesting readi and it strikes right into the heart of the wh subject of the psychology of the religious li Moreover it is a challenging volume in wh many present-day psychological conclusions the field of religious education are submitted rigid, and as many will think, very effecti criticism. It is a volume which, if read at widely in America, is likely to serve as a c rective to the hastiness with which assum tions, now almost recognized as laws, have be made upon an entirely inadequate bas Broadly speaking, it is a plain, straight, whol some appeal to common sense in the discussio and evaluation of religious experience, by man who knows the scholarly backgrounds his subject, but who is not carried away what he himself calls "the grotesqueness much of the explanations of mental facts by th 'New Psychology.'" The careful student wi not neglect whatever light psycho-analysis ha to throw upon experience in general and upo religious experience in particular, but it is relief to find a volume which is not itself "ob sessed" with the terminology and ideas Freudianism and behaviorism, and that doe not regard all of life as explained by "obse sions," "inhibitions," and subconscious fac and processes.

WITH THE CHILDREN

Saturday Night Suppers

By Rose Brooks

was the custom, in Bradley Burns' neighood, for the boys to be asked to one anr's houses for Saturday suppers, when s were sure to be plentiful. One Saturday ning, Bradley's mother, baking cookies and s in her white kitchen, happened to think it t be Bradley's turn to ask boys to supper. ing him, she said, "We'd better have one wo boys to supper tonight, Bradley. You've out to supper two or three times since e had any one here. Whom shall we ask?" Well," wavered Bradley, for it was exely hard to choose among his many chums, ll, whom do you think?"

amiliar voices warned that the neighbor- boys were approaching, and looking out, her saw the whole clan, making their noisy with the ball, bat, and catcher's mitt, to baseball field at the end of the street. "Oh, !" she called, and instantly nine small boys mbled over the wall and swarmed up the steps, sniffing expectantly.

other distributed a handful of warm cookies the accompaniment of loud and joyous ks, and said, "Bradley would like to have of you boys come to supper tonight. I der which two we'd better have." Neighood affairs were always conducted with t impartiality and candor. Looking over upturned faces, she went on reflectively, think it will be Bob and Tom,—the two r ones from two families. Come at six."

ob and Tom had each a younger brother; before accepting, Bob said to the smaller , "Do you mind? It's fair, you know."

t's fair if we come next time," agreed the ller brothers.

Mrs. Burns," said Tom judicially, "are you g to ask Billy and Jack next time?"

Next time," promised Mother, liking the it of the older boys, but smiling inwardly he discussion.

Next Saturday?" asked Billy gravely, be- giving final permission to his favored older her.

I can't promise it will be next Saturday," Mother, grave as he, "but I promise you will be the next to be invited. You know n't ask you all four at once, because our fashioned table isn't as large as it ought e."

It would take lots of beans, too," remarked practical member of the assembly.

All right," agreed Billy and Jack. "Go ad, we don't mind." And off they all tered.

Wouldn't it be a delicious world if grown- were as frank!" chuckled Mother, as she ed back to her baking.

harp at six, she went to the front door and g the old brass Swiss cow bell,—Bradley's mons for home-coming. Promptly three s appeared, Bradley visibly important as t.

Hello, boys!" greeted Mr. Burns pleasantly. ady for beans?" No sooner were all seated n tongues were loosed. No restraint nor hfulness, and conversation flowed steadily into unexpected channels.

Know that big balloon in on the Common," an Bob. "Was that a war balloon, Mr. ns? Well, I didn't think it was, really, but there was a scout inside that roped-off place and he said it was a captive b'loon." Stopping to take a mouthful of beans, he lost his audience, and Tom, fidgeting for his chance, broke in.

"Chairs creak in the daytime same's they do at night, wicker chairs, you know, only in the daytime there're lots of other noises and you don't notice 'em much." Tom, unwarily abandoning his topic to drink his cocoa, was routed from the field.

"Are there any savages any more, Mother?" Bradley was agog with interest. "Real ones, I mean. There's a story about a man who went up a river in Africa and—"

"Have you got to Africa in your geography?" interrupted Tom. "What's the biggest river in it?" That question having been successfully disposed of, the usuual and nerve-racking naming of state capitals began. Mr. Burns sighed with relief and Mother fled to the kitchen for fresh supplies when the ordeal was over.

"I love cocoa," said Tom, as his cup was filled, in a tone that would certainly never lead one to suspect that he had it with great frequency at home. "You don't know where cocoa comes from," he turned to the boys.

"I do, too!" Bradley assured him. "They make it out of palm trees!"

"Palms!" jeered the other two, with no idea of sparing his feelings. "It's beans! Not like these beans, though,—big, long, brown pods that smell good."

"Vanilla beans," said Mother,—her first word in the flying conversation. Father had remained entirely dumb.

"But there is something to eat, and you like it, that does come from the inside of palms. Begins with *s*."

"*S*, *s*," repeated the boys, eager for any game. But after many wrong guesses they had to be told.

"Sago," said Mother. "About the same as tapioca."

And so it went till the last mouthful of Spanish cream and the last cookie crumb had vanished.

"Now go and have your game of parchesi while I clear up."

Three small boys stretched themselves comfortably on their stomachs around the open board and the game was played fast and furiously, all rights preserved, no favors shown!

"Listen to them!" said Mother in the kitchen. "I'd be aghast if I hadn't heard it so often. You'd think they were deadly enemies, wouldn't you?"

"Been through it myself, as well as hearing those youngsters," chuckled Father. "Not as hard to entertain as some guests of maturer years at our board?" he questioned gravely.

"Hardly! And aren't they fun! I feel as if I'd been whizzed through space at ninety miles an hour. Savages, balloons, my goodness, what don't they talk about?"

"There didn't seem a dearth of topics," agreed Father.

"I can't imagine, any more, living in a house that didn't have a procession of boys trapsing through it, can you?"

"Wouldn't want to," admitted Father, remembering how horribly still the house always seemed when Bradley was out of it even for a day. "Hear them squabble!"

The telephone rang. "Yes," answered Mother. "Yes, I'll send him right along. He is a little late because the parchesi game was long. Oh, we always enjoy having them."

"Your mother, Tom. She wants you to start along."

"I'll go, too," said Bob. At the door they paused and Bob was spokesman for both.

"We've had a fine time," he said, and meant it every word.

"You won't forget it's Jack's and Billy's turn next?" Tom ran back to ask.

"I'll not forget," and from the door Mother

THE OLD SWIMMING HOLE

saw each little figure trudge obediently straight for home.

"Now Bradley, skip for bed. Yes, I'll come up when you call you're in."

"Appreciative guests," remarked Father from behind his newspaper. "You don't seem as tired as after some of our dinner parties."

"Wouldn't it be jolly if grown-ups could stay that way? I am glad we know lots of boys! It certainly was a locust party,—not one crumb of one thing left!"

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Our Readers' Forum

A Word to Ministers

To the Editor of The Congregationalist:

Is it not true in many instances that the committal service at the grave of our dear ones has little of comfort in it, and tears our bleeding hearts as the funeral service does not do?

May one reason be that, during the preceding funeral address, Scripture reading, prayer, and even singing, our thoughts have been constantly turned toward heaven with all its beauties and restful delights, in connection with the member of our family just lost to us, while now, as we stand around the new grave with breaking hearts, the words of the committal service—"Dust to dust, ashes to ashes"—as a lump of earth is thrown within, bring our heavenly thoughts down to earth with a shudder, and we go away with a heavy sense of having left our dear one in the cold ground? O ministers of the Gospel, if instead of repeating those customary words you would only quote: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Then would we leave the fresh grave feeling our loved one is not there, but is experiencing those things eye hath not seen nor ear heard.

CLARA HAMILTON REED.

Brookfield, Mass.

"And Thy Neighbor as Thyself"

To the Editor of The Congregationalist:

The deepest reason for sustaining prohibition seldom appears in discussion. When a city compels obedience to the traffic officer, no serious objection is raised against this interference with personal liberty. The wisdom of such ordinances as are needed to protect human life is generally conceded. It is true that some eccentric individuals wish to risk their lives in violating these regulations. It is also true that certain persons wish to jeopardize their own safety and that of others by drinking or selling liquor in violation of law. The cases seem fairly parallel. If we support laws to guard human life in the one case, why not in the other?

If a man thinks the habit of drinking liquor will injure him directly, he may approve the law as tending to his own advantage. Many who drink do not believe themselves to be in danger from the habit, and to be deprived of their pleasure for the sake of others seems to them unjust.

But it must be remembered that drunkards are made from moderate drinkers, not from abstainers. A temperance lecturer once received an urgent summons to a home of wealth and luxury. There the mother showed her young son, physically a fine speciman of manhood, lying in a drunken stupor, a habitual drunkard. In a city filled with open saloons such a case was hopeless. The tragic end came soon. I once heard a physician describe cases under his care in a state asylum for inebriates, now closed, basing his accounts partly on observation, partly on the words of the men themselves. After the stories of suffering and crime his frequent comment was, "That man had no idea of becoming a drunkard. He began with his glass of beer." Those moderate drinkers who look at prohibition merely as it affects themselves should remember such instances.

However, there is another point of view, and it concerns those who will probably escape serious results from their habit of drinking liquor, though of that no one can be sure. A minister gave as his reason for coming over to the ranks of abstainers, his unwillingness to retain a custom that brought misery to so many. That is the attitude of the gentleman, whose life is a succession of uncompelled acts suggested by his code. It is the spirit which says, "If meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble." It is the spirit that prevailed on the Titanic, when the strong gave up all, that the weak might live.

FANNY COMSTOCK.

Worcester, Mass.

Dr. F. B. Bridgman's Last Letter

To the Editor of The Congregationalist:

Your issue of Aug. 13 contains an article describing the use of motion pictures by American Board missionaries in Johannesburg. While appreciating what was said, yet there were inadvertently one or two misstatements which require correction. To any one acquainted with the attempted revolution with its accompanying reign of terror to which Johannesburg was subjected during February and March, 1922, the caption, "use of motion pictures to quell a strike outbreak and restore order," is surely amusing. For it was only by the employment of thousands of troops, supported by field batteries, aeroplanes, and tanks that General Smuts succeeded in rendering Johannesburg streets safe once more. When it is said that "a strike broke out among the workers" and "the ignorant blacks fell an easy prey to agitators and they milled around and were on the point of open rebellion," the impression given is altogether erroneous. It was only the *white* miners who were on strike and guilty of insurrection. Throughout those perilous weeks the 300,000 blacks on the Rand behaved with a self-restraint beyond reproach. Just because they *refused* to fall "an easy prey to agitators," the revolutionaries tried to incite the blacks to disorder by attacking them. With no provocation whatever, the whites shot down over 60 natives and wounded many more. At this point civil war came very close to being changed into that race war out of whose chaos the white strikers hoped to emerge victors by the establishment of soviet rule.

But what was the service rendered by motion picture programs during those tense weeks of mob law? Simply this. The strike by white miners had thrown 180,000 blacks into enforced idleness, week after week these thousands had nothing to do but loaf around in their compounds as virtual prisoners, the sullen victims of the caprice of lawless whites. Here was a potential danger which caused the authorities no little anxiety. Now during the preceding year as a part of our social service program, Mr. Phillips had succeeded in organizing open-air movie exhibitions in the compounds. Screens were set up, operators engaged, and a weekly program put in running order. Then the strike came on and the mine management asked for a double program which proved a great help in quieting the excited natives and gave th something to talk about.

FREDERICK B. BRIDGMAN.

(EDITORS' NOTE—*This letter was written Dr. Bridgman in his summer resting place Maine just before his death. He was ill at t time, and this was the last letter he was a to write.)*

Public Sentiment, If Expressed, Would Stop War

To the Editor of The Congregationalist:

The elimination of war continues to h foremost place among affairs of men. Yet g ernments move so slowly toward that end t peace societies multiply and individual citize are taking the initiative and suggesti methods of procedure for its accomplishme

In England a pledge against war has b highly commended and has received the su port of thousands. It should be brought to t attention of every thoughtful American, for is approved by such leaders as H. G. Wel John Galsworthy, Norman Angell, and t Bishop of London, and was adopted at t Conference of the C. O. P. E. C. at Birmi ham in August, 1924. It reads as follows:

ARBITRATE FIRST

Believing that law must take the place War in the settlement of international d putes, we, the undersigned, desiring to uph our country in all that makes for righte strength, solemnly pledge ourselves to withh service from any Government which refuses submit the causes of the dispute to an Int national Court or which refuses the arbit decision so given.

It seems rather strange that this pledge h not received more notice from peace worke in this country and been given more pu licity. Suppose, out of our 120,000,000 inha tants there were between 5,000,000 and 1 000,000 adults who would sign the above pled and send it to Washington, would it not ha the effect of hastening somewhat the rather di tory movements of our governmental offici toward procedures that would definitely a decisively make for lasting peace?

Should the above pledge seem in any w objectionable it would not be difficult for a individual to write one that suits him, or f an organization to formulate one to which members would subscribe. The important thi is that every adult who is opposed to war a believes without any hems or haws or "but that law should supersede war as the meth of settling disagreements between natio should let his stand be known where it w have effect—to the authorities in Washingto What is needed is the expression of an arous public to spur on our too cautious officials.

There are many persons in the United Stat (perhaps quite a number in other countrie who believe that the government of this count has before it the greatest opportunity for ser ice to the whole world ever offered in assumi the leadership, in a courageous and uncon promising manner, for the abolition of intern tional warfare. That consummation can achieved if only the will for it be stro enough.

Brookline, Mass. LYDIA G. WENTWORTH.

Country life without religion drives the so and daughters of the farmer away. Count life with religious support will build up t whole nation, by strengthening the small co munities to produce the products of wealth a culture and by lighting the torch of religio genius, of artistic passion and literary expre sions: for those are conceived in the small co munity where every man knows every other a neighbor.—*Warren H. Wilson.*

NEWS OF THE CHURCHES

Concrete Example of Co-operation

Since 1923 there has been a fine co-operation community religious work between the ristian Association at the University of ew Hampshire and the two neighboring rural rishes of MADBURY and LEE. The latter had ce been prosperous communities, each with settled pastor; then the population dwindled til they consisted of but 40 and 60 families

REV. JOSEPH E. BARKER
University Pastor and Y. M. C. A. Secretary at University of New Hampshire, Durham, N. H.

spectively. For some time previous to 1923 ere had been only occasional services in charge supplies sent from the University faculty. At present the two churches have thrown their lot with the Christian Association, aring in its budget and being ministered to the University pastor, Rev. J. E. Barker, a raduate of Yale and of the Yale Divinity chool, and for some years a missionary in hina. Various mature students acted as Mr. arker's assistants. Emphasis has been placed on social service through organizations like e Girl Reserves, Pioneers, and Friendly In- ans, etc. A number of young people have en received into church membership from ese organizations; several adults also joined, d others, retaining their membership in arby towns, became affiliated members.

Each year a conference or field day is held r the boys and girls, with games, refresh- nts, swimming, inspirational talks on man- rs, etc., and a devotional address. Other so- al activities attempted during the past year, l designed to appeal to the community spirit, were a harvest supper, an address on issues and parties in the political campaign, a minstrel show, supervised dancing, evening lectures on Japan and China.

Since January, 1925, the work has grown to such an extent that each church has been assigned a student as regular assistant to the university pastor, funds being provided for this work by the State Congregational Conference. During the summer these young men remain on the field and add a well-planned athletic program to the social and religious program.

The central purpose of all is the development of a broadened character and a community spirit, expressing itself in religious worship, in social activity, in neighborly kindness, and in co-operaton for the common good.

Ohio Young People's Conference

The Fourth Congregational Young People's Conference of Ohio was held at Lakeside, July 6-13. It was the most successful of the four held.

The attendance this year was the best yet, in full-time delegates. There were not so many visitors and week-end delegates as heretofore. This is as it should be, as week-end delegates who have not caught the spirit of the conference tend to weaken the closing days. The number of full-time delegates in attendance this year was 197. The total attendance, including faculty, counselors, week-end delegates, and visitors, was 237. The Ohio Young People's Conference is unique in that while many of the states limit their conferences, for various reasons, to the high school group, Ohio has two groups, a high school group and a senior group sometimes called the college group.

The attendance in the four years has averaged about 50 per cent. senior and 50 per cent. high school. Because of this grouping the high school group have the older ones to look up to. This is of great advantage to them because theirs is more naturally a hero-worshiping age. The senior age being the age of choice, gives Ohio, I would judge, in comparing with others, more definite decisions; to go back to high school, to go on to college, to go to night school, and in a number of definite cases to choose Christian service for their life work. Last year in the field work of the Sunday School Extension Society there were employed four of the Ohio Lakeside young people. There were studying for the ministry last year three young men and in training schools for pastors' assistants three girls.

The ministers of the Ohio Congregational Conference in general consider this one of the best pieces of work which the Education Committee has planned.

Florida Summer Student Work

Through the Home Missionary Society, Florida has five Summer Student ministers. Rev. N. G. Long, of Yale, is spending his second summer with the South Jacksonville Church. It is a mission field near the city and no other church ministers to the scattered population. Rev. O. T. Kirby, of Yale Seminary, serves the pastorless church at Key West, preaching to large and growing congregations on the old island swept by the Florida boom and undertaking the amazing task of building the Dixie Highway across 80 miles of Gulf and Keys to the mainland. Rev. S. E. Frost, a graduate of Yale Seminary, is serving the Coconut Grove Church and developing mission work in an adjacent field. Rev. W. V. Meredith, as supply at Miami Beach Church, is doing mission work with an unchurched group in the northern part of the peninsula. Rev. Ivan Grimshaw, of Yale Seminary, is handling the summer work of West Palm Beach Church, in the heart of developing communities where new churches are to be organized. The churches are delighted with the high character of the service rendered by these students.

Young People's Summer Activities

Mr. J. Owen Smith, Yale Divinity student, has been conducting daily vacation Bible schools in various rural communities in Montana. A ten days' school was held in Columbus with 66 children enrolled. In Billings the total enrollment of the daily vacation Bible school was 27.

Mr. Cecil E. Frazier, student summer pastor, has conducted twelve vacation Bible schools in Montana this summer. Each school closed with a community dinner and program. At Bell Tower, 12 pupils were enrolled, ranging in age from six to 21 years, while the classes were graded with primer to college freshman. Since the closing of the vacation school, a good working Sunday school has been established.

Ballantine sent four boys and four girls to the Congregational Assembly at Billings. On the night of July 3, they gave a play entitled, "Aaron Boggs, Freshman," for the purpose of raising money to pay the expenses of the delegates. The Sunday following the assembly they gave reports of it in church with outstanding messages.

Mr. Carl H. Wilhelm, student summer worker under the commission of the Home Missionary Society, participated in the Billings Assembly, giving a morning course for the young people on "Life Problems," consisting of six lectures, with 72 enrolled. He also conducted an evening series of "Quiet Hour" studies on the temptations of Jesus.

Mr. M. M. Knappen, Yale student under the summer commission of the Home Missionary Society, is serving seven rural points in South Dakota—Mission, Parmelee, Norris, Cogswell,

LEE AND MADBURY CONFERENCE

Brood, and Cedar Butte. A Sunday school was organized at Neville Schoolhouse, three miles northwest of Brood. Mr. Knappen has interested himself in community projects, such as the community club, good roads rally, barbecue, etc.

A daily vacation Bible school was held in Mobridge, S. D., with 80 pupils enrolled and an average attendance of 65. Seven teachers cooperated with Mr. Homer E. Dalrymple in making the school a success.

Mr. Jesse F. Perrin, son of Supt. D. J. Perrin, returned to Hermosa, S. D., in June for his second summer pastorate under the Home Missionary Society.

Mr. Lorne Brown, of Union Seminary, served Crested Butte, S. D., and surrounding points during the summer. A midweek service was held at Smith Hill Mine.

MONTANA YOUNG PEOPLE'S ASSEMBLY
Held at Billings, July 11-20

From East to West

MAINE

An Organist's Remarkable Record

First Parish Church, Saco, mourns the passing of Prof. Charles W. Shannon, its beloved organist *emeritus*, who for 42 years was organist and musical director. Professor Shannon has the unusual record of having served as a church organist for 60 years. He leaves a bequest of $1,000, the income to be expended in keeping the church organ in repair. The organ, which is one of the finest possessed by any church in the state, was a gift from Col. Richard Shannon of New York, as a memorial of his brother's long and faithful service.

The attendance at the summer Sunday evening services is still continuing around the 1,000 mark. The midweek services are attracting from 500 to 800. The minister, Rev. L. B. Walker, is called upon for numerous addresses in other localities.

First Church, Calais, Observes Centennial of Its Founding

First Church, Calais, Rev. W. H. Palmer, pastor, has just observed the 100th anniversary of its organization on Aug. 17, 1825. A two-day celebration brought together many former members and friends from a distance. The centennial sermon was preached on Sunday morning, Aug. 16, by Pres. Warren J. Moulton, D.D., of Bangor Seminary. A praise service was held on Sunday evening in which the greetings of the local churches were presented by Rev. H. A. Perdelwitz of the Union Church and an address was given by Rev. Clayton D. Boothby of Meriden, Ct., a former pastor. Monday, the 17th, the anniversary day, included a service of reminiscence and review, a social period and luncheon and a service of inspiration and the forward look. The only living former pastor of the church, Rev. R. A. Macdonald of Westbrook, Me., delivered an historical address and the history of the church as written by the historian, Miss Clara Rideout, was read by Mrs. W. H. Foster. Letters from former members and friends were read, including messages from the descendants of two of the charter members. The closing address was delivered by Rev. W. C. Roberts of New York.

An unusual feature of the celebration was the "looking backward" room which was furnished with old-time furniture and contained an exhibit of many articles of historical interest such as books, pictures, pamphlets, dishes, and silver. Many of the women of the church dressed in the costumes of 100 years ago and helped to give a touch of realism to the olden time.

MASSACHUSETTS

Rev. R. A. Christie to Go to Middletown

After eight years' service at Florence, Northampton, Rev. R. A. Christie has resigned to this fall to First, Middletown, Ct. He went Florence from People's, Providence, R. I., first pastorate. At Florence, under his leaship the church has nearly doubled in membership, the debt has been canceled, the annbudget has been increased nearly 60 per ce and the benevolences have almost doubled. the Easter Communion 82 new members w received. The plant has been greatly improv summer camps have been established for b and for girls. Mr. Christie has been presid of the Laurel Park Chautauqua, of the Con ticut Valley Congregational Club, chaplain the Jerusalem Lodge of Masons, and of Northampton city government. He has b actively associated with the Y. M. C. A. has been in constant demand as a speaker. point of service he is the dean of the Protest clergy of Northampton. His father is R G. W. Christie of South Coventry, Ct. M Christie is a charming partner in his labo The Hampshire *Gazette* concludes a most kin editorial with these words:

His enthusiastic leadership and wholesc influence have left a lasting impression on community, and Northampton will follow work in a larger field with affectionate inter

First, Middletown, to which Mr. Christie

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n called, has a membership of 700. It is the est church in that city, and one of the oldest Connecticut.

CONNECTICUT

signs from Westfield, Danielson

Rev. W. B. Williams of Westfield Church, nielson, has resigned his pastorate and has epted a call to North Church, Berkeley, Cal. accepting his resignation, the Westfield urch drew up and adopted resolutions ex- ssing deep regret at the loss of their pastor l appreciation of his eight years' service to church.

NEW YORK

om Ellington to Little Valley

After a delightful and highly profitable min- ry of two and one-half years at Ellington, v. A. K. Blaze left that church, Sept. 1, for ttle Valley, where a field of great possibili- s awaits him.

During his ministry at Ellington, all depart- nts of the church have responded to his lead- hip, and from both a numerical and financial ndpoint, the church has taken its place ong the aggressive rural churches of the te, but underlying it all is a rare spiritual velopment.

OHIO

mmanuel, Cleveland, Unites with Mizpah

In the Aug. 20 issue the statement was de regarding Emmanuel Church, Cleveland, at it voted to disband. This statement is in- rrect. Emmanuel Church, in its regular semi- nual meeting, unanimously voted to merge th Mizpah Church, and the buildings, being e property of the Ohio Conference, were sold it to a church of another denomination.

F. T. B.

ovak Activities in Cleveland

On May 13 a concert was held at Sokol Hall, eveland, under the auspices of the Slovak tional Association of America, a non-secta- n society. Five hundred people were in at- ndance. The young people of Cyril (Slovak) urch took part in the program. Cyril's serv- s are held as usual during the summer nths. The Sunday evening services are con- cted by the pastor, Rev. A. J. Moncol, partly English and partly in Slovak. The singing also in both English and Slovak.

INDIANA

ng Ministry at Elkhart

Rev. Andrew U. Ogilvie, who will close his storate at ELKHART Sept. 1, had his college training at Bowdoin and took his seminary work at Bangor. After two years of special study in Harvard he came to Elkhart in 1900. The church was then worshiping in a wooden shack and there were 32 people at the first service. During the 25 years' ministry a commodi- ous brick structure has been erected, a rong congregation brought together, and the urch thoroughly organized. Mr. Ogilvie and e church have been known as leaders in all ovements for community betterment. He has en in a special sense a pastor of the city d has found abundant opportunity for his essage, not only in the pulpit, but through the ily press. Indiana is theologically speaking mewhat reactionary and at best is not strong ongregational territory. Mr. Ogilvie brought his constituency modern messages and liberal outlook. His success has been remarkable, especially if one takes into account the conditions. He has not as yet made plans for his future, further than that he will remain in Elkhart for the present.

REV. A. U. OGILVIE

When Sunday Comes

By John Andrew Holmes

Two men offered to give unto the Lord. And one, being of a generous spirit, said unto him, "After I have first met mine own necessary expenses, behold, all that I possess is thine." The other, being parsimonious, spoke thus: "Lord, I give thee only this single penny. All that remaineth is mine own, to do with as I please." But when those men had gone to their rewards and the books which the Lord had kept with them were opened, behold, the account of the parsimonious man was found written in letters of light for the good his penny had done, while the balance of the generous man was found written in red.

NORTH CAROLINA

Good Work in Larger Parish

Rev. S. M. Penn is serving a larger parish in North Carolina, including Star, Sophia, Bailey's Grove, Flint Hill, and Greensboro. The attendance at the Bailey's Grove Sunday school has reached the 100 mark. Two new members have been added to the church roll—one by letter and one on confesson. Attendance has also increased at Sophia and Flint Hill, registering as high as 100 at the former place for some of the sessions in June. A Sunday school with an enrollment of 20 has been organized in Greensboro.

NORTH DAKOTA

Christian Fellowship in Leeds

At Leeds the Lenten season was observed with a special Communion service for communicants only, of whom there were 80 present representing the Congregational, Methodist, Presbyterian, Baptist, Norwegian Lutheran, Christian, Brethren, Anglican, Free Lutheran, and Christian Science, besides some who were former Catholics. There was a fine spirit of Christian fellowship, and the service was most impressive. The church has been holding services in the Empress Theater, pending the acquirement of its own property. The pastor, Rev. F. M. Irwin, conducted a daily vacation Bible school in June, covering a period of more than three weeks.

Velva Pastor in Demand

A male quartet has been taking the place of the chorus choir in Velva for the past few months. The pastor, Rev. A. R. Bosworth, gave the commencement address and preached two baccalaureate sermons, one for the high school at Velva, and the other at Bergen, 12 miles distant. The Sawyer Church, which Mr. Bosworth also serves, entertained the Minot Association April 30 and May 1.

Student Pastors in Regan and McHenry

A daily vacation Bible school was conducted in Regan with a splendid group of boys and girls. In a town of 200, there were 50 children attending the school. Mr. Edwin R. Howard, student summer pastor, has been holding preaching services in Regan on Sunday evening and in Wing in the morning.

Interest in the McHenry Sunday school is increasing under the leadership of Mr. Donald S. Costello, student pastor for the summer under the commission of the Home Missionary Society. Baseball, horseshoes, and other games,

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with hiking and swimming, on week days is unifying the boys' class. A point system has been inaugurated—10 for Sunday school attendance, 10 for church attendance, five for offering, three for being on time, and three for bringing a Bible. Recently the church members held a "bee" when the women cleaned up the interior, and the men the exterior, of the church. The grass around the church has been leveled.

Rev. R. V. Conard's Helpful Churches

Rev. R. V. Conard ministers to three fields—Killdeer, Halliday, and Dunn Center. The Dickinson Association, to which these churches belong, met at Halliday on May 11-12. Two Indian visitors from the Forth Berthold Reservation, in company with Mr. Robert Hall, created considerable interest. Mr. Little Owl, a deacon in an Indian church on the Reservation, spoke in his native tongue. Mrs. Little Owl also made a short address, Mr. Hall acting as interpreter. They told of the long, hard struggle to raise a building fund for a church, there being $200 still lacking. At the suggestion of one of the delegates present, nearly this entire sum was pledged by the churches represented.

The annual Young People's Conference and Camp was held at Valley City, June 17-24. Mr. Conard drove down with his service car, plowing through 308 miles of mud, and taking three boys, one from each of his churches. As this was the first time any of the boys had ever attended a camp of this kind, the experience was well worth while. Four delegates from Killdeer attended the state Christian Endeavor convention held June 28 to July 1, at Bismarck, 140 miles distant. Mr. George Fairbanks, a student from Union College, Chicago, is assisting Mr. Conard this summer in conducting daily vacation Bible schools in his parish.

McHenry Summer School

Twenty-six children between the ages of 10 and 15 attended the daily vacation Bible school in McHenry, held in the town schoolhouse from July 20-31. Mr. Donald Costello, student pastor, was the sole instructor. On Sunday evening, Aug. 2, graduation exercises were held at the regular church service, when the children were presented with certificates of attendance. Each pupil took part in the program. The best notebooks and a list of honor pupils were on display in the church lobby.

Minot's Daily Vacation School

The daily vacation Bible school in Minot this summer had an enrollment of 75. The average attendance was better this year than ever before, having increased each year since 1922 when the enrollment was 35. There were five teachers, and four classes including the first eight public school grades, as well as a kindergarten class numbering 22.

SOUTH DAKOTA

Stevens Church Corner Stone Laid

The laying of the corner stone of the new community church in Stevens took place on Sunday afternoon, July 12. About 200 people attended the services. Dr. J. H. Andress, of First Church, Sioux City, Iowa, spoke upon "The Need of the Church in the Community." The church choir, recently organized, made its first public appearance at these services.

Elk Point School Grows

The Sunday school in Elk Point continues to grow. During the spring quarter an average attendance of 103 was reached. Because of the growth in the primary department, another class was organized to meet the emergency. Great interest and efficiency is shown by the teachers, whose enthusiasm is contagious. The Sunday evening film services have been satisfactory, attendance reaching as high as 130 even on hot, oppressive evenings in June. During July and August these services have been discontinued. On Palm Sunday 14 were received into the fellowship of the church, 12 on confession of faith and two by letter. On Memorial Sunday, one of the country clubs presented the church with a beautiful flag and standard. The service of the church extends throughout the surrounding country, many of the members living 10 to 20 miles from Elk Point. Rev. Edwin Brown is pastor.

Church Buildings Improved

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he basement. New lighting and a furnace e been installed and the whole building has n painted on the inside. The total cost of e than $1,000 has all been paid. Much of work was done by volunteer labor, the pas- Rev. J. C. N. Pengelly, doing much of the ng. The Sunday School has reached the water mark of 148 in attendance. Ninety pins were given to as many children for ect attendance during the entire session he school for a year.

he Badger parsonage has recently under- extensive repairs, including the building porch, the finishing off of the basement, other needed improvements. Much of the was done by volunteer labor, the pastor g the carpenter work on the porch and painting. Rev. R. B. Holden is beginning seventh year of service in this field.

COLORADO

d Work in Sixth Ave., Denver

he Young People's Society of Sixth Ave., ver, closed the year's work the first Sunday une. The membership, which is composed enior high school and college young people, numbers over 40. The men's club, organ- a year ago, now averages about 75 in at- ance. The gymnasium has been running on a full program since dedication, with nearly 100 people organized in the various groups.

Student Pastorate Over Ten Places

Cope is another of the many Western mission points served this summer by college and seminary students under the commission of the Home Missionary Society. Mr. H. S. Lawrence was student pastor there, besides serving nine other points. July 12 a successful Sunday school rally was held.

NEW MEXICO

Gallup Pastor's Community Service

First, Gallup, sent 13 delegates to the State Conference at Phoenix. Rev. W. H. Elfring is active in community service, preaching the anniversary sermon for the Odd Fellows Lodge, the baccalaureate sermon for the graduating class of the Gallup high school, and the St. John's Day sermon for the Masonic order. He also gave the commencement address at the Rio Grande Industrial School at Albuquerque.

Albuquerque Church Grows

Notwithstanding the exceptionally warm weather in June, the Sunday school of University Heights Community Church, Albuquerque, has grown in numbers from 74 to 122, with a cradle roll of 21. Our church has an exclusive territory of over 5,000 population. It has, through the Y. W. C. A., sponsored two "Girls' Reserve Club," meeting in Community Hall on Thursday and Friday of each week, with a membership of over 50 girls. A Boy Scout troop has been organized. Rev. H. W. C. Ainley is pastor.

Hurley Attendance Increases

The population of the Camp at Hurley has decreased, but church attendance is increasing. At a service for the Masons on June 21, over 50 Masons were in attendance. One hundred new *Worship and Song* books have been purchased by the Ladies' Aid. Rev. S. A. Wright is pastor.

MONTANA

Successful Vacation Schools

Mr. Elmer Newton Eddy, Yale Divinity student, is serving Rapelje and Molt this summer under the commission of the Home Missionary Society. He has conducted two daily vacation Bible schools. At Molt he had sole charge of the work, with 12 children in attendance. At Rapelje 46 pupils attended, and the teaching force consisted of six. At the close of the school a program was given, with an exhibition of the work.

Rev. E. J. Sipes, with the assistance of Mr. Cecil Frazier, student summer worker, commissioned by the Home Missionary Society, has conducted a number of daily vacation Bible schools in his large territory. At Ekalaka the school attendance broke all previous records, being nearly double that of last year. The sessions were held in the church building the first two days, and then, for lack of room because of the growing classes, were transferred to the county high school. At Schofield Schoolhouse, 15 miles west of Ekalaka, a daily vacation Bible school of one week, with 17 pupils enrolled, resulted in the organization of a Sunday school with a promising future, which will include the Big Hill district six miles distant. Here also a vacation school was conducted with an enrollment of 20 pupils, closing with an exhibit of the work and the union of the Schofield and Big Hill schools in a community dinner. The Pershing school, twelve miles southeast of Big Hill, and 15 miles south of Ekalaka, was attended by 19 scholars. This school closed on July 3, and celebrated the Fourth with a community picnic dinner, games, races, stunts, and an exhibition of the work accomplished.

A vacation school, with an enrollment of 40, was held at Melstone in June, with a closing exhibition on Sunday evening, drawing a large attendance of children and adults. This was followed by a social gathering in the church parlors, where refreshments were served. The children did good work, memorizing songs, books of the Bible, five of the Beatitudes, and a prayer. The reading of Dr. Stocking's *Mr. Friend o' Man* was greatly enjoyed by the pupils, also Harold B. Hunting's *Stories of Brotherhood*.

A vacation school conducted at Nibby, nine miles from Ballantine, resulted in the organization of a Sunday school.. Intermittent serv-

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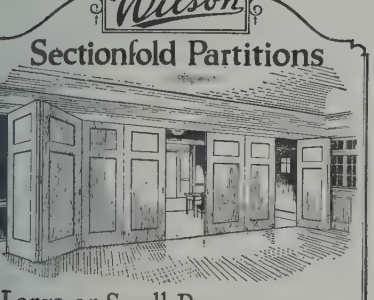

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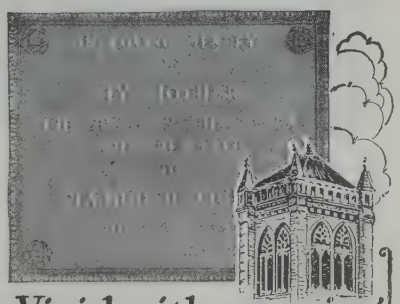

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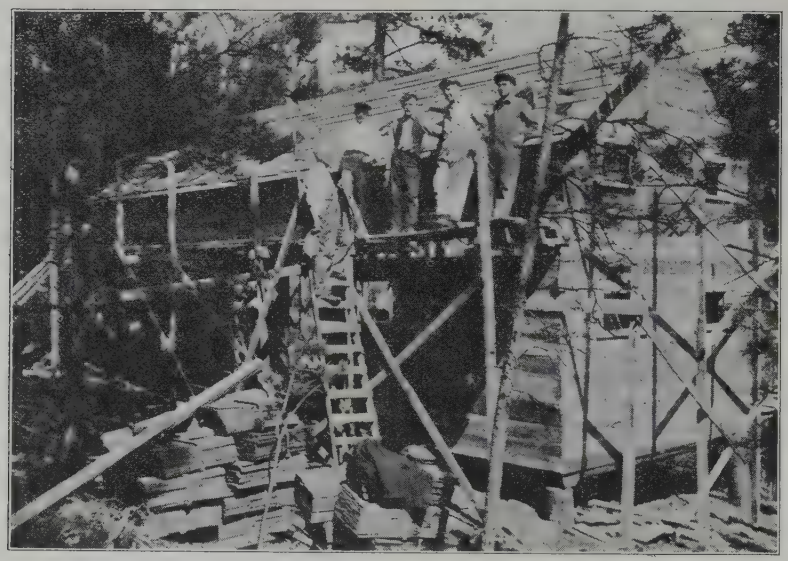

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This building was erected this spring by the ministers of the Black Hills region. The well-known home missionaries, Rev. Henry W. Jamison of Newell, Rev. George E. Stayton of Trail City, Rev. W. F. Ireland of Spearfish, Rev. Paul J. Kussman of New Underwood, and Asst. Supt. George Williams are shown in the picture.

ices have been held at this place for several years, but now the school is being cared for by the people themselves. Mr. R. J. Herberts, student from Yale, is acting pastor with a summer commission from the Home Missionary Society.

OREGON

Rainier's Vacation School

Ninety children were enrolled in the Church Vacation School, Rainier, practically all of this number being under 13 years of age. The average attendance was as high as 70, and 100 people were present at the display program put on at the end of the two weeks' school. Most of the children were enthusiastic, and many of the mothers expressed their appreciation. Since the coming of Rev. G. W. Churchill to this church, an every member canvass has been conducted in which nine men and six women participated. Letters from the pastor and the finance committee were sent out to 185 families in the community, 150 families being seen personally.

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Church and Ministerial Record

Calls

BLAZE, A. K., Ellington, N. Y., to First, Little Valley. Began Sept. 1.

DAVIES, HOWELL D., Wauwatosa, Wis., to The Dalles, Ore. To begin Sept. 6.

DRYER, I. MORSE, Ripon, Cal., to Pacific Grove, Cal. Accepts.

HASTINGS, HORACE, Lake Linden, Mich., to Shandon, O. To begin Oct. 1.

STOOK, ARTHUR M. S., Reinbeck, Ia., to Forest Grove, Ore. To begin Sept. 6.

STOVER, H. C., Federated, Freewater, Ore., to Central, Salem. Accepts.

WILLIAMS, W. B., Westfield, Danielson, Ct., to North, Berkeley, Cal. Accepts.

Resignations

COFFIN, GEORGE H., JR., First Congregational Church, Plymouth, Ct., to accept pastorate of Federated, Greenland, N. H.

WEAGE, E. D., Guerneville, Cal.

Accessions

	Conf.	*Total*
NEW HAMPSHIRE		
Bartlett	1	1

Events to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

State Conferences

ALABAMA (White), Tallassee, Nov.
CONNECTICUT, South Manchester, Nov. 3-4.
GEORGIA (Colored), Thomasville, Nov. 18-22.
IDAHO, BOISE, Sept. 29-30, Oct. 1.
KENTUCKY, Evarts, Oct.
SOUTH CAROLINA, Columbia, Nov.
TENNESSEE (White), Daisy, Nov.
UTAH, Salt Lake City, Oct.
WASHINGTON, Seattle, Oct. 6-8.
WISCONSIN, Appleton, Oct. 5-8.

Personals

BAYES, REV. R. E., formerly of Second Church, Beverly, Mass., has returned to this country after 12 months' absence. While spending the academic year at Mansfield College, Oxford, Mr. Bayes devoted most of his Sundays to preaching in Congregational, Baptist, and Wesleyan Reform churches. Mr. and Mrs. Bayes spent the Easter vacation in France. They are now staying with former parishioners at North Beverly. Mr. Bayes occupied his former pulpit on the last three Sundays of August.

Deaths

Death notices and obituaries are inserted at cost of fifteen cents per count line. Minimu charge, sixty cents. Lines average seven wor each. Address Obituary Department, T Congregationalist, 14 Beacon St., Boston.

REV. JOHN H. HOFFMAN

Rev. John H. Hoffman, born June 10, 1847, a Vermont farm, of sturdy Yankee stock, di Aug. 12, 1925, after six weeks' illness, at Verdu City, Cal., his home for the last two years.

He pluckily worked his way through scho graduating from Bates College and Bangor Se inary, and for nearly 50 years preached the Gosp as a Congregational minister. His last pastora of three years at East Jaffrey, N. H., was marked successful.

He leaves a large circle of friends wherever has ministered, east or west.

He was recently chosen president of t Southern California Vermont Society of ov 1,000 members, and the day before he was tak sick he wrote a poem for the New England picn

His first wife was Elena L. Gordon, instruct in music at New Hampton Literary Institutio who passed away Feb. 12, 1917, at West Broo field, Mass., soon after the observance of the 40th wedding anniversary, greatly mourned the many who knew and loved her.

On Aug. 21, 1918, he married Mrs. Alsaida Eldridge, of Henniker, N. H., who survives hi He also leaves a son, John W. Hoffman, Verdugo City, Cal., a daughter, Mrs. Herbert Blodgett, of St. Johnsbury, Vt., and one gran son, Robert H. Blodgett, of St. Johnsbury, who graduation next June at the University of Ve mont he had hoped to attend.

He never lost his vigor or his youth, a radiated good cheer. While he will be sore missed by the large circle of friends, the infl ence of his consecrated Christian life will live in the hearts and lives of those who knew a loved him.

By his request the funeral service was co ducted by his long-time friend, Rev. James Francis of Los Angeles, formerly of the Clare don Street Baptist Church, Boston.

G. H. D.

DR. JAMES PHILIPS HOYT

Dr. Hoyt, son of Rev. John B. Hoyt, was bor in Coventry, New York, in 1844. He took h bachelor's degree (Phi Beta Kappa) and h master's degree from Yale. He was also a grad ate of the Yale Divinity School. At the age twenty-three, he was married to Emma A. Jud of New Haven, Ct. To this minister's hom was given twelve children, of whom five son are living and are now filling important pos tions in business and professional life. He ha great joy in the affection and success of h children and to the close of his life followed the and their families with a father's rare devotio

He had successful pastorates of several yea each at Sherman, Newtown, and Cheshire, Ct part of the time adding teaching to his pulpi and pastoral duties. In 1892, he was marrie to Sarah E. Judd, and in 1901 entered upon fruitful pastorate with the First Church, of S Petersburg, Florida. His work in Florida wa characterized by constructive leadership, not onl in his own church, but throughout the entir state. He held the important offices in h association and the State Conference, and in 191 Rollins College granted him the degree of Docto of Divinity.

As a preacher, he was scholarly and eloquent He combined the trained mind of the schola and thinker with the pastor's earnest desir to instruct and lead his people. He had a ver large, well-selected library and lived much i the fellowship of great writers. As pastor, h was faithful, warm-hearted, wise, commanding the respect of the community and drawing th church to him in real affection. When he close his ten-year pastorate in St. Petersburg, th church made him pastor *emeritus* and he honore this office as few pastors could do. Very beautiful was his loyalty and his trust in the young pastor, Dr. Kerrison Juniper, who later took up his work and carried it forward in new and

ways, making the church Dr. Hoyt loved
he really great churches of the denomina-
Thus, he carried into his riper years the
ism and ambitions of youth, with the
ristian's zest for life and immortality.
e last years he published, *Death A Birth
fe Beyond,* with sermons and addresses.
th of his wife a year ago left him alone
eautiful home in St. Petersburg, in whose
climate it became necessary for him to
ost of each year. With the promise of
er of years before him in this home so
him, he recently was married to Mrs.
t Hoyt Brink. During his summer in
gland, a serious illness closed a career
by strict adherence to truth, loyalty to
nd the church, significant in its devotion
loved ones, and commanding the esteem
ommunity and the world to which he had
ted his very life.

Pitiless Publicity

Editor of The Congregationalist:

ches as well as business corporations
ed to advertise. It pays to advertise,
always. The aim is to give informa-
ll attention to the virtues of an article,
ce examination and arouse interest in
e of increased trade or co-operation.
publicity exalted the virtues, then we
well have much of it, but when news
ce and anything and everything that
s to have news value is eagerly sought,
ay be a publicity that is harmful.
nister asked a reporter why he did not
more prominently the regular services
church. He was told that the regular
per things did not possess much news
ut rather the exceptional things were
"If you and one of your deacons
get into an altercation and have a fist
the midweek service we would be glad
e that up." And so without regard to
ct it will have, except in rare cases,
publicity is given the most deplorable
ns and the most serious tragedies.
sad to find with what readiness some
ll rush into print and broadcast their
es. Let their wills be crossed, not
to do as they please, insisting upon
g their own will, without considera-
others and not sensing the untold
hey may do, and some small dis-
nt—and it is usually small—in
meeting will be magnified, the public
l of it, and the church get an evil
nd prejudice aroused in many minds.
e possible ministers or churchmen will
et revenge? Is the Christian heart so
ristian, so full of selfishness, that it
yield and work for the common good?
not enough charity that suffers long
kind, that has enough long-suffering
to allow church people to differ and
riends and work in loyal co-operation?
y be true that each side has a real
e, but will it improve matters to tell
hborhood about it? Shall we seek to
hers take sides? Misunderstandings

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are bound to come and woe to him by whom they come, but there is much more likelihood of a peaceful solution by conference and prayer than by each nailing up his theses that all may know the facts as he claims them to be.

In judging a matter as well as reporting it there are three requirements: that we have all the facts, are unbiased in our judgments, and have the correct standards. With all these, we should ask further, is it kind to tell, is it necessary, will it help? Many hearts are saddened and great harm is done to the work of the Kingdom by one church fight. And when schism has done her perfect work it may be you will find two hostile camps instead of brothers with good will. They may be enemies without mutual esteem and each seeking his own rather than another's good. Who dares take the responsibility for splitting a church, and how shall the separate parts ever be successful without the Spirit of Christ? The church is the corpus, the corporation, of Jesus, to act under the guidance of the Spirit, and hatred and love will not dwell together there. If minister or church member find after patient forbearance that fellowship is impossible, then let them quietly withdraw and remember to observe that silence is golden.

The church is faulty because composed of human elements but let us be jealous of her good name and not guilty of lessening her influence or hindering any soul from availing itself of her benefits. The Japanese soldier delights to give himself for the Emperor. Shall we not gladly sacrifice ourselves for the larger good of the Kingdom? The devout soul learns not to insist even on his manifest rights but rather accepts every consideration and opportunity as a privilege. He thinks of others' rights, not of his own. He does not stand upon his dignity. He is thankful he has so much; not disturbed because he receives so little. Let minister and church member remember the words of James, "The tongue is a little member, is set on fire of hell, and out of the same mouth may come blessing or cursing." Let us refuse publicity that will be unkind, accomplish no good, do untold harm, and dishonor Christ. Let us keep church fights out of the papers. It pays to advertise what draws us together and increases our mutual respect, but not our divisions nor our differences. Let them be untold.

GEORGE D. OWEN.

Fairhaven, Mass.

The Leper Who Came Back

This story is not about the one leper, who was a Samaritan, who turned back to give Jesus Christ thanks for his healing, but it is about a Good Samaritan who happens to be a Filipino.

Among the early converts of the missionaries who first went to Novotas, a large fishermen's village near Manila, was a young man of great zeal and earnestness named Victoriano Mauricio. He became a constant student of the Bible and was appointed first an exhorter and then a local preacher. He was present at all quarterly conferences to give in his report, showing the progress of his studies and the number of sermons he had preached and prayer meetings conducted.

But alas, Victoriano fell ill, and the doctor pronounced him "a leper."

Now the government of the Philippines has provided a colony for lepers on the Island of Culion, about two days' journey by boat south of Manila. Thither went Brother Mauricio, with many other lepers. They are still being gathered up at the rate of about one thousand a year from the various islands of the group. On the island of Culion the government has spent a great deal of money, and has built one of the finest sanitary villages to be found anywhere in the Orient. It is provided with clean streets, good living quarters, splendid artesian water, and electric lights, but no one, not even a leper, cares to go to Culion, for it means to him isolation, separation from friends, and probable death.

Victoriano took his Bible and his hymn-book with him. These two books the Filipino preacher always carries. He soon began singing in his home and on the streets, and in a short time gathered a company of faithful believers together. The American Mission to Lepers built him a church in which he has been preaching for a number of years. A couple of years ago a missionary and his wife came over from Cebu to live on the island eight months during the year, and with this encouragement the work has greatly prospered, until the church has had to be enlarged to more than double its former size. The leper members of this church themselves led a movement to build dormitories and a small hospital where the Protestant lepers could have proper attention. The government appropriations have not kept pace with the growing needs at Culion, although one-sixtieth of the appropriable money of the Philippine Government goes to the care and treatment of lepers. In a recent pronouncement by Governor General Wood, after a visit to Culion, the newspapers made him say that he expected to call upon the people of the United States for one million dollars in order that Culion might be properly equipped.

Now lo! a miracle takes place! Pastor Mauricio has been as faithful attending the clinic for treatment as he has been in looking after his church work. One day after examination the doctor said: "Victoriano, you are cured. In a short time we can send you home." To almost any other leper at Culion this would have meant release from prison and the charnel house of death. For a time Victoriano was very happy, but as the time came for him to leave he thought of the beloved members of his flock, and he went away with sorrowed anticipation. He was happy to get back to Novo-

(*Continued on page* 319)

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ford.

Leper Who Came Back

(*Continued from page* 317)

his friends and relatives were glad to

After a few months, however, Mauri- nd that he had left his heart in the urch in Culion, and made application n. This was granted, and today you l this Good Shepherd, a healed leper, and out among the afflicted people of Culion, ministering to them in the Master's name.

There are 5,500 lepers in Culion, provided with home and hospital by the government, but it remains for the church of Jesus Christ, through his appointed ministers, to bring unto them love, comfort, hope, and salvation. The churches of the United States are functioning in this way through the American Mission to Lepers, whose offices are at 156 Fifth Ave., New York City.

erican Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

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an's Friend Society, Inc.

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ican Seamen's Friend Society

Incorporated 1833

nly American undenominational interna- d national Society aiding seamen. ins a Sailors' Home and Institute at Street, New York City. Libraries ($25) placed on vessels sailing v York. SHES the *Sailors' Magazine* ($1.00). ecked and destitute seamen aided. ORTED by contributions and legacies. B. Calvert, D.D., President; George Webster, D.D., Secretary. ce C. Pinneo, Treasurer, 76 Wall St., k, to whom contributions may be sent.

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l, Interdenominational. Establishes and Union Sunday Schools in the outlying stricts of the country. Publishes and moral and religious literature. Helps hes of Christ by its pioneer and founda- k, not duplicated by any other agency. d by voluntary gifts. Contributions so- nnuities arranged for. Legacies received. ions and communications relative to any part of the country may be sent to England office.

W. L. Carver, *Supt.,* 8 Beacon St. Boston, Mass.

A Correction

In the issue of Aug. 13, on page 220, there was an item about the anniversary of Rev. C. E. Gordon, stating he had been 41 years in the ministry. It should have stated that he had been 49 years in the ministry.

RISIBLES

Fair Friend (as band strikes up a waltz): —"What's that out of?"

Distinguished Musician—"Tune."—*London Mail.*

As the dancer took his fair partner down to supper, she seemed to hypnotize the waiter told to serve them, for he seemed incapable of taking his eyes off her.

At last the dancer could stand it no longer.

"I say, my man," he observed, "what makes you stare so rudely at this lady?"

"It ain't rudeness, sir, believe me, it ain't," returned the waiter. "Its genuine admiration. This is the fifth time she's been down to supper tonight.—*London Humorist.*

His Last Sermonette

A minister was trying to make use of some safety matches which had been in the house for a long time. They would not light when scratched on the box. "Aha!" thought he, "they will make a good illustration for the children, of a life that has lost its religion."

On a Sunday not long after that, he was standing before the audience with his box of matches. He began to tell what he was to illustrate, and then scratched a match. To his surprise, it lighted. He tried another, and that also lighted. The talk was spoiled, and he had to admit it. He has given no object talks since.

Still more to mar the effect of the matches, a little fellow who had been present afterwards asked his aunt, "Why did Dr. B. have matches in church? Does he smoke?"

The minister on this Sunday morning forgot to read the order of service in the church calendar. An anthem had been inserted in place of one of the hymns. At that point, the minister rose, announced the number of hymn to be sung, and began to read it.

At the same time, the leader of the choir, intent upon his part of the program, signalled the choir, located back of the minister, to rise. He wondered why they stood up so reluctantly, he wondered why the faithful organist did not perform. Then realizing that there was confusion and a mistake, he signalled the choir to be seated.

The minister, unconscious of anything wrong in the choir, was much annoyed by smiles and broad grins in the pews. He felt of his tie—it was straight; he smoothed his hair, and kept on reading the hymn, which increased the humor of the whole situation:

In vain we sing our tuneful lays,
In vain we strive to rise.
Hosannas languish on our tongues,
And our devotion dies.

The Congregationalist

Continuing
The Recorder* and *The Advance

September 3, 1925
Vol. CX No. 36

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Johnny was asked if Edison made the first phonograph.

"I should say not, the first one was made of a rib," replied Johnny.

The little girl, with childlike frankness, was talking family affairs at the neighbor's. "Mamma wouldn't pay the telephone bill," she said, "and papa wouldn't pay it, and so now the phone is out of order."—*Boston Transcript.*

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The Congregationalist

Vol. CX No. 37 September 10, 1925

First Congregational Church, Hollis, New Hampshire

Dedicated August 23, 1925. Rev. C. F. H. Crathern is the minister.

PROGRESS IN LEADERSHIP TRAINING

WEIGHTIER MATTERS OF THE LAW

A Sermon by Arthur Deering Call

The FALL CHURCH PROGRAM

I. Parish Study

A thoroughgoing study of the needs and opportunities of the parish is the first essential of success.

From this study of the parish and its needs the pastor and his workers will know where to begin and the direction in which to work that the church may go forward in its ministry to the community.

II. The Fellowship Visitation

The Fellowship Visitation can well interlock with this parish study. Let the Visitation begin with New Residents and the Unchurched.

A general Visitation of all the homes of the parish will do much to put the church and its program of worship and service into the thought of the people. One to two conferences should be held with the visitors before they go out to the homes of the community.

III. Church Rally Sunday

The second Sunday in October will be generally observed as Rally Day, but each church should select the day best suited to its needs.

The Fall Church Rally is the central feature of the Fall Program. The aim is to have every possible attendant in the House of God on a given day when the importance of church attendance and vital church connection shall be emphasized.

IV. The Autumn Ingathering

An Autumn ingathering has high value not only because those who unite with the church gain what amounts to almost a full year of service but also because such a reception of new members will give tone and meaning to the whole year's plan of church work.

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287 Fourth Avenue, New York City

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The Congregationalist

Continuing *The Recorder* and *The Advance*

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Pres. Mary E. Woolley, Litt.D., Mount Holyoke College

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

Beautiful Little Church

WE are pleased to publish upon our cover this week a picture of the new church building in Hollis, N. H. is a fine example of the possibilities of combining onomy, utility, and beauty in a small country or village urch. It is a churchly church, in which one feels the orshipful atmosphere and sees the symbolism of the nctuary. And it is a true Congregational church. Dr. athern deserves much credit for his leadership in this oject. Others will be helped by this practical example what can be done in a rural community.

eath of *British Weekly* Editor

HE *British Weekly,* which so recently experienced a seemingly irreparable loss in the death of its great itor, Sir William Robertson Nicoll, has sustained a rther loss in the sudden death of his notable successor, ev. J. M. E. Ross. In taking up the work as editor of e *British Weekly* following Dr. Nicoll's long and emi-nt association with the paper, Dr. Ross faced what emed to many a well-nigh impossible task. A small man ould have succumbed readily to either of two tempta-ons—that of slavishly imitating his predecessor, or of aking such a complete departure from the traditions the paper as to indicate a somewhat wilful and pre-mptuous spirit. Dr. Ross successfully avoided both ese pitfalls. Without subjecting the paper to conspicu-s change he quietly and unostentatiously put into it ements of individuality and personality. One felt the continuance of the traditions with the consciousness of a firm hand still at the rudder. We have heard many who, like ourselves, have been readers of the *British Weekly* of long standing, comment upon the effective, yet unassuming way in which Dr. Ross proved equal to his time of testing. Nothing could, of course, exactly take the place of Dr. Nicoll's own most distinctive contributions, but apart from that it is doubtful whether the *British Weekly* in recent years has ever been better than during the brief period of Dr. Ross' editorship.

The Coal Strike

THE union miners and the operators of the anthracite coal mines of Pennsylvania have disagreed again, and again the mines have been closed. As heretofore it is a strike and a lockout against the public. The press reports indicate the same old fighting attitude which has characterized the relationships between the union miners and their employers in recent years. Selfishness, disregard of the public welfare, and a course which in the long run is bound to react against both miners and mine operators, seem evident. There has been no serious effort to reach an agreement on either side. Both sides have their grievances; ultimately they will have to be faced and adjusted. When will men learn to settle their differences before rather than after a costly struggle?

The miners want ten per cent. more wages and the "check-off" method of collecting union dues by the companies from the miners' wages. The operators refuse these demands. One effect of the high prices and uncertain sup-

ply of anthracite coal has been to bring in a larger use of substitutes—soft coal, coke, and oil. The market of these substitutes is rapidly increasing, as it should increase.

Leadership Training

WE are glad to be able to give liberal space in this issue to the subject of leadership training. A rapidly rising movement is developing among our Congregational young people which gives great promise for the future. The secretaries of our Education Society and the editors and writers of our Publishing Society are in the van of progress in this work. The articles by Secretaries Gates, Gammon, and Grey are suggestive and helpful as they explain the objectives, the study material, and report what is being done in different parts of the country. Especially noteworthy is the work of the young people's summer conferences, which Dr. Gammon discussed at length in *The Congregationalist* of Aug. 27. Interpretative reports of these conferences have been appearing in our recent issues, and are worthy of careful reading. There, certainly, is effective leadership training. Our churches need to have more teacher training classes and more classes in which the broader purpose of training for Christian leadership is developed. The future of the whole Christian enterprise depends upon preparation today of those who are to lead tomorrow.

Unjustifiable Pessimism

A CORRESPONDENT in Oregon sends us a clipping from the *Washington Farmer* of Aug. 20, which says:

The union of Congregational, Methodist, and Presbyterian churches in Canada, completed only last June, is said to be falling apart already. A dispatch from Montreal quotes leading members of the respective churches as saying that the consolidation has been a distinct failure.

We have not seen this "dispatch from Montreal," and this is the first we have heard of the union of Canadian churches "falling apart." On the contrary, there are many indications that the United Church is solving the inevitable problems of denominational administration and of local readjustment as rapidly and satisfactorily as could be expected. In some communities, where division was acute, the situation is exceedingly difficult, but reports in Canadian papers that have not been particularly favorable to the union movement indicate that the anti-union element, claiming to be the "continuing Presbyterian" church, is suffering more than the United Church from the weakness incident to such local division. The tendency, in fact, has been where a Presbyterian congregation was hopelessly divided over the question of union, for the pro-union element to withdraw and unite with local Methodists and Congregationalists to form a strong congregation of the new United Church, leaving the anti-union Presbyterian element so weakened numerically and financially that the problem of carrying on has been so beset with difficulties as to leave the future uncertain.

"Dispatches from Montreal" regarding church union should be read with reservation of judgment and with consideration of their source. Montreal is one of the outstanding centers of anti-union sentiment, and the anti-union movement has had much of its narrowest and bitterest expression in that quarter. If one desires to know the facts it is worth while to consult Montreal men lik our own correspondent, Principal D. L. Ritchie, Rev. W. G. Ward, and Rev. Richard Roberts—all men wh are sympathetic with the church union movement, bu who by training, heredity, and circumstance, as new comers to Canada, are sufficiently detached to view a that is happening with a certain impartiality that is no likely to be present in the Presbyterian partisan of unio ism or anti-unionism. Above all, let us repeat what w have formerly said, that it will take years instead o months to reveal the true significance and effective result of the movement that has created the United Church o Canada.

* *

A correspondent asks, "Will it ever be possible an practical (possibly the idealist may make it practical) t have a Protestant service on the Sabbath at 6.30 A.M.? It is further explained by this earnest inquirer that h believes there are places where working people who mus work on Sunday would welcome the opportunity fo early morning worship. What do others say to the sug gestion? Has it been tried?

What Mr. Lawson Has Done

ON our Western Editor's page, Dr. Gammon tells th story of the generous gifts which the late Victo Lawson of Chicago made through his will. As reporte these gifts include $50,000 for the American Boar $25,000 each for Northland, Berea, Wheaton, and Yankto Colleges, $50,000 for the Northfield schools, $100,000 eac to the International Committee of the Y. M. C. A., th Chicago Y. M. C. A. and Y. W. C. A., Chicago Common and Chicago Theological Seminary. The Chicago Co gregational Missionary Society receives $1,300,000 i trust. It also shares in the income of residuary trus funds, which are expected to be large; the Chicago Sem nary and Chicago Y. M. C. A. are also residuary legatee Some fifteen institutions have legacies from the fortu of this Congregational layman.

Congregationalists everywhere will rejoice with u that Chicago Seminary is to have its financial resource increased in such generous measure. It will make possib the immediate development of a policy of expansion an enlarged service which will be the realization of dream which hitherto have seemed to be far in the uncertai future. The good news which the will brings was complete surprise to Dr. Davis and his associates in th Seminary. There will be money to raise, but the heav financial burden has been lifted, and a great new fiel of opportunity opens before the Seminary.

The good fortune of the Chicago City Missionary S ciety opens other doors of opportunity for the Congreg tionalists of Chicago which will challenge the wisdo and statesmanship of their leaders. We may expect t see the development of a policy of church extension an church service which will be distinctive and far-reachin in their benefits. This is a highly commendable inves ment of the millions thus set apart by Mr. Lawson.

Other men of wealth may be helped by Mr. Lawson example to endow some of our great Congregational e terprises, which otherwise struggle for money and ar seriously limited in the service which they can rende

Ve hope other city missionary societies may be set free o do what needs to be done in the great centers of popu-ation, and which is hardly possible except as people of ealth contribute large endowment funds for them. A onderful new day would come for all our missionary so-ieties, our Christian colleges and seminaries, and our hurches, if our friends of large means would so invest eir fortunes that these agencies may have adequate en-owment for strong and constant service in the future. ere is the call of stewardship and of Christian states-anship.

Memory in Religious Life

DAVID BELASCO contributed an editorial on Faulty Modern Memory to the Boston *Herald* recently. The oted playwright asserted that "the greatest human fail-ng" of our times is lack of memory training. Another rominent newspaper printed a dialogue in which two oung business men—successful and evidently recent raduates of college—discuss with ludicrous results the alue of the classics in their contribution to English and ommon knowledge. "The majority of men," said Mr. elasco, "neglect this greatest of all attributes, memory." Ve touch a key to certain pre-eminent difficulties in re-gious life and organization. Young people's work and e church school reflect this same neglect. A midweek ervice, surviving the wrecks of time, indicate it. In the ulpit there is too often a painful evidence of the ability o forget. After fifty years Mr. Belasco stated that he ould repeat verbatim intricate speeches from rôles layed and could recall in their entirety plays written those early days. He pointed out that not only great riters possess minds which "are storehouses of facts," ut that modern inventors must have "super memories."

From this angle the reader will note that the Church reveals a striking and lamentable ignorance of the Bible. Men and women are unable to use it effectively. High school youth in general have not the passwords of its fixed personalities. They are unable to quote from the Scriptures, the finest body of world literature. Possibly numerous and variant versions discourage attempts to memorize. Probably our complex life presents too many appeals; it divides time, interest, and energy. There should be a revival of direct quotation. In the field of Christian religion the Bible should be read with a view to impressing the mind with its finer passages.

There are a few clergymen known to us who invariably present the Scripture lesson without the book. Such a method challenges attention. It illumines the reading. No minister can follow this custom without increasing intelligent expression. The very process leads to interpretation. If the price is high, results correspond. Congregations might well sing familiar songs without the hymnal for better and more spontaneous production. That which is doubtless even more to the point is to be found in an application of Dr. Chalmers' famous word: "The expulsive power of a new affection." Modern novels with their too frequent obsessions, popular songs with jazz words, poetry which forgets high standards in morals, or that aims at mere amusement, do not equip a treasure-house of memory. These are only substitutes. In life's crises they neither comfort nor enrich. Memory is to be fed with good. We must find room in our minds for the choice and rewarding. If we desire we can make place for the best. But remembrance can never serve a double standard with high efficiency and blessing. There is connection between true life and what we once called *learning by heart.*

Tolerance

THE Christian world is confronted today with no deeper or more serious question than that of determining the nature and status of *tolerance,* and of defining om a Christian standpoint its limitations and inade-uacies, or its sanctions and its demands. Is tolerance moral liability or a spiritual asset, a defect or a virtue? it something that Christians should assiduously culti-ate and practice? Or is it something that men of honesty nd of intensity of conviction must eschew as partaking compromise with what they deem to be error and sin?

It would seem that the matter ought to be very readily ttled in the teaching and practice of Jesus of Nazareth, ho based his religion in its origin, nature, and expres-on wholly upon love. And love would appear to be the ry essence and motive-power of tolerance. But plaus-le theories and practical attitudes have been substituted r the simple obligations of love; or the sense of fear nd the apprehension of danger have stampeded the moral nd spiritual realm with very much the same spirit with hich militaristic passions supplant all sense of the ob-gations of brotherly love in times of national peril or of ternational strife. Hence it arises that the intolerance, at would seem on the face of it contrary to the spirit Christian love, becomes regarded in some quarters, even in the very name of Christ, as a peculiar merit of strength, conviction, and intensity. Men pride themselves upon their intemperate devotion to their party, or their principles, or their cause, or their church or denomination. They make such a veritable cult of intensity, if not of a sort of swashbuckling, that they feel no obligation to love or understand those whom they deem their opponents. Patience, fairness, magnanimity are foreign to this dogmatic and crusading temperament, and the very symbols and expressions of this type of religion become redolent of the militancy of implacable enmity. The bombardment, the charge, and the firing line soon supplant in such militant Christianity the symbols of love and of vicarious suffering.

If it be urged that the symbols of militancy are freely employed in the New Testament it should be remembered that, though Jesus spoke of division and of the coming of the sword as inevitable in the challenge of his teaching, he placed the responsibility for these things upon the foes of his kingdom, and distinctly repudiated the spirit and weapons of warfare as a means of maintaining and advancing his own cause. Also, if Paul urged the Christian to put on his whole armor, it must be remembered that it was the "armor of God" and that the very feet

that brought man into the fray were to be shod with "the preparation of the gospel of peace."

The case for tolerance as a Christian virtue, and as a blossoming of the Christian virtues, was ably stated some years ago by Phillips Brooks in two lectures which have been recently republished in a little volume under the title, *Tolerance* (Dutton. $1.00). These lectures, primarily addressed to the students of divinity schools, are of such profound importance for all Christians that we should deem it a high service to the cause of true religion to assist in securing for this volume wide circulation in Christian circles everywhere.

Bishop Brooks distinguished between *tolerance* and *toleration,* the former a temper or disposition, the latter "the behavior in which that disposition finds expression." He chose to speak of *tolerance* because it is larger than *toleration,* and in this he showed the insight that one would expect to find in a man of masterly penetration. The problem that is confronting the world today is not that merely of *toleration,* but that of *tolerance.* One constantly finds that men who are sheer fire-eaters in their writings and in their public advocacy of particular causes are tolerant enough in personal contact. But what is the value of toleration in minor, private contacts, when a man has done all in his power to produce an intolerant spirit in those who take his words and attitude seriously? What we want to know today is whether tolerance *as a principle* is right and sound, or whether it is weak and harmful. If toleration is virtuous and praiseworthy in private intercourse, is not tolerance a virtuous principle? Why should men be tolerant even in minor relationships if tolerance itself be not a good thing?

Phillips Brooks comes straight to the heart of the matter in asserting that true tolerance is characterized as much by positive conviction, as by sympathy with men whose convictions differ from our own. He repudiates in the very beginning of his argument the saying of Charles James Fox that "the only foundation for tolerance is a degree of scepticism," and he repudiates equally as "melancholy words" the statement of "a most respected clergyman of my own town" at the dedication of a statue of John Harvard, implying that intolerance was a necessary concomitant of earnestness and conviction. This Boston clergyman had said of the Puritans: "They were intolerant, as all men, the world over, in all time, have always been, and will always be, when they are in solemn earnest for truth or error." In calling these "melancholy words," Phillips Brooks adds that "the historical fact is melancholy enough," and he sees likewise something profoundly melancholy in the suggestion that earnestness and tolerance must always be divorced. "That condemns mankind," he says, "to an endless choice between earnest bigotry and tolerant indifference."

Against such a position Phillips Brooks take a clear and unqualified stand. He asserts most emphatically that "so far from earnest personal conviction and generous tolerance being incompatible with one another, the two are necessary each to each," and he quotes the words of Frederick Maurice to the effect that "charity is founded on the *certainty* of truth."

This is putting the matter of tolerance upon its high, true, and proper ground, and Phillips Brooks finely distinguishes between *real* tolerance and the pseudo-toler ance of mere indifference to truth and an indulgent att tude toward wrong. He analyzes the nature of toleranc with masterly precision, and with equal skill surveys th historical expression of tolerance and intolerance. Find ing, in this survey, the imperfections of historical Chri tianity mainly in the failure to accompany earnestnes with the spirit of Christian love, Phillips Brooks place the hope for the future in the dominance of men by th personality of Christ. To be at once "men of truth" an "men of Christ," revealing his spirit in all inquiry, acti ity, and relationship, is the sure and inevitable highwa to that tolerance in which intensity of devotion to trut and right is inextricably woven with the Christian spir of courtesy, kindliness, consideration, and good will.

Having asserted with great clearness the nature an law of tolerance as a Christian principle, Phillips Brook in his second lecture defines with equal clearness wha ought to be its practical manifestations. "The Churc which is," he says, "the home of clear faith and spiritua consecration, ought to be the citadel of tolerance." Her Bishop Brooks suggests the deeper problem of toleran arising out of the question of what ought to be the Chri tian's attitude toward the thing that he believes to b "totally and irremediably bad." One wishes that upo this point there might have been in addition to sugge tion the minute analysis and treatment that are accorde the nature and practice of tolerance in the Church, b Bishop Brooks, addressing divinity students, was co cerned chiefly with the means of attaining tolerance the world of religious relationships. He does, howeve define with much value a basal principle in the exerci of tolerance toward evil and evil-doers. "Stand guard he says, "over your moral condemnation." It is to be e ercised with clear discrimination between *error* and *gui*

This particular phase of tolerance is one that will be much careful study, examination, and restatement. lies near the very soul of a redemptive gospel. One wou not in any way disparage the emphasis upon ethics or t zeal of the crusading reformer, but there is a danger th ethical interest may lack warmth, and that the reformi spirit may lack kindliness. Neither ethics nor zeal entirely *Christian* until each is dominated with a gre *compassion.* We are challenged anew with the questi whether there be a sound and true ideal in the verse:

> There is no place where earth's sorrows
> Are more felt than up in Heaven;
> There is no place where earth's failings
> Have more kindly judgment given.

If that is a true expression of Heaven, and of Heaven attitude, we need more of that particular sort of Heav on earth, and especially of that sort of Heaven in t Church.

It is a vast theme, this of tolerance, and we hope return to it. There is need at present of a careful anal sis of the nature and effects of *intolerance,* which is e pressing itself in many forms, and which is taking itself the prestige of great organizations and great name In America at present, religiously, politically, social the peace, safety, happiness, and destiny of the dem racy depend upon clear vision and courageous practice the matter of tolerance. There is profound need that re gious teachers should themselves see clearly.

From Our Western Editor

Victor Lawson's Funeral and Will

The funeral of Mr. Victor F. Lawson, ose death was noted in this department t week, was one of the most unique ever d in this section. It was conducted by sident Ozora S. Davis in the New Eng- d Congregational Church, of which Mr. wson and his wife were long-time mem- s. This church had filled a large place in life. He joined it as a young man, soon er he became a Christian under the aching of Dwight L. Moody. He found bride there and there they were married, l this church, his home, and the *Daily ws* were the three great interests of his . The funeral occasion brought together ding newspaper men of the world, the e-President of the United States, the yor of Chicago, many leading men and nen in all fields of human endeavor in Middle West, fellow church members of . Lawson, and ministers and leaders of ious denominations. In the great bank flowers was a bouquet sent by President lidge.

The service was exceedingly simple. It sisted of the rendering of three hymns a chorus choir, the reading of several sages from Mr. Lawson's Bible, and a ef address. The hymns were, "America Beautiful," "Lead, Kindly Light," and ne Homeland." The passages read were ones most heavily underscored in Mr. wson's Bible. To two of these passeges he l evidently turned for inspiration and ength when he was tempted to lower his ndard of work, and to the other two he l gone for comfort in days of loneli- s and bereavement. The passages are tthew 7: 24-27, which reads:

Every one therefore that heareth these rds of mine, and doeth them, shall be ened unto a wise man, who built his house on the rock; and the rain descended, and floods came, and the winds blew, and at upon that house; and it fell not: for was founded upon the rock. And every e that heareth these words of mine, and eth them not, shall be likened unto a fool- man, who built his house upon the sand: l the rain descended, and the floods came, l the winds blew, and smote upon that use; and it fell: and great was the fall reof.

And I Esdras 4: 33-41:

Then the king and the nobles looked one on another; so he began to speak concern- truth. O sirs, are not women strong? eat is the earth, high is the heaven, swift the sun in his course, for he compasseth heavens round about, and fetcheth his rse again to his own place in one day. Is not great that maketh these things? there- e great is truth, and stronger than all ngs. All the earth calleth upon truth, and e heaven blesseth her: all works shake and mble, but with her is no unrighteous thing. ne is unrighteous, the king is unrighteous, men are unrighteous, all the children of n are unrighteous, and unrighteous are such their works; and there is no truth them; in their unrighteousness also they all perish. But truth abideth, and is ong forever; she liveth and conquereth evermore. With her there is no accept- ing of persons or rewards; but she doeth the things that are just, and refraineth from all unrighteous and wicked things; and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, and the kingdom, and the power, and the majesty, of all ages. Blessed be the God of truth. And with that he held his tongue. And all the people then shouted, and said, Great is truth, and strong above all things.

The other passages were Isaiah 41: 8-10:

But thou, Israel, my servant Jacob whom I have chosen, the seed of Abraham my friend, thou whom I have taken hold of from the ends of the earth, and called from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

The last passage was the familiar ninety-first Psalm.

Mr. Lawson had not received a college training, but he was, in the best sense of the word, a man of wide culture and reading. He had been fifty years an editor and an editor has focused upon him the tides of the human heart. He had abundant opportunity during the fifty years to find the real answer to humanity's question, "Oh, where shall rest be found?" This newspaperman, acknowledged to be one of the greatest of this newspaper age, found his poise, his security, his inspiration, and his strength for the unknown future in the Bible and in the Eternal Spirit, which he believed to be the spirit of the Bible. He was pre-eminently a man of two books—the Bible and the dictionary.

It is remarkable that Mr. Lawson should have found one of his favorite passages in the apocryphal Book of Esdras, and yet the passage sets forth the dominating purpose of his lifework. He had a passion for honesty, for sincerity, and for truth. He did not seek to make his paper sensational, but he did wish for it above everything else to state the facts and to state them in the proper perspective. He was a man of calmness and poise. His comrades in the service describe moments of great excitement in the *Daily News* office when everybody else yielded save Mr. Lawson. These Scripture passages also indicate that he was a man of deep, sincere religious life and that he tried to have his religion rule him in business relationships and that he found comfort in it in the days of sorrow and bereavement. In these times when wealth and the luxury that it will buy, furnish many seeming panaceas for the ailments of the human soul, this man, who had at hand everything that wealth and education could furnish, found his healing not in them, but in the Eternal.

* *

Mr. Lawson's will is a most revealing document. It indicates that his supreme interests in life were religion and education. Perhaps Mr. Lawson was, in the best interpretation of the term, the most finished man of the world in the Middle West. He was a real cosmopolitan—he was equally at home in his own office or in the offices of the great metropolitan newspapers of Europe. He was in a real sense a world spirit. He ought to have been a good judge of the things that are to last. He staked his major benevolences on religion and education—he believed the Scriptures when they say that the seen is temporal, but the unseen eternal.

He remembered in his will, first of all, relatives, friends, and employees. This quiet man, who exhibited little emotion in public and whose name was never allowed to appear in his newspaper for publicity's sake until after he was dead, had a passion for friendship. He remembered his associates in service, from editor to chauffeur, and they speak of his relationship with them in affectionate terms. He was generous with all of them, but his large gifts went to religion and education. Here is the list:

Chicago Congregational Missionary and Ex- [illegible] who would needlessly set foot upon a worm." In one of his most impassioned speeches Mr. Emerson said: "The sentiment of mercy is the natural recoil which the laws of the universe provide to protect mankind from destruction by savage passions." Elsewhere he said: "I do not mean by 'gentlemen,' people of scented air and perfumed handkerchiefs, but men of gentle blood and of generosity, 'fulfilled with all nobleness,' who, like the Cid, give the outcast leper a share of their bed; like the dying Sidney, pass the cup of cold water to the dying soldier who needs it more. For what is the oath of gentle blood and knighthood? What but to protect the weak and lowly against the strong oppressor?" Mercy is the echo to the Orphic lute of love. That story of that otherwise unknown Samaritan along that road to Jericho is the greatest exposition of social welfare ever written.

Faith

But neither justice nor mercy would long endure without a belief that they are both worth while. It is a beautiful fact of history that men and women have believed in those high qualities which we call honor, loyalty to a promise, justice, and mercy. Our world has believed, does believe, and will continue to believe in these things. The noun for this word believe is faith. It is a sincere thing. In religion it is beyond the reach of the senses or of logical proof. It is of the very essence of religion. It is a spiritual apprehension. It is the chief and never-failing demand of Jesus. "All things are possible to him that believeth."

Yet we, like the scribes and Pharisees, are diseased with self-seeking egotisms and fetishes. We, too, exploit our religious shibboleths with irreligious fervors and hates. It sometimes seems as if we shall never get over our theological hair-splittings over the problem of "original sin," of "the origin of evil," of "predestination," of "who was Cain's wife," or "did Joshua stop the sun on Gibeon and the moon in the valley of Aijalon," and the like. As if these ever presented a practical difficulty to any one, ever cast a real obstacle in the way of one honest achievement. Emerson with his sure touch placed

"I Would Not Forget"

By Florence Lane Dresser

In the Great Silence as I quiet lie,
With every pleasure past and cares that fret,
Some little things I loved on Earth one while,
I'd not forget.

The first soft light that steals across the sky,
Telling the night has gone and that the day,
One of the world's great miracles, once more
Is on its way;

The misty look that comes to boughs once bare,
And then the tender green that covers all,
The gleam of blue-bird's wing, and pattering down
The warm rain's fall.

The first glad thrilling note the robin sings,
While yet the chill of winter's cold is here,
Sounding at early morn and at day's close,
So sweet, so clear.

These little things and more I could not name,
To which life's hours forever are in debt,
Because they make its pleasures, soothe its pain,—
I'd not forget.

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Parables of Safed the Sage

The Parable of the Monument of Lysikrates

We journied unto the land of the Grecians, and sojourned in the city of Athens. And it was many years since I had been there, but I felt at home.

And we came unto a small circular building that stood where the ways met, and I said unto Keturah, This is the choragic monument of Lysikrates.

And Keturah said, I never heard of him.

And I said, Neither did any one else, save as men speak his name when they behold this monument.

And Keturah said, It is little to a man's credit to have a Monument by which he is to be remembered if there be nothing but his name to remember.

And I said, Thou art a wise woman, and I agree with thee as usual.

And she said, Tell me what is a choragic monument?

And I said, When a man excelled in poetry or song, or became a winner in the games, they gave him a prize, which in itself was a thing of not much worth, and was commonly a small Tripod, about like the black walnut card-receiver in thy mother's front hall, save that this was of bronze, and possibly a trifle more Artistick. And each of the winners of those Tripods said within himself, I will erect this Tripod on a Monument fronting on Main Street in order that all the Athenians and all visitors in Athens as long as the world shall stand shall know that I was a Winner. And the Street was once lined with such like monuments all the way from the base of the Acropolis to the Hotel Grande Britagne, if that or the butter they serve in it were there in that day. But of all those Monuments erected by men who won the Marathon or recited the Prize Poem, or wrote the Best Seller, or delivered the best oration on the League of Nations or the Dawes Plan, this one only remaineth.

And Keturah said, It is fortunate for Lysikrates that it was his monument that happened to stand. And yet I think I should not care for a monument of that sort.

And I said, It serveth a very useful pu
pose. In the first place, it is the oldest e
isting building of the Corinthian order. A
in the next place it showeth that he wh
setteth out to win fame, and appeareth
win it, hath less than one per cent. of
chance that his monument will mean an
thing to posterity concerning himself.

And Keturah said, It is a very attracti
little building. Let us enjoy it for its ow
sake, and forget Lysikrates.

And I said, The world hath already fo
gotten him, and we will do likewise.

Among the New Books

CYCLOPEDIA OF PASTORAL METHODS, co
piled and edited by G. B. F. HALLOCK (Dor
$2.50 net). A volume of prayers and of de
catory forms and ceremonies for special oc
sions, weddings, funerals, Communion servic
baptisms, confirmations, and ordinations.

PSYCHOLOGY FOR BIBLE TEACHERS, by H
WARD ALDRIDGE ANNETT (Scribners. $1.5
The author has spent fifteen years in India
the director of teacher-training for the Worl
Sunday School Association. The present v
ume, though academic in its backgrounds,
non-technical and is intended as a clear sta
ment for those who are not necessarily vers
in psychology of the laws and discoveries
that science as they apply to teaching, and
pecially to the teaching of the Bible. It is
valuable treatise, worthy of commendation
all who are engaged in the teaching of the Bib
The appendices provide lists of reference lit
ature for each chapter and interesting sugg
tions concerning subjects for research and d
cussion.

MORE PSYCHOLOGY AND THE CHRISTIAN LI
by T. W. PYM (Doran. $1.60). Mr. Pym, w
is head of Cambridge House, and Chaplain
King George V, has written a former volu
on *Psychology and the Christian Life* to whi
this is a sequel. The present volume, howev
stands by itself, and may be read without ref
ence to the former book and also without pre
ous knowledge of psychology. Its chapter he
ings indicate its scope: *The Will and the Im
ination, Instinct and Imagination, Psychol
in the Bible*, and *General Conclusions*. In
last chapter are references to *Emotionali
and Exploitation, Dope in Organized Religi
etc.* The treatment is practical and unconv
tional, and the book provides much sane
wholesome illustration.

Weightier Matters of the Law

A sermon preached in the Mt. Pleasant Congregational Church, Washington, D. C., August 9, 1925

By Arthur Deerin Call

(EDITORS' NOTE—*Mr. Call is a layman of . Pleasant Church, and the competent edi- of the "Peace Advocate."*)

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith.

THESE words, spoken by Jesus to the . crowds, including his friends, on his last irney into Jerusalem, were bold, uncom- table, bitter, terrible words. They mark e final break between this reformer and e rulers of his day. This is but one of ven indictments, the severity of which is equaled in literature. Our sense of the lemnity of these words is deepened when recall that they were uttered by one lly conscious not only of their significance, t of the fact that they meant his convic- n and punishment unto death.

"Woe unto you, scribes and Pharisees, pocrites! For ye tithe mint and anise and mmin, and have left undone the weightier atters of the law, justice, and mercy, and ith."

Certainly the religious condition of the ople of that day was in a bad way. There as no little adherence to the letter of the w. While men were professionally pious, ey struggled for mastery, attempting to alt themselves at the expense of others; ey scoffed at the religion of any who might ffer from them; they proselyted and ren- red no service to their proselytes. Their ligion ended with the mouthing of phrases; ey contented themselves with ceremonials til they were likened unto whited sepul- ers, which outwardly appear beautiful but wardly are full of dead men's bones and all uncleanness. The most striking fact is at they were supporting their institutions religion without any regard for the fun- mental things in religion. For example, ey supported their religious institutions by ntributing anise, a sort of parsley, and hag- ed over the question of whether or not they ould give the flower, the seed, the stock, me two of them, or all three. They were ying to obey the law at as little expense s possible. They were of the kind who to- ay would put a dime in the plate if they ink themselves observed; if no one be look- g, they may make it a nickel or a button r a deceiving gesture. They had no sense r the weightier matters of the law, justice, nd mercy, and faith.

JUSTICE

Jesus charged them to observe the weight- r matter of justice. That men aspire to stice is one of the great hopes of the orld. Because of it we have integrity, just ealing, fairness, balance, impartiality, ruth. Without it society could not endure. The difference between an educated intel- gence and an uneducated intelligence lies rincipally in this: the educated intelligence ees things in their right relations, the un- educated intelligence does not. The uneduc- ated intelligence emphasizes unimportant things as important, and the important as unimportant. This process of seeing things in relation is human thought. When we are thinking we are seeing things in relation. When we are seeing things in relation, we are thinking, judging. When we are judg- ing we are testing the fair principles of justice. In the last analysis, therefore, jus- tice is simply horse sense. The pathos of evil is its insult to justice. The remedy for crime is not to repeat a creed, to put a coin in the contribution box, to hold the mouth at a certain angle, to tithe mint or anise or cummin, but to pursue what an an- cient Roman lawgiver once called "the con- stant and unchanging will to give every one his due," which is justice.

Justice, the goal of law, what Disraeli called "truth in action," is the soul of gov- ernment. It may become a moral dynamite and end in the wreck of empires. "Without justice," said Augustine—great father of the Christian Church—"what are kingdoms but highway robberies on a grand scale?" Speak- ing in Pittsburgh, July 4, 1902, President Roosevelt said: "In the last analysis the most important department of civilized gov- ernment is the department of justice. . . . Justice, which means that each man, rich and poor, big or small, strong or weak, shall have his rights and shall not be allowed to do wrong to his fellows." When in November, 1918, it was announced to Cardinal Mercier that the World War was over, he remarked, "Today I have but one thought—justice and God." It was inevitable that Jesus should call justice one of the weightier matters of the law.

MERCY

But justice is not all. I am the editor of a magazine nearly a century old, devoted to an international peace through justice. But justice is not enough. There is a certain lack of warmth and color about justice. A world of justice would be, I believe, a world with- out strife and bloodshed; but life demands something more than the mere absence of a tooth and claw behavior.

Perhaps the most familiar word of the French language is *merci*, meaning thanks. This word comes down out of a worthy past. It is a relative of our word *reward*. It is of the same blood with our words *pity* and *mercy*. He who acts with compassion to serve one in trouble is obeying a higher law than the law of justice: it is the law of mercy. The Hebrews considered their God as a God of mercy. We are led to believe that a frequent emotion in the breast of Jesus was mercy.

"A certain man was going down from Jeru- salem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way, and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee."

A readiness to help and to forgive is mercy. Mercy is not a mere sentiment. It is an active, a performing, a functioning ex- pression. Cowper would not enter upon his list of friends any man "who would need- lessly set foot upon a worm." In one of his most impassioned speeches Mr. Emerson said: "The sentiment of mercy is the natural recoil which the laws of the universe pro- vide to protect mankind from destruction by savage passions." Elsewhere he said: "I do not mean by 'gentlemen,' people of scented air and perfumed handkerchiefs, but men of gentle blood and of generosity, 'fulfilled with all nobleness,' who, like the Cid, give the outcast leper a share of their bed; like the dying Sidney, pass the cup of cold water to the dying soldier who needs it more. For what is the oath of gentle blood and knight- hood? What but to protect the weak and lowly against the strong oppressor?" Mercy is the echo to the Orphic lute of love. That story of that otherwise unknown Samaritan along that road to Jericho is the greatest ex- position of social welfare ever written.

FAITH

But neither justice nor mercy would long endure without a belief that they are both worth while. It is a beautiful fact of his- tory that men and women have believed in those high qualities which we call honor, loy- alty to a promise, justice, and mercy. Our world has believed, does believe, and will continue to believe in these things. The noun for this word believe is faith. It is a sincere thing. In religion it is beyond the reach of the senses or of logical proof. It is of the very essence of religion. It is a spiritual apprehension. It is the chief and never-failing demand of Jesus. "All things are possible to him that believeth."

Yet we, like the scribes and Pharisees, are diseased with self-seeking egotisms and fetishes. We, too, exploit our religious shib- boleths with irreligious fervors and hates. It sometimes seems as if we shall never get over our theological hair-splittings over the problem of "original sin," of "the origin of evil," of "predestination," of "who was Cain's wife," or "did Joshua stop the sun on Gibeon and the moon in the valley of Aijalon," and the like. As if these ever presented a prac- tical difficulty to any one, ever cast a real obstacle in the way of one honest achieve- ment. Emerson with his sure touch placed

these casuistries where they belong. He said: "These are the soul's mumps and measles and whooping coughs." They certainly are lesser matters of the law.

Men live by faith. In his letter to the Galatians Paul confesses, "That life which I now live in the flesh I live in faith." Practically all of our actions are predicated upon an evidence or conviction "of things not seen," which is faith. Men plant their seeds in the springtime, search for treasures in the bowels of the earth, sail their ships down the seas, train their telescopes upon the infinitely great and their microscopes upon the infinitely small, marry and give in marriage, rear children, and beautify their achievements with science and with song, all because of an abiding faith.

From the windows of my little Washington home, I look out across the roofs and trees, the towers and domes of the city, to the silent, spreading, history-telling hills of Virginia. There below and beyond me are men and women and children, countless automobiles slipping into the shadows of the streets, with their green Gothic arches; there is the Washington Monument, turning to a fairy candle at eventide with its flame against the night sky; there are the schools and churches and hospitals; there is the glory that is the capital of this nation. What has heartened men to build this beautiful city? Greed, lust of gain? True, but in measure. The courts, the Capitol, the government buildings are expressions of the faith upon the part of the people that the government at Washington should live.

And this government itself, a great venture in justice and mercy, could never have survived had it not been for deep-seated faiths. We believe in a central government as an agent of the people; in political safety and progress midway between too much and too little government; in a government of laws and not of men; in a government deriving its just powers from the consent of the governed; in the sacredness of contract; in a minimum of central and a maximum of self-government; in public office as a public trust; in an absence of permanent alliances with foreign powers; in the principle of equal opportunity for all; in the freedom of the seas; in non-intervention except to protect American lives and property; in international co-operation for the promotion of justice under law, and that without the sanction of force; in the theory that foreign powers shall not extend their colonies in the western hemisphere; in the recognition of revolutionary governments only when backed by law, by the sanctity of contracts, by a probable majority, by the principles of democracy; in our Constitution. In short we believe "in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of equality, justice, and humanity, for which American patriots sacrificed their lives and fortunes." Each of us is glad to add, also, in the fine phrases of William Tyler Page: "I therefore believe it my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies."

But faith goes farther. Our reason tells us that we are in the midst of an infinite variety of things acted upon by many forces. These things and forces make our creation as we know it. Reason notes that nothing seems to exist or act without cause. This wealth of creation, it therefore seems to us, must have had a cause. Reason insists that there can be no creation without a creator. Reason and faith join in calling this creator by some name. We choose to call it God.

But faith carries us farther still. It seeks out this God, penetrates the beyond, the around, the within of him. Faith carries us on a never-ending search for ultimate reality. Faith breathes a breath of hope in our nostrils as we climb the endless footpaths of life toward that perfect good which our imperfect minds faintly but increasingly apprehend. Faith is not a self-protecting safety device; it is an adventure, a spiritual flight. This faith, this fructifying fact in life, is the one thing of human history which persistently improves with the passing of the ages. This improvement is not continuous with us or with the ages, but when with us or with the ages it renews its strength, appears again a more intelligent, a fairer, and a purer appreciation. Says the learned professor of philosophy in Harvard College: "The fact of the religious vision, and its history of persistent expansion, is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience."

Faith paints a meaning on our cradles and on our tombs.

America's greatest short poem, by our "poet's poet," appeared in the first number of our leading literary monthly. Its title is:

"Days"

Daughters of Time, the hypocritic Days,
Muffled and dumb like barefoot dervishes.
And marching single in an endless file,
Bring diadems and fagots in their hands.
To each they offer gifts after his will,
Bread, kingdoms, stars, and sky that holds
them all.
I, in my pleached garden, watched the pomp,
Forgot my morning wishes, hastily
Took a few herbs and apples, and the Day
Turned and departed silent. I, too late,
Under her solemn fillet saw the scorn.

Would we assuage our blood-lust, supplant our pagan superstitions, and find peace along the mystic stream of life, laying hold on the true and beautiful? Would we build the temple of our democracy with intelligence and taste, weaving its fabric around the steel frame of veracity, embellishing it with the jewels of service? Would we see with clearness, feel with honor, and act with nobility? Would we meet the charge that our religion is irrational, passionless, concerned only with organization, pew rents, creature comforts, and banal thirsts for distinction? Would we face our necessary labors with resolution, every challenge with courage, and death at last as the noblest of adventures? Would we stand in our pleached gardens, forget not the kingdoms, stars, and sky that holds them all? Would we remove from face of the departing day that haunting of scorn? Then we shall forsake, for sake we must, all contentment with the eralism of the scribe and the formalism the Pharisee, for unto them is only woe.

The hope of our forward reaching manity is in the creative appreciation "the weightier matters of the law, just and mercy, and faith."

On Report of Committee o Twelve

I

The portion of the published recommen tions of the Committee of Twelve relating the merger and consolidation of the for work is a plan worked out, and recommen after thorough discussion, by a committee the Prudential Committee, which was fur and carefully considered by the full commi before adoption as a reply to the request of Committee of Twelve for their views. I thus the well digested judgment of the inter affected, as to the best course of action un present conditions, and the acceptance of unchanged by the Committee of Twelve easily understood; we can even hear their s of relief when it is presented.

Retaining the historic name—A. B. C. F. —let us accept and adopt it as an evident s in advance!

This report was adopted by the Boston c mittee early in May and was in the hands the Twelve at their meeting on May 17 New York. It could not have been known them in advance, or at least to only a few the members. At that meeting the quest was first to be decided: "How many homel societies are to be retained?" It is an o secret that the committee found itself ho lessly divided between *four* and *five*, and journed for a session next day, at which *unanimous* agreement was reached upon o neither side being willing to yield their vie but both preferring the compromise, which w the first choice of none!

Up to that time, after the meeting in C cago, all the discussion had been upon the s position that the idea of one homeland soci had fallen into more or less "innocuous des tude," and the astonishment at the final o come of the deliberations of the Twelve w extreme.

How much consideration of the difficulties the proposal could the Twelve have give when we realize that the plan for the wide differing interests, to be pitchforked togeth in such summary fashion, is the same identi plan—"*verbatim et literatim et punctuatim*" which had been worked out *for* them, not them, for the homogeneous foreign work, a presented forty-eight hours before? Are not entitled to a more fully considered a well-digested plan of merger, federation, union of some sort, from the Committee Twelve? What the foreign committees spe months of work upon, and presented as the considered conclusions, in accord with urge pressure from the workers in the field, m very well be accepted for them. Is there a good reason for assuming, without study, a consultation with those experienced and co versant with all conditions, that this sam plan will meet the problems and circumstanc of the home societies?

Why not accept the report in this regard a report of progress? and ask the Twelve t study further, for the Council of 1928, the di ficulties of the problems of the home organiza tions, and furnish a better solution than ha yet appeared. ENQUIRING LAYMAN.

England's Problems

As Seen Through the Eyes of the Lord Bishop of London

An Interview by A. Z. Conrad, D.D.

response to a most cordial invitation from the Lord Bishop of London, I nd myself at the door of Fulham Palace, bright morning recently. Passing ough the wide halls of the Palace, I was ered into a spacious room where the hop meets his guests. In a few moments, ourtly and benignant looking man, robed a loose fitting purple gown, entered the m, and with quick step, advanced and ex- ded his hand in hearty greeting, saying he smiled, "I am most happy to receive . You are from Boston, one of the great ies of your great country, and a noted ter of religious life and influence. Please ne into my private room, where we will undisturbed. I am happy to reserve an ur for this interview." The room we en- ed was a spacious and well-furnished om, with large windows looking out upon lawn and the palace grounds. After as- ing His Grace of my appreciation of his rtesy, and a little time occupied in gen- l conversation, the real interview began:

I am interested to learn from your Lord- ip the extent and real significance of the glo-Catholic movement.

Yes, I understand, the Anglo-Catholic ovement. Well, it is already a powerful ctor and increasingly influential. Its de- lopment has been due to a number of ings. Many of the churches of our order ve been dull and ineffective, you might y, indeed, unattractive and barren. The rvice itself was lacking in appeal and a ore elaborate order of worship seemed ecessary. This was one reason for the ange. Wherever introduced, the more nate ritual has had the effect of arousing terest and bringing new life to the church. hen again, there was the matter of doc- ine; many of the vicars were apparently sing their hold on the fundamentals of the ith, and the Anglo-Catholic movement has stated in the strongest terms the great ndamental truths of the Christian religion nd insists on unequivocal allegiance to the reat symbols of the faith. Furthermore, is movement emphasizes the Historic Epis- pate and recovers for the church the great cclesiastical Tradition.

You believe, then, that this movement is roving beneficial to the church?

Most assuredly. It is, however, necessary o avoid going too far toward Rome. We are till a long way from accepting some of the enets of the Roman Catholic Church. There s no question but what a deepening interest n religion itself is resulting on this move- ent. The recent great convocation in Al- ert Hall, when the auditorium was packed o the limit, showed how wide the range of nterest has become.

Do not many Anglo-Catholics go straight n into the Catholic Church?

There are some, but I would not say a ery great many when considered relative to he entire number of Anglo-Catholics. Un- loubtedly some do go straight on because, ou see, the Roman Catholic Church does now what it believes and why it believes it, nd those who have wearied of the timidity nd uncertainty so often appearing else- here, enter the Roman Catholic Church on hat account. On the other hand, the Anglo- Catholic movement furnishes just the same ertainty and security and beauty of serv- ice demanded by the lovers of both cer- tainty and ritual and thus furnishes no excuse for going into the Roman Catholic Church.

What progress is being made towards church union?

Church union, Ah, that is an interesting question. When it comes to sympathetic relations, there certainly has been a great advance among the various branches of the churches of Christendom. The hostility and the competition of former days is largely disappearing, for which we may all be grateful, but as to organic union, that is undoubtedly just as far away as ever. It is not even in prospect. Many of us cannot see that in the present state of religion, organic union is even desirable. What we do want is a close federation of all religious forces to carry on works of political and social reform and also to develop a genuine fellowship, but more than that we cannot expect.

What part is the church taking in political and social problems in England?

Well, as organizations, we do not enter the political arena, but we are taking a very active part as Christian citizens. In reality, therefore, the church is doing a vast deal to improve conditions. A powerful religious influence is exercised in the promotion of all of our great works of reform. I, myself, will, for example, be at the House of Lords this very afternoon in an effort to defeat a bill that has been introduced to lessen the privileges of the poor people in connection with our public parks. We are increasingly united in every movement that has as its object social betterment.

What are you doing in England to lessen the evils of drinking? I have been appalled at the extent of drinking in public houses, both of men nad women, and I can hardly see how England can hope to improve her material condition while she is spending a million dollars a day on drink. It seems to me this must be disastrous economically and socially.

Yes, it is an awful calamity. We are certainly increasing our effort to curtail the evils which are everywhere apparent from drink. I have personally revived the Church Temperance Organizations all over England. We are endeavoring to wake people up to the perils of the present situation. I may say, however, that as far as England is concerned, the church is not favoring prohibition, but local option. Drinking customs are too deeply rooted here to make possible any enforcement of a prohibition law, even if we had it. We hear many conflicting reports about your experiment in prohibition in the United States. It might succeed there, and we hope it will, but conditions here are very different. I am sure, however, that we must do something to lessen the evil or it will ruin us economically.

Is England recovering from the moral slump that has been experienced all over the world since the war?

It is hard to say. The effect of the war was demoralizing and conditions are still bad. We must all hope for a religious awakening. Nothing else will set the world right.

A general discussion regarding world peace and kindred topics followed, in which the Bishop expressed great confidence in world peace through closer international relations. He then told of his own schedule of activities. Immediately following this interview he was to meet four young men who were candidates for Orders, then a committee of women from a neighboring parish concerning some public question, then representatives of a school for feeble minded, then to the House of Parliament, with several minor engagements following. He expressed the belief that a man in a public position should never withhold himself from those who desired access to him, and that of all men the Christian minister should be accessible at times to people whom he might assist. Thus the delightful interview was concluded.

It has been painful to note the depression which prevails in England on account of unemployment and bad trade conditions. Taxes are increasingly burdening the people and many firms of a hundred years standing have been compelled to discontinue. Shopkeepers are holding on, hoping almost against certainty that the tide will turn. The United States' high tariff laws and her insistence on debt payment come in for much better criticism. Nevertheless, this is true, there is no such attitude of antagonism or bitterness toward the United States, either in England or France, as many writers and speakers would have us believe. I have met people of all classes and occupations in England and Scotland and find generous and kindly attitude toward the United States and a deep desire for a continuance of amicable relations and a closer unity.

The "dole" continues to be a real menace and yet the Government is powerless to withdraw it or even to limit it while unemployment is so general. No political party is able to present a solution of the pressing problems of the hour. The "Reds" are restlessly active in their effort to break down the Government and the existing capitalistic order. The English-speaking people must be solidly united in order to meet successfully the growing dangers to world peace and economic prosperity. The peace of the world can only thus be guaranteed. But not alone political and social conditions require this closer union, but the Kingdom of Christ also calls for it.

Though the world outlook is by no means what we could desire, there is much promise in many directions. Large and intelligent groups of men are firmly fixed in their determination that the nations shall be bound together indissolubly and that reason shall take the place of war in the settlement of future disputes. There is no organization either existing or prospective which gives as much promise of permanent peace as the League of Nations. This organization has more of practical wisdom in it than any other scheme or program ever presented to the nations of the world.

Leadership Training

Knowledge and Skill Versus Ignorance and Incompetency

By Herbert W. Gates

THE construction engineer of a large firm was once approached by a man who held the position of inspector of concrete work for the city.

"I have a little job I want to do at home and I need a bit of cement and sand. Have you some that you can spare?"

The engineer, probably sensing the advantage of being on good terms with the man on account of his position, replied, "Sure. How much do you want?"

"Oh, just a little bag of cement and a few shovelfuls of sand," said the other, and then he added, "Say! Tell me, how ought I to mix it?"

Every now and then some disaster to a building, bridge, or dam takes its toll of human lives and then the public discovers that the construction of the work had been approved by inspectors who need to be told the simplest rudiments of the process they are supposed to examine.

One evening a student in a large university came to call on the university pastor. They sat by the fire for a time, talking about various things, then the boy blurted out, "I came to see you for some advice. I've lost all my faith in religion and I don't like it."

"That's hopeful," replied the pastor. "It's the fellows who have lost their faith and don't care that make me worry. Let's go back and see where you dropped it, and see if we can't pick it up."

It was not difficult. The young man himself traced it back to a well-intentioned but poorly equipped Sunday school teacher who, in his ignorance of the true meaning of the Bible and of the mind of the growing boy, had done violence to the latter's sense of justice, and then condemned his instinctive protest as impiety.

The connection between the two incidents is obvious. The same error lies at the root of both, that of assuming responsibility in a matter requiring both knowledge and skill without the training that would furnish either. The results are often disastrous in either case.

It is easy to see the mistake after the damage has been done. It is easy, too, to blame inspector or teacher without touching those higher up. Bad politics, the greed of the corrupt politician, and the careless indifference of the public as long as the crash is delayed, are responsible in the first instance. Is it any less dangerous, to put it mildly, for the officials in a church school to assume responsibility for the delicate and important task of guiding the development of religious life in the child without doing everything possible to secure adequately trained and spiritually competent leaders?

Repeated surveys have called our attention to the large proportion of young people who are dropping out of the church school and to the other large number with whom, even though the school secures their bodily attendance, it fails to arouse interest or create enthusiastic loyalty to Christ and his cause. Pupils draw sharp comparisons between the quality of teaching in the public school and the church school, all too often to the disparagement of the latter.

Let us repeat—it will not do to blame it all on the teacher. Some of them are careless, indifferent, mechanical, dogmatic. But, take it all in all, the Sunday school teachers constitute the most conscientious, unselfish, and loyal portion of our church membership. The marvel is that they have done as well as they have in view of the careless way in which many churches regard this department of their work. Not until the church awakens to a fuller realization of the importance of the right sort of religious education and gives evidence thereof in more adequate expenditures of money and effort to provide adequate training and equipment can we expect great improvement.

It is for this reason that the Education Society regards leadership training as its most important line of service and is endeavoring, so far as its very inadequate resources permit, to make available to the churches the best possible methods and materials for this work.

The means of leadership training are varied, ranging all the way from that done in the local church school to courses in college and university and the professional training offered by the school of religious education. Each church should utilize as many of these as possible, beginning with that which lies nearest at hand.

The materials for our purpose are also varied and, fortunately, increasing in quality as well as quantity. Our own Publishing Society, the close partner of the Education Society in this service, is doing valuable pioneer work in this field in addition to that which it shares with other denominational publishing houses.

The following suggestions are offered in the hope that they may prove stimulating and practically helpful in planning the work of our schools for this year.

1. *The Officers' and Teachers' Conference.* The old-time teachers' meeting has fallen by the wayside. Regarded merely as a coaching class for the teaching of next Sunday's uniform lesson, we need not greatly mourn it, but to ignore its larger possibilities is a calamity. It should be a conference for the discussion of principles and methods of religious education with special reference to the problems of the local church school. *The Teaching Church*, a discussion course prepared by Benjamin S. Winchester and Erwin L. Shaver, is admirably adapted to just such purposes. This course will appear in the *Adult Bible Class Magazine* this fall and will later be published in pamphlet form. It is a thorough study of the work of the church school and its relation to the church, with thought-provoking questions for discussion, and abundant references.

Organizing the Church School, by Henry F. Cope, is another suggestive book along the same general lines, as is the little book by Frank W. Smith, *How to Improve Your Sunday School.*

2. *The Training Class in the Local Ch School.* This may take various forms, cording to local conditions and the lea ship available. It may be a class held connection with a Church Training I tute for six or eight weeks, or it may part of the graded course of instructio the church school, continuing throughout school year. These classes give opportu for more intensive and specialized work, s as the study of methods for different groups, by those who are working or ex to work in the respective departments of school.

There are many good texts for such w The Pilgrim Training Course covers th years of forty lessons each. The texts the first two years are published in f units each. For the third year there are r ready fifteen good texts, covering such s cialized topics as child study, story telli method, and administration, each desig to be taken in about ten lessons, and e having reference to the work of a spec department.

There are many other texts, equally go so that any group may find that which best suited to its immediate needs. Th cover such special topics as project teachi missionary education, social service, edu tional dramatics, interpretation and tea ing the use of the Bible, and so on. A part list is given at the end of this article.*

3. *The Community Training School or stitute.* Some churches are so fortunate to have within their own membership p sons who are competent to give leadersh to a comprehensive course of teacher tra ing. These are the exception, however. T steadily growing co-operative spirit finds e pression in the community school in whi all the churches may pool their resources leadership and thus afford a better type training than any one could furnish. It obvious that every church should avail itse to the uttermost of any such co-operati movement in its community and secure th largest possible number of carefully select students from its own membership. An i creasing number of churches are maki provision for paying the registration fees their students, wholly or in part, and are r ceiving large returns on the investment.

The International Council of Religiou Education is doing much for the standar ization of work and the interchange credits between such schools in which the have the hearty co-operation of denomina tional boards of education.

In many communities the churches hav united in an Institute of Religious Educa tion continuing for a week or more. Whil these cannot do as much as the school whic holds one or two terms of ten or twelv sessions each, their service is not to be ig nored and they are often the first step to ward the establishment of the community school.

4. *The Summer Conference.* Probably no one feature of our work has yielded greate returns, particularly in the discovery and

ing of leadership in young people's work the summer conferences now held each in the majority of our states. Thirty- of these conferences have been held this summer under Congregational auspices, about four thousand young people en- d and the churches that have encouraged attendance of their young people give dant testimony to their value.

addition to these denominational con- nces one should note those conducted training in religious education and mis- ary education in many parts of the try under interdenominational auspices. Summer Schools of the International ncil, the Missionary Education Move- t conferences, and such schools as those East Northfield, Massachusetts; Durham, Hampshire; Chautauqua, New York, Winona, Indiana, are examples.

College Courses in Religious Education. Christian colleges are giving increasing ntion to courses in Bible study and reli- s education. Why not hold before our ng people the idea of taking these with definite purpose of fitting themselves for er work in their own churches? In the e universities, many of our university ors are rendering valuable service by ducting classes for voluntary study along same lines. This work might well be sys- atized and developed. The Student Life artment of the Education Society is ly to aid in such development.

he field of professional training in reli- us education in our theological seminaries schools of religion is another subject may be reserved for fuller treatment r. The suggestions that have been offered n up abundant possibilities for advance ard an abler leadership of our children youth. Any church that earnestly uses opportunities within its reach will have en a long step forward in one of the t essential departments of its work.

The Education Society is prepared to give table recognition in the form of certifi- cates of credit to those who have completed courses under approved conditions. A plan is being worked out whereby credit leading to a teacher-training diploma may be given for a wider range of work. Its definite promotion and administration must wait until it is possible to employ a full-time secretary of leadership training. Meanwhile, as has been stated above, the Society stands ready to aid with practical advice in the choice of materials and plans for organizing leadership training courses.

Selected Lists of Teacher-Training Texts

PILGRIM TRAINING COURSE

irst Year. Four Units: *The Pupil,* L. A. gle; *The Teacher,* L. A. Weigle; *The Message he Master Teacher,* Winchester; *Organization Administration of the Church School,* earn, 25 cents each.

econd Year. Four Units: *Teaching Value of Old Testament,* Myers; *Teaching Value of the Testament,* Duncan; *Program of the Chris- Religion,* Sanders; *How to Train the Devo- al Life,* Weigle and Tweedy. 25 cents each.

hird Year. Specialization Courses: price, 60 ts each. *A Study of the Little Child for chers of Beginners,* Whitley; *Story Telling for chers of Beginners and Primary Children,* her; *Methods with Beginners,* Danielson; *Study the Primary Child,* Whitley; *Methods for Pri- y Teachers,* Lewis; *Study of the Junior Child,* itley; *Organization and Administration of the ior Department,* Koontz; *Psychology of Early lescence,* Mudge; *Community Forces for Re- ous Education of Early Adolescence,* Fiske; mmunity Forces for Religious Education—Mid- Adolescence, Fiske; *Study of Adult Life,* res; *Principles of Christian Service,* Cope; *The ucational Task of the Church,* Bower; others preparation.

ther Texts Recommended: *You Can Learn to ch,* Margaret Slattery, $1.35; *Learning and ching,* Sheridan and White, 80 cents; *How to ch Religion,* Betts, $1.00; *Methods in Teach- Religion,* Betts, $2.50; *The Project Principle Religious Education,* Shaver, $2.75; *World ndship Through the Church School,* Lobingier, 5; *Projects in World Friendship,* Lobingier, 5; *Bible Study Through Educational Drama-* Helen Willcox, $1.00; *Handbook for Workers h Young People,* Thompson, $1.25.

his is a very incomplete list. Additional sug- tions to meet specific needs will be gladly fur- ied on request.

Middle West Teacher Training

By Robert W. Gammon

Chicago, Illinois

Teacher training is carried on in the Middle West by the same methods that are in general use in other parts of the country. Our work in this particular in all denominations, save perhaps the Methodist, lags. It is for most of our churches the most difficult part of the program of religious education and yet it is the most fundamental. Churches are ready to put money into buildings for the use of children and youth, they will readily adopt new courses of study and up-to-date methods, and will pay good salaries to directors, but individual members are slow to give themselves to teaching and to preparing themselves to teach. This attitude can be easily explained. Buildings, equipment, and directors of religious education can be secured by writing a check. That's all the sacrifice that it takes. Doing a real job of teaching takes the deepest sort of sacrificial living. No wonder we make haste slowly in teacher training.

We have many churches using the time-honored method of maintaining local classes in teacher training. These classes are taking courses ranging all the way from six weeks of superficial study to the real work found in the three-year courses now offered. The teaching of these courses is done by pastors, by public school teachers, and by specialists brought in for the task. Some of these classes take our regular *Pilgrim Teacher Training Course,* pass the examinations, and receive credit. A large number of them do not report their work at all and do not register with our Education Society or with the International Council of Religious Education and the members of the classes do not care for credit. Congregationalists do not like to conform and they show this as plainly in regard to teacher training as to anything else. We find evidences often that more is happening in our churches in this work than we had supposed.

The church at Hankinson, N. D., furnishes an outstanding example of what may be accomplished by a class in the local church if the work receives real attention. This church has little more than a hundred resident members and is apparently an average village church. It carries on week-day religious instruction and maintains a vacation Bible school. The pastor has been the leader of the training class. He describes its work as follows:

A Successful Village Class

The teacher training class has successfully completed the three-year *Pilgrim Training Course for Teachers.* The class started with a number of teachers and would-be teachers coming to see what this new thing under the sun would be like. Of this number two stood by through the vicissitudes of class meetings and final exams and amid the accidents of changing residence and family emergencies, which removed many of the first comrades. So now these two women are in possession of their diplomas for the three-year course.

Three things have always encouraged the members of the class to do loyal work. First, a keen sense on the part of the members that religious education is one of the most fundamental and most rewarding functions of church work. Second, a satisfaction with the value of the courses followed, for they felt that they were getting practical help for the educational program of which this church makes a great deal. Third, the coveting of the diploma, for they never forgot that this meant recognition by the Congregational Education Society and by the International Council of Religious Education.

At first the class attempted to meet once each week. It was found later more convenient to do intensive work over short periods, with vacations between. So the later policy of the class has been to have two one-hour meetings each week during seasons of the year convenient for the members. The class chose the administrative units for third-year specialization. We were more than a little pleased with the breadth of religious education to which these units introduced us, going first over the history of the modern movement and then into the most modern theories for advanced work.

The success of the work at Hankinson can be attributed to the leadership of Rev. Clarence Carr. It is practically always true of classes that do good work and continue over a period of two or three years, that either the pastor or other adult leader gives much time and effort to the class. Practically any church can have a successful teacher training class continually at work, if it is willing to pay the price, through the pastor or other leaders, that Mr. Carr has paid at Hankinson.

The city training class has been used with a good deal of success in the Middle West. Heretofore many of these classes were organized and carried on independent of the interdenominational forces in religious education. They have usually been held one night a week for ten or twenty weeks. Some of the work has been superficial, but much of it has been worth while and practically all of it has tended to show the need of teacher training and has helped to introduce teachers to up-to-date methods and literature. The state and local councils of religious education are now fostering these schools in the states of the Middle West and are giving helpful leadership. Perhaps this type of training will more and more take the place of the old-fashioned county and township convention. Teaching in these schools is done for the most part by members of the staff of councils of religious education, by denominational leaders, and by local ministers. The demand for schools of this type is greater than the forces can now supply.

Training in the Colleges

In great centers, such as Chicago, the colleges and universities are carrying on classes with a great deal of success. The faculties of both Northwestern University and the University of Chicago give themselves to this service almost without reservation.

Ripon College, Ripon, Wis., has permeated its whole district with the spirit of teacher training. Prof. W. J. Mutch, President Silas Evans, and local leaders in the different cities have enlisted a loyal constituency of churches to such an extent that the teaching morale of the whole district has been greatly helped. Increasingly our colleges are giving attention to this work.

The raising of the standards of teaching in our church schools tends to bring to their service public school teachers who have had excellent training in psychology and pedagogy. The organization of week-time schools of religion in many cities has caused not a few public school teachers to take short courses in religious education and to give themselves to the teaching of religion in these schools. This work reacts upon the church school held on Sunday in such a way as to compel it to make its teaching better. Apparently we are at the beginning of a new era in teaching religion—an era in which we shall expect teachers of religion to be just as thoroughly trained for their task as are teachers in secular schools.

Teacher Training in Northwest

By Rev. Fred Grey

Seattle, Washington

Few churches are undertaking, in any systematic and thorough manner, the training of their own leaders. Pastors and superintendents feel reluctant to begin a work which seems to demand so much time and special preparation. Most are willing to give a free hand to any visiting secretary who will do this work for them. The district secretary of the Education Society *could* put in his entire time in this one phase of his work. But where there are three or four hundred churches to plan for, it would be impossible to meet the demand. If this leadership training in the local church has to depend upon the personal oversight of the district secretary, then, in the very nature of the case, it simply cannot be done. Our first real need, therefore, is for pastors and superintendents—or committees on religious education—to equip themselves for training their own workers. There seems to be no other way of meeting the present need of trained leaders in the local church.

Seattle City-Wide Institutes

In an attempt to meet the situation it has been thought wise to gather as many as can be interested in city-wide institutes. An experiment of this kind was made by grouping together four Seattle churches, as centers, and giving one evening to each center each week for five weeks. This gave five evenings to each group, with one week between for reading and study. This plan was carried out with a standardized curriculum and a unified faculty. The attendance at the five centers on any one week would run between 150 and 175. The program for these institutes occupied about two hours each evening. There were three sessions each night. First: there was a lecture (on Mark's Gospel), then an inspirational address, and lastly departmental studies and conferences. Such a simple plan and limited program required a good deal of planning to make it a success. However, the results more than justified making these group institutes a part of the regular yearly program of the Seattle churches. The grouping of the churches is varied from year to year so as to meet the entire constituency.

This work is under the leadership of the district secretary working under the direction of the Educational Committee of the Washington Conference. It is not claimed that a thoroughly satisfactory work is done in five weeks. But it is felt that the seed of good teaching and expert leadership is sown in the mind and heart of those who attend.

The Seattle Graded Union, an interdenominational, voluntary organization, meets every week during the fall and winter for special study of church school problems and training in teaching. This meets in the afternoons in the Y. W. C. A. It is attended largely by women and is one of the most promising and helpful organizations in the Northwest. The standards maintained are the very highest in graded organization and instruction in the church school. Lectures and conferences are arranged to give timely help in the current graded lessons and special attention is given to seasonable programs, Easter, Christmas, etc.

Training Institute in Walla Walla

Under the new leadership of the International Council of Religious Education—both national and state—new plans are rapidly being formed for leadership training classes. Last winter the churches of Walla Walla, with the Ministerial Union of that city and Whitman College co-operating, held a ten-day training institute with encouraging results. Whitman College opened its class-rooms and assembly halls and over 150 teacher workers gathered for lectures and c ences. The denominational secretarie extension workers, with special lecturer speakers, composed the faculty. Eac structor secured standing with the S School Council by submitting an outli his course to the Chicago office. The re teacher training outlines of the deno tions were used as text-books, and me of the various classes received credit fo work done. Such community institut religious education give much promi usefulness.

Keystone View

Dr. P. W. Kuo

President of the National Southeastern University at Nanking, China, and representative to the League of Nations, who is now in this country. He claims that education is the only thing which will bring about international amity and fellowship between China and the United States.

Week-Day Schools

The rise and popularity of the vac Bible school and, of late, the great ca week-day schools of religion, have done than all our appealing to awaken intere leadership training classes. Many sc and churches find themselves forbidden form of activity because they cannot their hands upon trained teachers. We the aggravation of the necessity! In to meet this need the Educational Cou of both Seattle and Portland are ho each year special institutes to pre teachers for these two special form activity. Whatever one may think of Oregon plan of religious week-day sch one cannot help but secretly rejoice for absolute insistence upon fitness for teac in these schools.

Summer Conference Training

In this inadequate summary of wor the Northwest it may be argued that, so only the teacher or worker actually work" is being provided for in these var institutes. Leadership training must two hands at work: one for those who at work and the other for those who have to take the responsibilities of to row. No religious education program worth much that does not look forward confidence and prophecy. In this attemp interest the youth of today in leader training we find that the summer young ple's conference is our best approach.

We have just held our third annual ference at Seabeck. A main part of the riculum provided was directly for the pose of training for teaching in the chu school and in the local church leaders Nothing is more encouraging in all our s mer conferences than the serious way which the young people gave themselves the study of these subjects. Above all t want to know *how*—how they can teach get results; how they can win others Christ and get them to work in the chur These young people then go home and others interested. Later on the district s retary finds his best helpers, when he vis the local churches, are these same you people who attended the summer conferen There can be no question of the value of summer conference as a school of traini Such words of appreciation as these are ing constantly received: "I wish to expr my appreciation for giving us the opportu ity to attend this conference and by the spiring leadership and thoughtfulness m making this week the happiest one in t whole year for me."

Progress in Negro Education

The American Missionary Association reviews eighty years in Negro Education

By Frederick L. Fagley

eer Sur:

I wants git more eddication. Ise bin achin skule—they aint nothin in it—eez can you git me chance go skule. we ain't got no munny my mammy she hard workin womin. pleez do

Respec.

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he above letter, received by one of the secries of the American Missionary Associa-, tells better than pages of description the l of higher education among Negroes. Here young girl out in the backwoods of Georgia, has an opportunity to teach in one of the ols for colored folks, but she is not ready are equipped teachers to be found. The th has schools for the colored children but oes not allow the whites to teach in these ols and has no schools of higher education n to the colored. This is the situation that fronts the South and which the American sionary Association has been trying to meet eighty years.

n the report of this society which will be e at the Washington meeting of the Nal Council of Congregational Churches, the k of the society will be reviewed by the etaries, George L. Cady and Fred L. wnlee, and the progress being made in ro education will be outlined. The society only seeks to provide higher education for roes but has schools and missions among er races in America. Its work is with the eveloped races under our flag: the Negro, Indian, the American Highlander of the th, the Chinese, Japanese, and Hindu of the ific Coast, the Hawaiians and Porto ans, the lepers at Molokai, and the Spanish-aking peoples who enter our borders from South. It also conducts schools in New xico and Utah.

ts instruments of service are three: the rch, the school, and the hospital. The emsis is upon Christian education. Its schools e the spirit and atmosphere of social setnents where, dwelling together with their chers, the pupils gain as much through peral influence as through direct teaching. ch is made of industrial training and agriture. Everywhere and above all, its aim is discover, develop, and train for their task n and women who are to be the leaders of ir races in their upward march.

t will report: For Negroes, twenty-one demies, four colleges, 6,760 students, 154 rches with 11,323 members. The A. M. A. ugurated industrial training for the Negro; ches many trades, maintains model farms, ming institutes, and hospitals for the train- of nurses, and conducts two theological semries.

For Indians: Twenty-one organized churches reservations, membership 996. One of the t Indian schools in the country at Santee, braska, with 318 students, giving industrial ining for boys and girls and conducting a respondence department.

For Highlanders: One institution with 196 dents, an important school for mountain s and girls on the Cumberland Plateau.

For the Orientals on the Pacific Coast: venty-five churches, 600 church members, en night schools, 300 pupils.

For Porto Rico: Twelve churches, 946 members, hospital at Humacao, Blanche Kellogg Institute—a training school for girls.

For Hawaii: Hawaiian and Japanese churches and a church among the lepers at Molokai.

Institutions for Christian education in Utah, New Mexico, and Florida.

A total of fifty-nine schools, 8,194 students, 614 missionaries and teachers, 218 churches with 17,675 members.

The society will report receipts of $900,000 per year, which funds have been spent in maintaining the schools, colleges, and mission churches among these other races in America.

Can Negroes Be Educated?

The question can Negroes be educated is continually being brought before the American people. Of course every one knows that there are educated Negroes but are these exceptions and not the usual run of colored folks? And if they are educable, what sort of education ought they to have? Theodore Roosevelt once held to the position that where Negroes were educated their education ought to be mainly industrial. The following conversation is on record, showing Mr. Roosevelt's change of mind. In conversation with Dr. Buttrick, secretary of the General Education Board, Mr. Roosevelt once said, "I believe in giving the Negro eight grades of school and then industrial education."

"Yes," replied Dr. Buttrick, "that is good, but who is to teach the eight grades?"

"That's so," said Mr. Roosevelt. "If you are to have eight grades you must have twelve grades to train teachers for the eight."

"Yes," Dr. Buttrick said, "but if you are to have twelve grades who will teach the twelve?"

Roosevelt, slapping his leg, exclaimed, "By George, there is no end to this, is there?"

To which Dr. Buttrick replied, "No, sir, no more end to it than there is to the education of the white boys and girls."

A few years ago there were no public schools for Negroes. Today they are to be found in all the Southern States. The great migration of colored workmen from Southern plantations to Northern industrial centers, influenced largely by the educational opportunities offered in the North, has made it plain that if the South is to retain its laborers, it must provide better schools for their children. The economic argument is exceedingly convincing.

What the A. M. A. Has Done

But many schools mean many teachers, and since, according to law, no white person may teach in a Negro public school, it has become necessary to find a multitude of colored teachers. In attempting to do this, school boards have been forced, for lack of trained teachers, to appoint those who were utterly untrained and unfit for the task. The training of leaders for the colored people is the greatest task to which the American Missionary Association is addressing itself. Dr. George L. Cady, in speaking of the work undertaken by the association to educate leaders, says: "When the refugees began to flock from the slave cabins to the shelter of the Federal armies, the question which confronted the government was whether or not these slaves could be armed and whether they would fight like men. This question was answered by the undoubted loyalty on every battlefield where they were tried. Then the Negroes had a song which has died out of the memories of this generation, and it was set to martial music that thrilled every emancipated man. The song ran as follows:

They look like men,
They look like men,
They look like men of war;
All armed and dressed in uniform,
They look like men of war.

John C. Calhoun did question if they were men. The North and South alike questioned if they were soldiers and, to this day, there are

Principals and Presidents of A. M. A. Schools and Colleges in the South

unnumbered thousands who question if they can respond to a higher education.

On Sept. 17, 1861, the A. M. A. opened the first school for freed men in America. Lewis Tappan, the treasurer of the association—the man who guaranteed any balance for the purchase of "Sarah" auctioned into freedom by Henry Ward Beecher, and immortalized in that beautiful statue beside Plymouth Church, Brooklyn—wrote General Butler, after he had coined that phrase, "contraband of war," for the slave fugitives from the South, asking if the association could not help. About 1,800 of them had been gathered at Hampton and, with the approval of General Butler, the first meeting was held in the old home of ex-President Tyler. A school was then opened on the spot where, 241 years before, the first slave ship disembarked its human cargo on the American continent. It was the first school of that long line of educational institutions which were to follow "lifting the veil of ignorance from the face of the Negro race," so wonderfully pictured in that statue of Booker Washington at Tuskegee. This was the beginning and from that grew Hampton Normal and Industrial Institute.

Then followed the founding of that long list of schools which may be said to be the greatest adventure in brotherhood of America. The white soldiers in the barracks at Nashville, Tenn., marched out, and the black men and women whom they had freed marched in, and Fisk University began its splendid career. Then came Atlanta and Talladega in the very heart of the Black Belt, and Straight in romantic New Orleans with its tens of thousands of colored people of much-mingled blood. Tougaloo took its place in the history of Mississip an old slave plantation, and Tillotson i heart of Texas. Scores of other little in tions dotted the whole of the South—ma them temporary, but some of them to b permanent contributions to the solution o vexing problem.

As Dr. Cady well says:

The South is coming on educationally. results of the work of the association and dred organizations have convinced the that the Negro is educable, and that ignc is not an asset anywhere, at any tim among any people. The preservation o South depends not on the continual su gence, but the uplifting of all its citize The migration from the South to the Nort driven home to the white man the fact t he will keep his greatest industrial ass the South, the Negro must be provided justice in the courts and education fo children.

Delegates to the National Council

Meeting in Washington, D.C., October 20-28

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v. Neil McPherson, Springfield
s. Ambert G. Moody, East Northfield
of. Frank P. Morse, Revere
v. Henry H. Noyes, Saundersville
s. Asa M. Parker, Bridgewater
v. Albert F. Pierce, Boston
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v. Arthur P. Pratt, Greenfield
v. Winfield S. Randall, Westminster
. Rector H. Reed, Baldwinville
v. Thomas C. Richards, Medford
s. Albert Robinson, Peabody
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. Ernest S. Russell, Hadley
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s. Henry F. Smith, West Medford
v. Willard L. Sperry, Cambridge
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. John D. Stewart, Hopkinton
v. Samuel Ross Swift, Hinsdale
v. Hanson E. Thygeson, East Falmouth
v. William B. Tuthill, Lowell
. F. D. Underwood, Harwich
v. Herbert Walker, Holbrook
v. Albert P. Watson, Hatfield
v. Kenneth B. Welles, Northampton
v. Robert R. Wicks, Holyoke
v. G. Edwin Woodman, West Boylston
v. Samuel H. Woodrow, Newton Highlands
r. Carl Wurtzbach, Lee

ICHIGAN

v. Gaius Glenn Atkins, Detroit
v. Arie Binkhorst, Olivet
v. E. W. Bishop, Lansing
v. Howard A. Blanning, St. Johns
r. F. E. Bogart, Detroit
r. W. L. Case, Benzonia
r. C. J. Chandler, Grosse Point
v. H. C. Colburn, Ypsilanti
v. G. H. Coman, Richmond
v. Percy F. Dawe, Cadillac
v. Chester B. Emerson, Detroit
v. Edwin Evans, Calumet
v. Charles O. Grieshaber, Grand Rapids
v. J. S. Hamilton, Bangor
v. C. H. Harger, Benzonia
v. W. A. Hutchinson, Gaylord
rs. Zua V. Kedzie, Pittsford
r. S. O. Livingston, Grand Rapids
v. A. J. MacKenzie, Detroit
v. Charles H. Meeker, Armada
v. Carlton B. Miller, Battle Creek
r. J. L. Murry, Grand Rapids
v. S. N. Oliver, Morenci
v. G. Russell Parker, Watervliet
v. C. C. Smith, Olivet
r. Harry W. Sowton, Wolverine
v. J. W. Sutherland, Lansing
v. C. E. Taggart, Reed City
v. Charles E. Trueblood, Alpena
v. Stephen Vaughan, Shelby

INNESOTA

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r. H. L. Beecher, New Ulm
res. Donald J. Cowling, Northfield
ev. W. W. Dale, Mahnomen
ev. H. P. Dewey, Minneapolis
ev. E. A. Drake, Minneapolis
r. A. W. Fagerstrom, Worthington
r. C. A. French, Monticello
rof. John H. Gray, Northfield
r. Lyle Hamlin, Spring Valley
ev. William E. Hammond, Walker
ev. A. M. Hanson, Owatonna
ev. Everett Lesher, Minneapolis
rs. Everett Lesher, Minneapolis
rof. R. W. MacLean, Moorhead
ev. William H. Medlar, Wayzata
ev. George P. Merrill, Minneapolis
ev. John P. Miller, Minneapolis
ev. Edwin S. Shaw, Minneapolis
ev. Wallace H. Sterns, Granite Falls
ev. A. K. Voss, Detroit
r. Charles H. Warner, Aitkin
ev. E. F. Wheeler, Princeton
ev. Howard Y. Williams, St. Paul

ISSISSIPPI

r. R. A. Hamilton, Tougaloo
ev. William T. Holmes, Tougaloo

ISSOURI

udge Theodore Alvord, Pierce City
r. E. S. Healey, Webster Groves
r. Henry M. Pflager, St. Louis
r. Clarence Reidenbach, Kansas City
ev. V. H. Ruring, Lebanon
r. Henry Schuler, St. Joseph
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ev. Noel J. Breed, Hastings
ev. A. A. Cressman, Crete
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udge Harry Dungan, Hastings
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Rev. C. W. Pinkney, Durand
Mr. J. W. Purves, Friendship
Rev. O. L. Robinson, Elroy
Mrs. O. L. Robinson, Elroy
Rev. Frank J. Scribner, Janesville
Mr. C. D. Sieberns, Spring Valley
Mr. E. G. Smith, Beloit
Rev. J. O. Thrush, River Falls
Rev. Charles H. Wicks, Rhinelander

The movement to outlaw war is comparable to the abolition of slavery and to the prohibition of the liquor traffic in its appeal to the Christian conscience. Christianity is opposed to compromise with wrong, therefore the churches should unitedly advocate the outlawry of war as being the only method by which war can be abolished.—*William E. Sweet.*

AMONG THE NEW BOOKS

Fiction

AN AFFAIR OF HONOUR, by STEPHEN MCKENNA (Little, Brown. $2.50). Mr. McKenna in his new novel aspires to nothing greater than comedy and has written a tale, entertaining and at times hilarious. Some Oxford students plan a news-scoop to give a new chance for life to a bankrupt paper "The Oxford Post," which is owned and edited by one of their friends. A duel is staged with convenient witnesses and a gigantic news hoax is launched. This however has many other results besides attracting publicity for the paper and these are humorously developed in the story.

A VICTOR OF SALAMIS, by WILLIAM STEARNS DAVIS (Macmillan. $2.00). A reprint of an already widely known piece of historical fiction giving a picture of life in Athens at the time of the great struggle with Persia.

AT THE SIGN OF THE SILVER SHIP, by STANLEY HART CAUFFMAN (Penn. $2.00). An inn, known as the Silver Ship, located near Philadelphia in days before the Revolution, is the scene of this spirited romantic novel. There is enough of mystery and intrigue and sufficient fighting to successfully produce the atmosphere of those more adventurous days. It is a creditable first novel of this author.

THE INDIAN CANOE, by RUSSELL D. SMITH (Century. $1.75). If out-of-doors life and fishing attract the reader, this pleasant narrative of a fishing expedition into the Maine woods will be next best thing to the actual experience, for the book is charmingly written.

THE MANSION HOUSE, by ELEANOR MERCEIN KELLY (Century. $2.00). Life at "The Mansion House" on this Kentucky plantation revolves about several very striking personalities. There are an old colonel, a sportsman and breeder of thorough-bred horses, and his intimate friend Judge Dunwiddee, Judith the unusual heroine of the story, and Alan Lloyd the overseer from the Kentucky Mountains and others, each of which seems to embody some distinctive phase of Kentucky life. A gripping story told with vigor and insight which evinces the same power the author has displayed before in two former novels depicting Kentucky life.

BIGGER AND BLACKER, by OCTAVUS ROY COHEN (Little, Brown. $2.00). Eight humorous sketches dealing with a movie venture in Alabama. The stories are decidedly funny but do not depend for their effect upon either characterization or deep insight into the finer qualities of Negro life. The comedy of caricature seems to be the author's sole quest.

ROSALIE, by CHARLES MAJOR (Macmillan. $2.00). Any book by the author of *When Knighthood was in Flower* is sure of wide reading. This novel dealing with the adventures of a physician of a hundred years ago, condemned to death for a crime of which he was innocent, and who escaped to Northern Canada, is sure to be popular.

CLOTHES MAKE THE PIRATE, by HOLMAN DAY (Harpers). Suggesting in the preface that a story about Dixy Bull, the pirate, told him by Harrison Curtis, an old-time master mariner, as well as stories handed down in his own family, were sources of subtle suggestion for this tale, Holman Day has proceeded artless handlings of situations that bring amaz- W. W. Jacobs, who has charmed so many with his sailor yarns, could have done. There is the same delicious, whimsical humor, the seemingly artless handlings of situations that bring amazing results and provide for the readers endless chuckles. Tidd, a very meek tailor of Boston of 200 years ago, read constantly "The Buccaneers of the Spanish Main" and he made himself a pirate suit. Untoward circumstances forced him to wear this in the character of a pirate chief and be the surprising hero of this rollicking yarn.

MACIVOR'S FOLLY, by HUGH MACNAIR KAHLER and DONALD GRANT HERRING (Appleton. $2.00). An entertaining love story in which figures the struggle of a man of the Carolina hills to retain his forest of pines and to demonstrate that peaches could be grown on these sandy hills.

A FRIEND OF CAESAR, by WILLIAM STEARNS DAVIS (Macmillan. $2.00). A reprint of this well-known romance, the scene of which is ancient Rome, fifty years before the Christian era.

RED ASHES, by MARGARET PEDLER (Doran. $2.00). A modern love story, but the sex interest is romantic, not pathological. A young doctor becomes a recluse because after a night with the boys he performs an operation, and the patient dies. Love rekindled the flame of his life, but it hovered around disaster when it was discovered that the brother of the woman that he loved had been the victim of his blundering.

UP THE RITO, by JARVIS HALL (Penn Co. $2.00). When a story opens in New Mexico we expect adventures in plenty and this story, with its fast-moving incidents and a love story added, will not disappoint.

JUNGLE-BORN, by JOHN EYTON (Century. $2.00). A baby boy adopted by an ape when his parents were killed by a man-eating tiger grows to maturity in the jungles of India. This is the basis of a rather unusual and enjoyable story.

THE LANE, by HELEN SHERMAN GRIFFITHS (Penn Pub. Co. $2.00). A delightful story of an enterprising young woman who comes to a country village to live with two maiden aunts, who incidentally are more amenable to suggestions regarding clothes and present-day modes than are many of that class of society. Doris has some of the dash of her actress mother and she succeeds in using it, supplemented by a tidy little fortune, to bring about improvements in the village. A pleasing romance runs through the story.

MARBACKA, by SELMA LAGERLOF, translated from the Swedish by Velma Swanston Howard (Doubleday, Page. $2.50). Marbacka, the early home of the gifted author, becomes to the reader a real estate, peopled with distinct and varied personalities who give a vivid impression of life in Sweden with its unique customs, folklore, and mysticism. Lieutenant Lagerlof, with his many schemes of improvement, and Fru Lagerlof, the mother, are characters who hold the attention. The simple life here portrayed is in restful contrast with the melodramatic bustle of much of present-day fiction.

PAID IN FULL, by IAN HAY (Houghton Mifflin. $2.00). The Craddock children believe that their father died a hero, giving his life in order to save a little girl from drowning; but it develops later that, unknown to his young wife, he saved himself, too. The next years of his life he spends traveling around the world as a "gentleman" scoundrel, raising money for his personal use by posing as a war hero, breaking women's hearts. But Denny fin pays for his misdemeanors. The story is of keen character portrayal. A bright hu also runs through its pages.

Six volumes containing the works of R ERT LOUIS STEVENSON have just been publis in the Everyman's Library series (E. P. D ton, each volume 80 cents). The first volu of the four now ready contains *Treasure Isl* and *Kidnapped;* the second, *The Master of B lantrae* and *The Black Arrow;* the third, *ginibus Puerisque* and *Familiar Studies of M and Books;* the fourth, *An Inland Voya Travels With a Donkey,* and *Silverado Squ ters.* The other two volumes, which will ready shortly, have *Dr. Jekyll and Mr. Hy The Merry Men and Other Tales* in the fi and *Poems* in the second.

Other Interesting Books

LUTHERAN FUNDAMENTALS, by G. H. G BERDING (Augustana Book Concern).

THEOLOGICAL STUDIES by VARIOUS AUTHO (United Lutheran Publishing House).

The first of these books is a statement Lutheran theology for the layman. It certai is conservative. Regeneration, justification, a sanctification loom large. The whole syst is worked out in logic rather than life. T second book goes more technically and phi sophically into the subject. Among the them treated are the soul and society, the Jesus the New Testament, the New Testament id of faith, the church and the mission of Chri and the authority of Holy Scripture in t early church.

THE GREAT THEMES OF JESUS, by WILLIA THOMSON HANZSCHE (Revell. $1.25). This not a polemic discussion, but seeks to dra men from suspicion and dispute to the spi of Jesus, his sympathy, kindliness, and redem tive love. Among the "great themes," as t author conceives them, are the fatherhood God, the brotherhood of man, the kingdom God, the authority of Jesus, the atonemen truth, faith, and prayer. The keynote of h message is, "We are not making enough Jesus Christ."

UNCLE SAM'S FAMILY, by DOROTHY MCCONNELL. A bright account for little chi dren of ten representative members of "Unc Sam's Family."

SIMON KENTON THE SCOUT, by J. I. COR (Crowell. $1.75 net). An Indian adventur story of the days of Daniel Boone. It is s closely related to historical facts that with th historic figure of Simon Kenton as its hero, seems to instruct and certainly it thrills th reader. It is full of wilderness warfare, hard ship, and narrow escapes.

THE INFLUENCE OF CHRISTIANITY O FUNDAMENTAL INSTITUTIONS, by PHILO W SPRAGUE (Revell. $1.50). Mr. Sprague is a Episcopal rector in Charlestown, Mass. I giving these Bohlen Lectures he follows a lon line of his ecclesiastical kin, not the least o whom is Phillips Brooks and his *Influence o Jesus.* He has chosen as the fundamental in stitutions the church, the family, the state and the industrial system, and has given us fair analysis and thoughtful discussion of eac institution. Then he shows how far and wit what results the principles of Jesus have beer applied. He also shows where Christianity has failed.

Vital Questions for Congregationalists
To Come Before the National Council

A Washington Layman's Views

Who shall be Moderator of the National uncil?

If a layman, Fred B. Smith. If a minister—y one of a dozen. I don't see that it matters much—not that the position is unimportant, t I believe there is no scarcity of men who uld honor the place and be honored by it. same future time I hope Dr. Jason Noble erce will be given the place, but not the ming year. He has too much else on hand!

The publications, *The Congregationalist, issionary Herald*, and *American Missionary:* should like to see them all combined in *The ngregationalist*, the missionary magazines, t in their present scope, but in a missionary partment in each weekly issue of *The Con-egationalist*. Such a department, made brisk d snappy and informing, would, I believe, t more missionary information *into* the Con-egational constituency than by the present rm of presentation. Perhaps such a plan uld eliminate many of the longer articles w published in the missionary magazines, but larger sum total of reading might result. Be-les, a longer article could be featured occa-nally outside the missionary department of e *Congregationalist*.

There are several questions that involve the erging of forces: one Board of Foreign Mis-ns; one Home Board; the merging of the undation for Education with the Education ciety; administering the Annuity Fund and e Ministerial Relief Fund by the same organ-ations. To all of these possible mergers I y most emphatically, "Yes," that is, unless ere are insurmountable difficulties that a lay-an does not comprehend.

The machinery involved in running the local urch is very simple; the machinery involved running the denominational activities seems ceedingly complicated. While we have no shops, or presbyteries, or synods, and a lot the other things many denominations have, vertheless we have a lot of organization and her "luxuries" that confound and confuse the erage layman.

It has sometimes seemed that every time mebody has thought of something new to do, he was enough of a leader to gather a suffi-ent following to count, he formed a new ganization to do the job—of course not liter-ly, but surely there has been strong tend-cies in this direction.

There are likely two sides to this situation. ne new thing somebody wanted to do, thor-ghly commendable in itself, has likely been t up to an organization already existing to . That organization, with limited funds and cilities, has likely refused because it could nothing else with the limitations that re-ricted its activities.

But now it seems to me that every possible nsolidation that can be made should be made. very organization means overhead expenses, d duplication of effort to a greater or less tent. Merging of two or more organizations to one might mean, and probably would ean, enlarging the operating expenses of the mbination, as compared with those of any of e pre-existing units, but would there not still a great saving?—and without loss in effi-ency. Every dollar saved in overhead and in her operating expenses is a dollar more for tual expenditure in the field.

It seems, on the face of things, like utter olishness to maintain two separate organiza-ns for ministerial aid. I suppose the Min-isterial Relief is in reality a supplement to the Annuity Fund, doing for aged and infirm ministers what the Annuity Fund is not yet able to do. If my conception of the work of each is anywhere nearly correct, the two units have to work in the closest co-operation—or else very much at cross purposes. If this is so, then it strikes me that to maintain two separate organizations is little less than business stupidity. I do not see any more sense in holding as separate organizations the other units that are paired at the beginning of this statement. In fact, I believe a proposal to unite in one great missionary unit all the missionary activities of the denomination, both home and foreign, would be deserving of the most searching consideration. Why not? Can a really sound reason be given for not so doing? Of course it would make an awful jolt in the thinking of some people, but the jolt would not be fatal.

With the foregoing, there is closely related the next question: Shall we lose interest in lessening the number of specific objects in the apportionment?

Is not the Apportionment Plan itself, and its operation, the answer to this question? Has interest declined since the Apportionment Plan was adopted? In my judgment, the local church pays very much more attention to the total of its apportionment than it does to the individual objects named in the plan.

I do not believe there would be any appreciable loss of interest, if the objects for which the larger but fewer units stand for are adequately set forth. Again, I say it is the *total* of the amount rather than the component parts which go to make it up that the average layman considers—and he doesn't consider it as much as he should.

Washington, D. C. H. P. Gould.

The Congregationalist's Bible Class

Paul Writes to the Thessalonians

Comment on the International Uniform Sunday School Lesson for Sept. 20
I Thess. 2: 1-12

The Epistles to the Thessalonians are among the earliest of Paul's writings that have come down to us; probably the only Epistle that preceded them being that written to the Galatians. This was probably written from Antioch in the winter of 49-50 A.D., while the Epistles to the Thessalonians were written from Corinth, during Paul's stay of a year and a half there, the date being apparently 52 A.D., or the early part of 53. The Epistles, therefore, are not far removed from Paul's visit to Thessalonica, during his second missionary journey and his founding of the church there, as recorded in our last lesson.

In the passage from the Epistles chosen as the text of this lesson Paul refers to these experiences at Thessalonica. He looks back with much satisfaction upon his ministry there. He recalls the fact that although he suffered greatly encouraging remembrance that he had been at Philippi, where he had been imprisoned, his sufferings had not in any way weakened his faith or his boldness in the proclamation of the Gospel. He surveys his ministry with the faithful to the highest ideal and had been concerned not about "pleasing men," but about faithfulness toward God and the consciousness of God's approval. "For neither at any time," he says, "used we flattering words, as ye know, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children."

Here, surely, is a noble expression of a beautiful ministerial ideal. But it would be a great mistake to suppose that it is of interest and of application to ministers alone. A great and triumphant ministry depends for its support and its sure success upon the ideal of the ministry held by the church at large. Unfortunately, as Paul's Epistles show, the members of the early church did not always have as clear and holy a conception of the ministry as had Paul himself. Probably both in these Epistles to the Thessalonians, and in those to the Corinthians, Paul's insistence upon the purity of his motives and the integrity of his methods arose from the fact that there were critics, then as now, whose fault-finding was not inspired by lofty conceptions of the Gospel and its ministration.

The personal note in Paul's expression of the ministerial ideal is particularly striking. His comparison of himself with a nurse cherishing her children, and his reference to his affectionate desire and to his readiness to give them not only the Gospel but "his very soul" because of his deep affection, are deeply moving. He speaks of laboring day and night that he might not be a burden to them in any way, and although this was more an indication of Paul's intense personal independence, than altogether in consistency with the principle that he asserts elsewhere and that Jesus also asserted, namely, that the laborer is worthy of his hire, it helps to accentuate the fervor and intensity with which Paul put all that he was and all that he had into his ministry.

How simple are the greatest things! Paul sums up his ministry in the purpose to be holy and just and unblameable in his behavior among the people, and he asserts for the Thessalonians the ideal that he himself has followed of "walking worthy of God." Could the supremacy of Christian living be expressed in a more concrete, simple, and practical way? When the church has profound faith in such a ministry as this, when it values aright the highest qualities of a true ministry, this is the sort of ministry it will get. One should not minimize in any way the worth, dignity, and power of Christian ministries everywhere today. More ministers, than critics of the ministry sometimes realize, are inspired by these high ideals of Paul, but the lack of regard for the supreme values in the church constitutes today as it did in ancient times, a great temptation to men to forsake higher ideals for lower, and the supreme spiritual success, which is not always apparent, for the lesser and cheaper successes which are often more apparent than real.

The twelve verses of our lesson constitute from the standpoint of a high ideal for church and ministry one of the most notable passages in the entire New Testament. A church that desires to be spiritually effective might well make this lesson a study not of a week only but of an entire year.

OUR INVALID PARISH

Winfred Rhoades
Pastor

The Symphony of Life

I read once that a musician, visiting Niagara, was able to determine the fundamental note of the majestic music sung by the cataract as it makes its tremendous plunge. It was, I believe, G major, at a pitch far lower than the deepest tone possible on the world's greatest organ.

I like to think that the vast stream of the world's life, plunging forward on its way to eternity, makes also a mighty music. Wordsworth's "still, sad music of humanity" is by no means universal; the measures of the symphony of life are not all minor. There are, to be sure, the moans of the hungry, the despairing wails of the disheartened, the sobs of those that mourn, the wistful notes of those who aspire but still must suffer; there are the rasping tones of cruelty, the grating noises of hard selfishness, the flat tones of complacent sordidness, the reckless shouts of those who would sell their souls for a bauble, the demon voices of tempters. But along with this one hears, in the great symphony of life, the resounding strokes of willing labor, the brave notes of unsleeping aspiration and eager struggle, the trumpet tones of those who steadfastly hold out against temptation and sin, the melodious notes of good will, and all the notes of kindness, and justice, and love, and self-sacrifice, and noble faith; and those make thrilling major passages of joy and triumph.

It is pleasant to reflect that the greatest music in the world is a blend of the individual notes of a multitude of instruments. The violin can move to tears or laughter, it can soar and touch things beyond the tongue of man to express, it can seem as if it were human heart-strings turned into the vibration of heavenly music by a divine player; yet an orchestra made up of nothing but violins gives incomplete music. One wants also the booming basses, and the resonant trombone, and the cool flute, and the horn with its dulcet call to romance, and the little oboe telling in dreamy tones of open, warm hillsides, blue skies, fleecy clouds, and shepherds piping as they watch their flocks. It is a fine achievement to add even one bit to the creation of the great harmony.

Take then this Symphony of Life: is it not thrilling to the imaginative soul because it is created by unnumbered human instruments, mostly unknown and humble, each sounding in its own place its special note of music, and adding the quality of its individual voice to the glorious whole? Do you not hear splendid notes contributed by souls that are maintaining honor unswervingly where temptation is fierce and honor is hard? Do you not hear drum calls made by frail folk stretched almost to the breaking point, but whose valiant spirits give marching orders to their fellows? Do you not hear trumpet tones given forth by battered and disappointed folk who are resolved, come what will, to keep their souls unconquered? Do you not hear splendid, brave notes made by humble men and women who only by high-hearted determination are able to produce music instead of wails, groans, and rebellious cries? Do you not hear suggestions of a beauty which only heaven can fully develop, because the spirit of man, tempted, yearning, striving, hoping, stricken with suffering yet hounded on by infinite longings, though it desires mortal satisfaction is never satisfied with anything mortal because of its immortal possibilities?

Closet and Altar

THE MEANING OF THE COMMONPLACE

Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.—Luke 19: 17.

The Lord desires to be with us in all the little things of life; for life is made of little things, and if he is not in them he is not in life.—*John Worcester.*

For it is a principle constantly recognized in Holy Scripture that, since the visible world is a shadow of the eternal, every common and familiar thing has its heavenly counterpart. It was thus that our Lord taught us to rise from the earthly to the heavenly. Would we know what God is? Then he bade us look at human fatherhood and recognize there a revelation of the divine: "If ye, being evil, know how to give good gifts to your children, how much more your Heavenly Father?" Or would we know what heaven is? Then look at your earthly house: Heaven is "the Father's Home," the Eternal Home.—*David Smith.*

Those with whom the feeling of religion is only occasional have it most when the awful or grand breaks out of the common; the meek who inherit the earth find the God of the whole world more evidently present, and in the commonest things. That which is best he gives most plentifully. Hence the great fullness of ordinary nature.—*George MacDonald.*

Despise not thou small things;
The soul that longs for wings
To soar to some great height of sacrifice,
Too oft forgets the daily round,
Where little cares abound,
And shakes off little duties while she looks aloft.

Elizabeth Barrett Browning.

Great services reveal our possibilities, small services reveal our consecration. They call for patience and rigorous fidelity, and the power that can endure through dreary days. So by the daily work we have to do and by the task that is given us of God, we are tested in the whole range of manhood. There are no victories so quietly glad as those that are won within one's daily work. —*G. H. Morrison.*

Love's secret is to be always doing things for God, and not to mind because they are such very little ones—*F. W. Faber.*

We ought to cultivate the friendships of little things. Beauty is one of the surest antidotes to vexation. Often when life looks dreary from some real or fancied injustice, or indignity, has a thought of truth been flashed into my mind from a flower, the frost, a shadow, clouds, rainbows, stars, and sunrises!—*George MacDonald.*

Grant, O Lord, that we may carefully watch over our tempers and every unholy feeling; remove whatever in us may be a stumbling-block in another's way; that, by conforming to thy will in small things, we may hope by thy protection and help to pass safely through the greater dangers and trials to which we may be exposed. Amen.

Christina G. Rossetti.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVO

Giants for Christ

Comment on the Prayer Meeting Topic f
September 20-26

BY CHARLES ERNEST WHITE

TOPIC: Getting Strength from God. 2 C
inthians 12: 6-10; Philippians 4: 11-13.

Light from the Bible Passages

Paul's success never turned his head. W
it all he could remain modest. This did
mean that he undervalued his abilities, but
knew that the power behind them was a
from a higher source. He recognized that
had physical limitations, and believed t
God sent them upon him to keep him f
being self-exalted or self-sufficient. He
come to know that God's favor was ev
thing and that God could never do much w
one who failed to recognize his weakness.
weakness, therefore, was a supreme blessi
for thus God could come into his life.
gloried in limitations for then he knew Go
power best. He had his ups and downs
had not allowed them to change his outl
on life or his output of labor. He had
covered a great secret: he could do all thi
when he let Christ furnish the power.

Leads for Leaders

How many people there are in the chur
in your society who are good, but whose go
ness is not effective! What did the man me
who prayed that he might not only be go
but good for something. Think of a g
automobile without any power.

Distinguish between power and noise.
twenty-thousand horse-power turbine in
ocean liner may not make as much racket
a little motor-boat. Is not the quiet power
a Christian life most effective?

Is power obtained simply by asking for i
Study our prayers. What more is necessar
Is it *taking* the power and *using* it? Is it co
vincing ourselves that God is empowering
for this and that task?

Paul's word (in Philippians 4:13) has t
same root as our word, *dynamite*. What wou
be the effect in a church or a society if Chri
furnished the "dynamite?" What is the for
behind much of our work: praise, self-glor
pride or office?

Thoughts for Members

It is not sufficient to think of God as
some organ of the body—the most worthy par
such as the heart or brain. God's spirit fil
his example with his glory and his powe
making the least comely parts noble.—*Charl
H. Brent, D.D.*

Not where proud perils are I place my thron
But with the true of heart, and these alone
So where the contrite soul breathes a true sig
And where kind deeds are done, ever ther
dwell I.—*The Bishop of Ripon.*

Paul was disappointed in not getting releas
from a physical affliction which hampered hi
in his work. He asked God to deliver him, an
God refused. But Paul did not sputter an
give up his faith. He went on with his labors
and found out to his delight that notwith
standing his disability, he could still do suc
cessful work.—*Charles E. Jefferson, D.D.*

A Moment of Prayer

Teach us, O Father, that hardest of lessons
to rejoice in our discovery of weakness by
which we are made aware of thy strength
By any and all means we would be more use
ful to thee and to thy Kingdom. Show us how
to make our own thy matchless power which
awaits our asking and our taking. Amen.

WITH THE CHILDREN

Kai Phal Pakka

By Anne Pendleton

Johnny and Josie were quarreling. I'm aid they quarreled quite often.

"Don't pick that melon," said Josie. "It t ripe."

"It is ripe," said Johnny.

"But it isn't," said Josie.

"Dear me," said Aunt Lois. "You children nd just like the kai phal pakka bird."

Aunty Lois had lived in India, and could the best stories.

osie and Johnny forgot the melon, and for- their quarrel.

"Oh, Aunty Lois," they begged all in one ath. "Do tell us about that funny bird." nd this is the story Aunty Lois told.

Once upon a time a little old man and a le old woman were climbing a hill. Up, up the hill went the little old man, and up, up the hill after him went the little woman. The path was steep and the little man and the little old woman were tired. ey had come all the way up the hill to Sat from the Balaya Valley below. The man s driving a little old donkey, and the woman s carrying a brass jar on her head.

I wish you could have seen that little old nan. She was lean and brown and withered. r skirt was very, very full, and so long she to tuck the bottom of it up into her belt keep from stepping on it. It was red and ow and had a green border on it, and all r the border were tiny triangular and square ches. The border looked like a piece of one grandmother's quilts. Around her neck the le old woman had five strings of red beads. r arms, from wrists to elbows, were covered h green and yellow and black glass bracelets. d above her elbows up to her little short t sleeves were funny black and red tatooed tures. There were no shoes on her feet, on every toe was a ring, and on some toes ee or four rings. Some of the rings were in silver bands, and some had great knobs them. How she could walk I'm sure I don't w. Around her ankles were big silver klets, three of them on each ankle, and as walked the anklets made a little song, kle, tinkle, that was very pleasant to hear, d in her nose the little old woman wore a ss ring—so big.

The little old man was lean and brown and hered. His clothes were a rusty, dusty r, and for a hat he wore yards and yards cloth wound round his head. His slippers e red, and they turned up at the toes. He ried a big thick walking stick. The stick s bound with bands of brass, and little brass igns were hammered into the wood here there. It was a beautiful stick.

I'm tired," said the little old woman when y got to the top of the hill.

She put her jar of milk on the ground, and down to rest.

I'm tired, too," said the little old donkey himself, and he stood on three legs, dropped ear down, and began to take a nap.

I'm tired, too," said the little old man, and sat down beside his wife. The great round was just getting ready to go to bed be- d the hill.

Come," said the little old man after they rested. "We must hurry."

little old man took off his red slippers with the turned-up toes, and carried them on the end of his stick to keep them from wearing out. The little old woman put the jar of milk on her head again, and they were ready to start.

But the little old donkey was not ready to start. Oh, no, no, not he! He was a tired donkey, and he was sleepy. He wanted to finish his nap.

Jerk, jerk, pull, pull went the little old man on the donkey's rope, and push, push, push went the little old woman from behind. But the little old donkey wouldn't budge,

"Ram, Ram," said the little old man, "we'll never get home tonight."

"Ram, Ram," said the little old woman, "we must get home tonight. But hark! I hear bells. The mailman is coming. He'll help us."

"Jingle, jingle, jingle, jingle," said the bells. "Make way! Make way for the Overland Mail!"

The mailman was bent nearly double with the weight of the mail on his back. He was carrying it from Naini Tal over the hills into Thibet. He had a walking stick, too. It had a spear on one end, and several bells on the other end that kept time is he walked, "jingle, jingle, jingle, jingle."

"Oho! What's up?" asked the mailman.

"This miserable beast won't go," said the little old man. "Won't you prick him gently with your spear?"

But before the mailman could even answer, let alone do what was asked of him, a barking deer bounded out of the jungle to the edge of the path.

"Who, who, who are you?" barked the deer.

The little old donkey was so surprised. He pricked up his ears, kicked up his heels, and ran off down the other side of the hill as fast as he could, and the little old man ran after him.

"Kai Phal Pakka," said the mailman. "The kai fruit are ripe."

"Oh, are they? Good!" said the little old woman. "I'm glad because my old man is very fond of kai fruit. I must hurry and tell him."

The little old woman ran and caught up with the little old man and the little old donkey.

"The kai fruit are ripe," said the little old woman. "Kai phal pakka."

"No," said the little old man. "They can't be ripe."

"Yes," said the little old woman. "The mailman said so."

"But they can't be ripe yet," said the little old man. "It isn't time for them to be ripe. Kai phal"—

"Pakka," interrupted his wife before he could finish.

The little old donkey went on down the hill alone. The little old man and the little old woman grew very angry with each other.

"Kai phal," began the husband again.

"Pakka," interrupted his wife.

"Kai phal," he said.

"Pakka," said his wife, and tossed her head. The jar fell off her head, and the milk took a spill down the hill.

Then a strange thing happened.

The little old man began to get thin and thinner. The little old woman began to get thin and thinner. They faded and faded, and man kept saying, "Kai phal," and before he could finish the little old woman would say, "Pakka." At last they faded all away, even their clothes and the walking stick. Only their spirits were left.

There were two little birds sitting in an oak tree close by. The spirit of the little old man entered into one little bird, and the spirit of the little old woman entered into the other bird.

"Kai phal," sang the first little bird, and before he could sing any more the other little bird interrupted, "Pakka."

"Is that the end?" asked Josie.

"That's the end," said Aunty Lois.

"It isn't a true story," said Johnny.

"No," said Aunty Lois, "it's only a Hindustani legend."

"Just think of never being able to say anything to each other except quarrel words," said Johnny.

"I guess maybe that melon is ripe, Johnny," said Josie.

"Maybe it is, and maybe it isn't," said Johnny. "But that one over there looks ripe. Let's cut it and see."

Josie thumped the melon. It sounded ripe. Johnny cut it. It was ripe. Aunty Lois helped them eat it.

When they had finished, Johnny and Josie almost quarreled as to who had eaten the most, but Aunty Lois began, "Kai phal," and Josie and Johnny altogether in one breath said, "Pakka," and then they laughed.

And after that, when either one of them began to be a bit quarrelsome, the other one said, "Kai phal Pakka" and then they would both laugh, and there wouldn't be any quarrel, because you can't quarrel if you're laughing.

Fuzzy Wuzzy

By Jean H. Brown

Fuzzy Wuzzy on the wall,
Makes believe he cannot crawl,
Stretched out in the sun he lies,
Never winks his beady eyes,
Never moves his bushy head,
You would think he sure was dead.

But you poke him with a stick,
Then you'll see him curl up quick,
Like a little brown, round ball,
Lying on the old stone wall.
I believe, with all his bluff,
He can run all right enough.

Mother says, and guess she knows,
That a Fuzzy Wuzzy grows
Out of teeny weeny eggs,
First it hasn't any legs,
First it only squirms and squirms.
That's the way with baby worms.

And mother says, that very soon
He'll spin himself a warm cocoon,
Out of a soft and silky thread,
All winter long it is his bed,
Where he may sleep and sleep and sleep,
No matter if the snow is deep.

Then when spring comes by and by,
He'll change into a butterfly,
And very beautiful to see,
Yellow or black or green he'll be.
My, that's the queerest of all things,
How Fuzzy Wuzzy could have wings.

NEWS OF THE CHURCHES

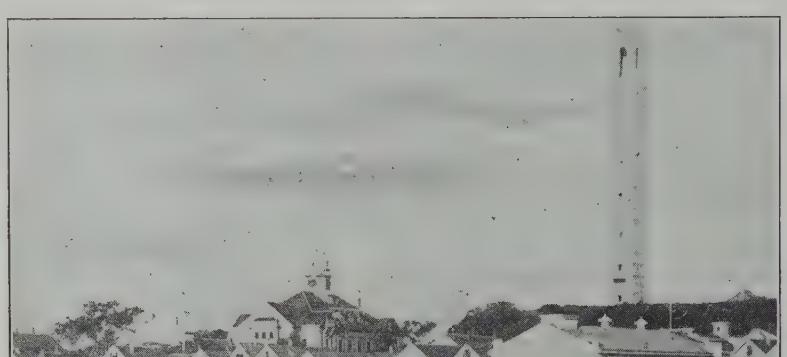
Cape Cod Composite

Annual Review of Activities and Conditions

By Warren P. Landers

This portion of New England's playground seems to compete with Canada's reputation, where the tourist industry is said to be third in all interests. For highways and waterways alike contribute to her increased values as vacation grounds. From Brockton—which in many Joseph Lincoln stories is the metropolitan Mecca—to the tip of the Cape, this year's road construction made scarcely a break for continuous and pleasurable travel. Over the sea Boston boats carried large passenger traffic. The length of the land-trip is sufficient to supply uninterrupted satisfactions both from the historic angle and the offerings of nature.

This year has seen marked increase in business, especially in the trade centers of Hyannis and Falmouth. Housing developments have been in keeping. Doubtless a significant attraction to the Cape are the numerous golf courses, of which there are a dozen, where expense and expanse have become synonymous.



A Glimpse of One of the Cape Cod Towns

Showing the Congregational Church, Town Hall, and Pilgrim Monument at Provincetown

They lure the devotee with as great a call as do Southern winter resorts. Canal popularity is growing. It is still an attraction to the tourist. Since the Canal was opened in 1914 the number of vessels passing through this eight-mile gateway has increased from 582 to 5,489. In 1922 the Legislature authorized a steamship landing, the cost to be borne by Falmouth and Barnstable. This is now a recognized necessity. Among the notable passengers who have this year used the Canal were President and Mrs. Coolidge, *en voyage* to White Court.

Other Cape visitors this summer have included Mrs. Sally Pratt McLean Greene, now of Lexington, whose *Cape Cod Folks* of a generation ago had wide circulation. Homer, brother of Floyd Collins of Cave City tragedy, with his dog, visited Sandwich. Dean Rousmaniere, St. Paul's Cathedral, Boston, preached several times at St. Mary's, Barnstable. Dr. Francis E. Clark's late retirement as head of the United Society of Christian Endeavor has given him deserved publicity in current news. Though an eminent Congregationalist, he was not long since made pastor *emeritus* of the Swift Methodist Church of Sagamore. Senator William M. Butler addressed the Cape Press Club, Aug. 8.

This year the Annalist approaches Cape Summerland by boat, reaching Provincetown, with Pilgrim Monument on its height. Conspicuous among its spires is the Christopher Wren tower of the Universalist Church, painted by Beneker and shown in the local artist colony exhibit this year. Its reproduction by the *Literary Digest* as a June cover in local color was accepted by townsfolk as a tribute to its "glittering strand studded with sunshine." At the pier, possibly, we shall be greeted by the popular preacher from Amherst Aggie—Rev. John B. Hanna—summer supply at our own church. Congregations are not large but are appreciative. Mr. Hanna proves himself a young people's attraction in their ready co-operation in choir and parish activities. A play was lately given as a successful feature. Provincetown illustrates well many Cape conditions in the field of religious work. Only one church is open the year round. The Home Missionary Society largely confines its effort to the summer. Through the Cape it is expending far less than formerly, its greatest contribution being in behalf of the Portuguese work at Waquoit, directed by Rev. H. E. Thygeson, and in the Finnish neighborhoods of West Wareham and West Barnstable, under the care of Rev. Eino J. Harnalainen.

Truro and North Truro, served by Rev. David Hickey, Methodist, are the first of the Cape's group demonstrations of federation. Both churches in Wellfleet are without regular ministers. This is true of Orleans, though summer preachers are frequently heard in all. At Harwich, Rev. B. F. Lindsay of the B Church at West Harwich is stated supply. ancient church, dating from 1745, is ty The older families have gone and new resi are not always sympathetic with traditio church influence. At the Port the summe ony provides large and often distinguished gregations, with Rev. L. V. Farnsworth p through the year. At Chatham—home o story-writer, Lincoln, and where Mrs. Li participates in charitable-social functi First Church is being well led by Rev. M. Coad. Cheer comes from financial imp ment making possible repairs upon both c and parsonage. Contributions to benevo have nearly equaled apportionment. Su people co-operate.

Union Church, Dennis, with Rev. H. S. ton, nephew of Rev. Charles S. Newbury ticipates a modern parsonage. A site has donated and a considerable sum raised tow the $3,000 required. The ladies' aid so made a good-sized pledge. There were enco ing accessions last year. A cordial attitu evident on the part of vacation guests preach or assist in the musical service. O the young women from this church has joined the staff of the Massachusetts Ge Hospital, Boston.

At Yarmouth, where the First National this year observed its centennial, Rev. Wharton continues to serve the parish with West Yarmouth. A planning board protect and preserve some of the beauty" o town which our high church spire overl is a civic advance. Near-by, at the camp ing grounds, interesting services have been this summer. Among the speakers were B J. W. Hamilton, Washington. Hyannis—shopping center of the Cape—has enterta its usual quota of seasonal gatherings, in ing the county G. A. R., Public Library ference, and the vacation session of the No School, with 300 attending. The Feder Church—made successful by Rev. Sarah Dixon, summering at Cummaquid and a v tion supply—was served this year by Rev. F. Legg. He has also been a recent supply has now gone to Evansville College, Ind., w he will teach. A notable local event this se has been the successful raising of $150,000 mortgage, loans, and maintenance of the Cod Hospital. In ten days the amount was ceeded by about $5,000.

Barnstable recently dedicated a memoria its soldiers of all American wars. It is pl at the point of departure for Revolutio patriots joining Washington at Cambri Cotuit, Rev. E. T. Blake, minister, is adap itself to conditions set up by the federatio Congregational and Methodist Churches. and August residents are ready with sympa and generous support. On the old Metho site a new, adequate federated parsonage been erected. Work believed to be perma has been begun for the Portuguese of the vi ity. A delightful vesper hour was held rece

ne old Santuit Church, and repairs are pro-
d making future services possible.

andwich mourns the passing of Mrs. Marsh,
of Rev. Edward L. Marsh of the Federated
rch. Mrs. Marsh was not only a native of
nstable but previous service with Mr. Marsh
Yarmouth had endeared her to the Cape.
ough personal worth and ability she was
ly known and valued. The spirit involved
ne federation belongs to local history. The
was the fourth founded on the Cape
37), and by ten men from Saugus who
(1638) formed the church long known as
gregational and first ministered to by Isaac
inson, son of Rev. John Robinson of Pil-
fame. Among recent supplies have been
F. E. Emrich and Sec. J. J. Walker of the
ne Missionary Society.

r. and Mrs. Herbert L. Chipman, promi-
in this church, observed their 25th anni-
ary early in the summer. Mr. Chipman is
ager of syndicated papers circulating
ugh the Cape. Sandwich has this season
ed national publicity through the observ-
of the centennial of the founding of glass
ufacture. This industry ceased New Year's
1888. A feature of the commemoration
an exhibit of old, rare and beautiful speci-
s at the historical building, July 25-Aug. 15.
Commonwealth has just come into posses-
of the Nye estate at East Sandwich, as
nctuary for birds and other wild life.

lmouth, proud of her claim upon Kath-
e Lee Bates, author of "America the Beau-
," daughter of a minister and born and
in the town, has this year enjoyed the
ices of Rev. H. A. Allenby of the Baptist
mination. At West Falmouth the Quaker
ting House has opened its doors throughout
summer. Often services have been in the
a way, but ministers not infrequently
ch. In the instance of Dr. Brewer Eddy
he American Board—a near-by resident—
e is most hearty welcome each season. He
ghted the congregation on the morning of
9 by his intimate familiarity with the
ory of the Friends and their contribution to
and Cape values. At East Falmouth Rev.
G. Thygeson has carried on a devoted min-
for 18 years. Great changes have taken
e. Newcomers have been welcomed and are
ful. Young men uniting with the church
year gave encouragement. Autoists occa-
ally worship in the old church, which dates
to 1797. The work among the "Brava"
uguese was begun by Mr. and Mrs. Thy-
n in 1911. It now forms a permanent part
he extra parochial work of his ministry.

daughter of the manse, bearing a well-
v Congregational name and herself a sum-
visitor, said to me in substance: "It is not
lly money that the Cape needs. That is
ortant and the Home Missionary Society is
g essential work wherever its grants are
e. The real need is a close, intimate inter-
sympathy expressed in personal touch." In
th Falmouth, where Rev. Herbert Walker
Holbrook and other well-known local Con-
ationalists spend their vacations, there are
tical demonstrations of this equation. In
annual July sale of the woman's society of
local church, as well as in the spirit of
peration on Sunday, which is a part of the
ition of the summer colony, this attitude
ears. During the year important renova-
s have been made in the parsonage and now
church is to receive material attention. The
ired spirit suggested was lately evident at
sset Baptist Church, when the chorus of
er (Congregational), of Brockton, with a
quartet, participated in the morning serv-
Such manifest good will goes far in re-
ducing bitterness growing from indifference and greatly encourages those who work against odds to maintain ancient landmarks.

As we approach the Canal we are reminded of the movement to observe the 300th year (1927) since Governor Bradford established the Trading Post at the mouth of the Manomet, now the western entrance to the waterway. Further north is Gray Gables, where Francis Grover Cleveland—whose engagement has just been announced—was born, the second son of his President father. At Onset our Cape Composite is complete. Summer visitors there are interested in the proposed new library—a modern building for educational and social purposes. In this vacation spot many "meetings" are held, among the more important this year being that of the Latter Day Saints, addressed by Dr. Walter S. Athearn of Boston.

The survey of 1925 leaves me with this conviction: the men and women, lay and ministerial, who are carrying the Master's message in small communities, subject to time-limited annual incursions of people of leisure and often of much money, deserve closer acquaintance and definite, continuous support. "Many of our summer people are not a help morally," writes a correspondent long on the Cape. "Some of them are land grabbers," we are informed. Another "is apprehensive concerning the young people; growing indifference to the churches increased by summer work, sports, and spirit generally, is making it hard to retain our hold upon them." "The attitude of parents is much more lax than of grandparents." "Sixty years ago the people went to church—loads of them. Children never questioned but expected to go." It is easy to see that attention to Sunday on its rest side, and to the church for its moral and spiritual values—thoughtfulness on the part of transient groups pouring into our recreational areas for a brief or longer season, would vastly aid those who are dealing with all-year conditions. It would also contribute to the program of law enforcement. We commend this to our own folk visiting the Cape.

But the spirit of adventure and of faith of the pioneers whose lives coincided with the dates of the beginning of Congregationalism in Barnstable County is well expressed by the actual facing of modern problems as suggested by this thoughtful minister of the Cape: "The needs and opportunities challenge our best. Difficulties but make the work interesting."

An Old New England Church Rebuilds

When that fine old Colonial building of the Congregational Church of Hollis, N. H., was burned to the ground it was a beautiful October morning in 1923. The trees of the field and forest were aflame with autumnal colors. The church went to her burial in her bridal robes. The bell tolled its own funeral knell and more mourners assembled to lament its destruction than worshipers ever gathered to rejoice at its dedication.

When the "fire alarum" rang out from the old bell tower, the New Hampshire delegates to the National Council in Springfield were getting ready for the journey. The Hollis pastor, Rev. C. F. H. Crathern, left his church in ashes and his people in tears and went to the council. He said, "It is no use to sit weeping among the ruins. It is better to attend the council and get courage and inspiration to build a new church."

Dr. W. E. Barton of Oak Park was in the chair, and the Hollis pastor's first thought was, "What a great thing it would be to have the Moderator of the National Council preach the dedicatory sermon in the new church." The hope was realized, the dream came true, and Dr. Barton preached the sermon of dedication in the new church on Thursday, Aug. 23, to a congregation that was thrilled by his inspiring message.

With that fine spirit which is the charm of Dr. Barton's personality, he wrote to the pastor on reaching his wigwam on Sunset Lake:

When you come to look back over your life-work, I am inclined to think you will believe that you have done no better, finer, or more permanent thing than this which you have been permitted to accomplish in a good old New England town. Without such leadership as you have been permitted to contribute, that beautiful church would not have been erected in its present proportions of dignity, beauty, and fitness for service.

For worship, instruction, fellowship, and service that lovely new temple must ever tell of your devotion and heroic effort. . . .

Now may God give you the culminating joy of a large accession to membership among those whose interest has been awakened or reawakened by the great achievement. I am glad

Beautiful Interior of New Church at Hollis

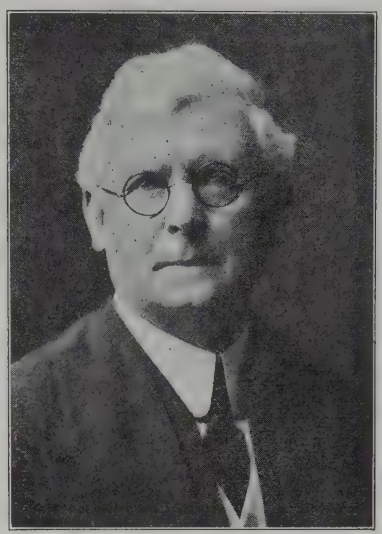
to have been with you on the great day of fruition.

The Old Home Week celebration was given over to the program of dedication. On Sunday morning, Aug. 16, a cornetist in the tower called the people together on the village common to dedicate the bell, given by Judge Frederick A. Hubbard of Greenwich, Ct., Dr. William A. Hubbard, and Miss Mary Tenney Hubbard of New York, in memory of their father and mother. Scores were unable to get into the church. At the close of the service of dedication the bell tolled 1-8-6, representing the 186 years of the organization.

At the open air pageant on the village green in the evening, 500 people saw "The History of the Hebrew Children." The costumes of the participants in the Oriental procession and the sweet voices of the vested choristers as they chanted their songs made a memorable and impressive scene.

The fine Estey organ, which was given by Mr. Nathaniel Proctor of Nashua, an old Hollis boy, was dedicated on Wednesday evening. Mr. Alfred E. Plimpton of Manchester, N. H., gave a recital, assisted by Mrs. Laura H. Kelley of Lexington, Mass., violinist, and Miss Priscilla Gage Sargent of Nashua, soprano soloist. The prayer of dedication was offered by Rev. C. H. Davis of Highland, Cal., a former pastor.

Thursday, Aug. 23, was the great day. Prof. Charles D. Adams of Dartmouth College, who is linked by birth to two historic families in Hollis, gave the historical address in the new church at 10 o'clock. It was a most brilliant and valuable contribution to the history of Hollis. The Governor's Dinner was held in the town hall, which was filled to its seating capacity. The after-dinner exercises were presided over by Winthrop L. Carter, and the speakers included His Excellency, Governor Winant of New Hampshire, who made an earlier sailing from England in order to be present, Dr. W. E. Barton of Chicago, Senator Charles W. Tobey of Manchester, N. H., and Mayor Sargent of Nashua. Senator George H. Moses was absent because of senatorial duties in the West. An appeal was made by the pastor at the dinner to liquidate the debt on the church before its dedication. The cost of the building was $53,419, exclusive of the land. The debt remaining was about $9,000. The women of the church have pledged the last $2,500. A promise of $500 was made if four others will pledge the same amount. One pledge was forthcoming. If the $2,500 can be pledged to be paid during 1925 or 1926 the entire debt will be wiped out.



REV. C. F. HILL CRATHERN
Minister of Hollis Church

The dedication took place in the evening with Dr. Barton preaching a most helpful and inspiring sermon from the text, "This is none other than the Home of God and this the Gate of Heaven." The church was thronged, and as the vested choir of 20 singers marched up the center aisle followed by the eight participating ministers in their black pulpit robes, singing "The Church's One Foundation," it was a impressive scene.

Dr. George H. Reed of Concord, N offered the prayer of dedication, Rev. I Dodge, D.D., of Atlanta, Ga., read the ture, Rev. F. C. Rolls offered the invoc and the pastor led the service of dedic Two former pastors, Rev. C. H. Davis Rev. R. M. French, took part in the servi

It was a great day in the history of Congregationalism.

Assembly Conference in Mont

Montana's fourth Assembly-Conference at Billings Polytechnic Institute, July Distances are so great that combined mee are desirable. Many pastors and their and delegates come as chaperones of the y folks. This year there were four departme pastors, women, young people, and chil Each was led respectively by Rev. A. W. bart, Rev. Rhoda Jane Dickinson, Rev. I Bent, and Rev. J. O. Smith. Over all wa executive secretary, Rev. J. R. Hahn o University Church, Missoula. For month has labored in the midst of difficulties merable and at last "put across" the best o ized assembly to date. A loyal lieutenant local co-worker was Rev. H. N. Blakewa Community Church, Billings. Rev. F. Shorter, Great Falls, elected moderator, also dean of the faculty. Rev. R. E. Allb of Hardin and Mr. J. Herberts of Ballar were recreation leaders, with Rev. A. R Miller of Red Lodge as song leader.

The Eaton Brothers, founders of the "P with their customary interest in young and their usual generosity, gave the use o buildings and grounds free to the Asse Conference.

Saturday was registration day, wit "mixer" that "broke the ice" that evening. day was "North Day," with a former pa Rev. Walter H. North of Chicago, as preac Services were held at 11 o'clock in the la theater of the city on the hottest day of summer and it was crowded. Vespers were in the afternoon in the chapel, with Rev H. Wilhelm of Yale as speaker. The eve meeting was addressed by Rev. W. T. Lock of Boise, Ida., formerly of Missoula and B

Monday, class work began at eight and tinued till 12.30, interrupted by chapel at led by Mr. North. Young people's classes led by Dr. F. J. Estabrook of Denver on ligious Pedagogy," C. H. Wilhelm on " Building," Rev. Harold Cooper of Crete, N on "India," and T. T. Wylie, pastor at Sid on "Religious Drama." At the same hours women were holding their meetings addre by Rev. Obed Johnson, China missionary, Estabrook, and others. Rev. and Mrs. J. Smith conducted children's classes during same hours. The pastor's section was dressed each morning by F. W. Shorter "The Christian and the World," W. T. L wood on "The Age of Science," and by var pastors in a round table discussion on "Pa Problems." Conference business took the hour of each morning.

A rest period followed lunch and then recreation—ball games, horseshoes, hikes, usually it meant an afternoon in the munic pool in the midst of Montana's hottest sum Stunt night with its fun and frolic and m time cheer with the "Yale Band" as chief stigators, with calliope and college songs; af dinner speeches and announcements and "w ing on the steps"—all these varied a week hard study.

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y W. H. Wilhelm. Monday night W. T. ood addressed the campfire meeting led H. Bent. In a long hollow, surrounded mense boulders against cliff-like walls, re glowed as the shadows fell. Perched e rocks, high above, with the flickering in their faces, the auditors sat and lis- to the speaker standing at one end. Songs rayer and Scripture preceded an address vill never be forgotten for its depth and and helpfulness. Tuesday night er of India" must have felt at home the mosquitoes outdoors and the heat in- The rest of us were transported with re. Wednesday morning the first "Rim- service was held. At 5.30 the trumpet ed the reveille; at six o'clock half the ed in camp started up the slope. Formed o companies, the young ministers leading Vest Camp and the older men the East they sang the Songs of Ascent: "Early Morning," "Onward, Christian Soldiers," Halting to sing, one stanza by the first and the next by the second, with the eter and leader between, they advanced file up the hill half a mile away. Ar- at the foot of the cliff that towered a hun- eet above—the rimrock—with rock masses oulders forming a natural semi-circular theater, the meeting was continued. An- al singing by the two sections still sep- , prayer, Scripture, made a memorable g with no speaking. A striking number he sudden appearing of a voice far up liff-side exchanging greetings with the :

u that tellest good tidings of Zion
ee up into a high mountain.
hou that tellest good tidings to Jerusalem,
up thy voice with strength.

man, tell us of the morn,
its signs of beauty are.
veler, O'er yon mountain height
that glory-beaming star.

man, does its beauteous ray
of joy or hope foretell?
veler, yes; it brings the day,
mised Day of Israel!

s the New Day that has dawned on our gathered in multitudes at summer s.

inesday night was "Powell Night," de- d elsewhere. It was preceded by a drama, Li Remembers," given realistically by the n's Missionary Society. The Players from came several hundred miles to put on Rock." It was well worth while. Pro- als could have done no better. Peter Iagdalene and all the cast were superb. on Saturday night, with a cast augmented ssembly attendants, "The Beasts of us" was rendered with equal skill and . It was a happy demonstration by Mr. of his course in dramatics.

day services by Mr. North were held in Church that overflowed into and filled cture room. Vespers were held in the led by E. N. Eddy of Molt and A. R. iller of Red Lodge, who concluded an bly program largely in the hand of the ministers still in or just out of school— teresting and profitable experiment. The g service was in the hands of Obed John- who gave a thrilling speech on "China in ition." Monday saw the clans separat- ooking forward eagerly to "next year."

F. E. H.

"Powell Night"

dnesday night of Montana's Assembly- rence was "Powell Night." Dr. G. J. l, for 25 years superintendent of missions rth Dakota and Montana, is about to re- aving reached the age limit. His friends him to know that they appreciated his long years of service and arranged a special program in his honor. Dr. Cory and Mr. Pollard, pastors of equal age, shared the platform and acted as spokesmen for their brethren. Mrs. Powell was equal partner with her husband in the honors of the evening, with Mrs. Nye and Mrs. Snell, president and past president of the M. W. M. U., expressing our affection and good wishes. Dr. Powell made an extended and interesting address of appreciation and reminiscence, recounting his experiences through the years and expressing his confidence in Montana's future. At its close, a farewell gift was presented to Dr. and Mrs. Powell, made by the churches as well as the pastors—a high grade radio set with loud speaker. Thus they can keep in touch with the world at large and with Montana in particular.

When it seemed that "all was over but the shouting," every one was removed from the platform but the two guests of the evening. A garland was placed about Mr. Powell's shoulders—a la Hawaii! Then to slow music a Saga of the Northwest was recited (and composed) by Rev. Rhoda Jane Dickinson, telling in the rhythm of Hiawatha of the adventures of the Father of the conference, from Ontario's woodland to Montana's plains and mountains. At its close, in a final paragraph, illustrated in life by 25 of Montana's fairest daughters, in gay evening gowns, one for each year of service in the West, the story was made doubly beautiful as the youth of the state mounted the platform from the chapel and gathered about the gray-haired couple whom the conference delighted to honor. Half a dozen knelt to do homage at their feet and presented great sheaves of flowers, whose fragrance and beauty were not greater than those proffering them. And all the time the rest of our boys and girls were crowding the platform till the entire 70 young folks present at the assembly were there, singing with adaptations our state song, "Montana." And this was the end of a perfect day.

F. E. H.

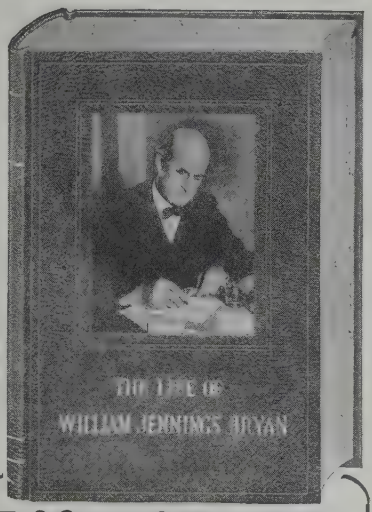
When Sunday Comes

By John Andrew Holmes

Once upon a time every member of the little church in Smithville removed to Jonestown, while every member of the Jonestown church removed to Smithville; and as the members of each group felt too sentimental toward the dear old church back home to send for their church letters both dear old churches perished.

Iowa Young Woman Goes to China

Miss Alice Murphy, a member of the church at Tabor, Ia., and a graduate of Tabor College, was given a farewell reception on the eve of her departure for service in China under the W. B. M. I. Miss Murphy is to do evangelistic and social work in Lintsing, China. During the coming year she will be in a language school in Peking. She has just completed a year of special study at the Kennedy School of Missions. Her commissioning service was held at Plymouth Church, Des Moines, on June 21,



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and she is to be supported by this church. The farewell service in the home church was under the auspices of the women and was deeply impressive.

Young People's Conferences

Pennsylvania Gatherings

The Young People's Conference held in the Kiskiminetas School at Saltsburg, Pa., Aug. 2-10, was a success. The 250 acres of campus with its several buildings offered a fine location. Dr. C. A. Voss, of Pittsburgh, was dean, and Rev. John R. Thomas, of Ebensburg, was registrar. Among the speakers and teachers were Rev. Martin Leiseder, Rev. George R. Andrews, Miss Anna E. May, Rev. H. C. Stallard, Dr. Charles E. Burton, Rev. T. Aird Moffat, Dean Voss, Rev. R. O. Eisele, and Supt. C. W. Carroll. There was an enrollment of nearly 100. An unusual feature was the special train from Pittsburgh on Sunday, the 9th, which brought several hundred adult members of our churches for a great closing service.

The Perkiomen Young People's Conference held its third annual meeting, Aug. 8-17. The attendance was the largest of any young people's conference yet held in the Middle Atlantic states. Supt. Carroll was dean, and Rev. H. W. Myers, Jr., was registrar for the third year. Rev. G. R. Andrews conducted a course in New Testament and one in the organization of church school; Rev. Kyle Booth, Old Testament; Miss Anna E. May, young people's methods; Mrs. Harry D. Kizer, elementary methods; Dr. W. W. Scudder, world-wide missions and a course in Congregationalism; Supt. Carroll, a course in life problems, with such sub-topics as "Keeping Fit," "Thinking Straight," "Gaining a Competence," "Founding a Home," "Finding a Faith," and "Living Romantically." Rev. H. C. Stallard was director of activities, and Rev. C. G. Cooley was director of music. The governmental staff consisted of the dean; Rev. H. J. Deiss, boys' advisor; Mrs. H. W. Myers, girls' advisor; and a student council of three boys and three girls elected by the student body. Dr. A. W. Upton, of Plymouth Church, Scranton, gave a series of helpful sunset addresses. Notwithstan the distance, the Washington churches se delegation of nearly 40. F. L.

Minnesota Conferences

"The best ever" is the unanimous com on the Young People's Conferences held in nesota this year. The momentum of pre conferences was certainly carried forward 1925. Larger attendance, greater enthusi excellent courses of instruction, and recre under competent leadership set the record year. Chanotedah Camp (Woods Dwellers beautiful Fish Hook Lake near Park Ra had a registration of 59 boys and 80 nearly all of high school age. This is the season for Chanotedah Camp, but the held under the auspices of the Minnesota ference. There are great possibilities in camp. Up in the beautiful lake region o state, but a few miles from Itasca State where the Father of Waters takes its ris charming Lake Itasca, in a good Congregat territory filled with young people, with ar larged auditorium where meetings and cl are to be conducted, home-like cottage ac modations, tennis court, playgrounds, boa swimming, fishing, with the fragrant odo the pines, the situation is ideal, combining thoughtful, studious side of the conference the stimulating and happy side of an ou The courses of study were stronger this than ever. The faculty consisted of Dr. R Gammon of Chicago, Rev. W. E. Hammon Walker, Miss Eunice Shaw of Excelsior, V. V. Loper of Minneapolis, and Mrs. ence B. Lindstrom of Minneapolis. Devoti hours were conducted by Rev. W. W. Da Mahnomen, and Dr. Everett Lesher of Mi apolis. Rev. A. K. Voss of Detroit had ch of the song fests and music. Rev. P Packer and Rev. B. L. Richardson had ch of the recreation. Plans are being laid fo even stronger course of study for next "The best thing in the whole camp," as pressed by Rev. E. C. Ford, who has s sored this camp from the beginning, "was high spiritual tone of the evening meetings around the fireplace in the club house."

The Carleton Camp also set a new re both in attendance and in interest. Th seven churches were represented at this c with the registration of 154 students and ulty, a 50 per cent. increase over last year. physical setting and environment of the C ton Camp is almost the exact opposite of Chanotedah Camp. Here are a splendid g of college buildings, with halls, dormitories braries, laboratories, and the imposing Ski Memorial Chapel, which stands like a ben tion of high and reverent worship on the b tiful campus. Prof. Balzer of Carleton Co had charge of Old and New Testament cou Prof. C. F. Echterbecker of Hamline Unive had classes in teacher training, Mrs. Flor B. Lindstrom in pageantry and dramatics, V. V. Loper in prayer life, Rev. Vinton Eastman of Pekin in foreign missions, Rev

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ee in social service, Rev. L. M. Tesh in
e opportunities within the church, and
Lesher in Congregational achievements.
Clarence M. Angel of the Minneapolis Y.
. A. served as chief counselor, and had
e of the music and entertainment features.
ring addresses were given by Dr. and
Watts O. Pye and Mrs. V. P. Eastman.
Bruce Scott of the University of Minne-
and Miss Margaret Jager of Carleton di-
the afternoon recreational program.
A. H. Gilmore of St. Paul and Supt.
r gave addresses at the morning assembly
ls. The camp was a splendid success in
way. The co-operation of Carleton Col-
ls greatly appreciated. Much of the suc-
of this camp is due to the efficient execu-
and secretary and summer conference di-
, Mrs. Trafford Jayne of Minneapolis.

ng People at Seabeck Gathering

ngregational young people of the State of
ington were in the embarrassing position
e man who said:

How happy could I be with either
Were t'other dear charmer away!"

e great Christian Endeavor Convention at
and, a scant 190 miles from Seattle, a
colorful, attractive mass of young folks
hom the whole city was to be delivered:
ers, bands, great men (possibly Lloyd
ge!), Governor Pinchot, Father Endeavor
—names to conjure with—all this on the
and and, on the other, our young, appeal-
nd promising Young People's Annual Con-
ce at Seabeck in its critical third year!
a situation was calculated to try the most
soul. And it did try us all, indeed. Of
e, being young people and life all ahead of
nd Seabeck likely to be on hand another
—we went to Portland. Nobody could won-
t that, nor find cause for complaint. And
ne will forget the great auditorium, the
ng, and the great addresses on vital and timely themes! And no one of us who live on the Pacific Coast will ever forget the strange and wonderful costumes of our Eastern friends who came out fortified with "plus fours" (and even more weird things) to combat the heat—which was "what they had least of" at Portland. We even heard one Bostonian say, "I wish I could stay here all the time"—which goes to prove that some people have an open mind!

It was, however, with some misgivings that we approached the opening day of our Seabeck Conference. Registrations had been painfully slow. But at last there was a quickening of the pulse and the conference came to life with 45 delegates present.

The conference was especially noted for the quality of the young folks themselves. We had a splendid faculty—but even a good faculty would have been at a loss to make headway unless the delegates had been young folks of the best. Not one case of discipline arose, and every one seemed determined to make a record which should be a standard for years to come. It is absolutely proved that our young folks come to these conferences for *work* and with a serious purpose. Morning sessions were real study hours. Courses were given on "The World-Wide Work of the Church," led by Rev. J. C. Holmes, "The Teachings of Jesus," by Rev. Carl Stackman of Denver, "The Kingdom Without Frontiers," by Rev. Joel Harper of Spokane, and "Preparation for Teaching," by Rev. Fred Grey. These studies proved timely and interesting to the young people. Morning devotions were led by Rev. Paul Van Horn of Vancouver, Wash., on such themes as "Standing Erect," "Questioning God," and "Withstanding Storms." The evening vespers were led by Rev. L. O. Baird, D.D., who used the outlines of worship prepared by Secretary Stock for summer conferences.

The closing service of consecration was held within the stately pillars of the forest temple—a wide amphitheater cut out of the forest where, in the light of many candles illuminating a center star the vows of holy purpose to "follow the gleam" were taken.

The recreational side of the conference life was in the experienced leadership of Mr. William Lampert of Plymouth Church, Seattle.

Delegates who were at former conferences said, "This is the best of all," and more than a hint of truth was in the mournfully chanted "We don't want to go home"! A group of ministers present, seeing all that went on and enjoying an unusual opportunity for fellowship with their own young folks, passed a determined resolution to work for a total registration of 200 next year. F. G.

From West to East

MONTANA

Business Sessions of Annual Conference

Business meetings of the Annual Conference of the Congregational Churches of Montana, held parallel with the Young People's Assembly, were held the last hour of each morning's session.

Rev. F. W. Shorter of First, Great Falls, was elected moderator, with Rev. N. E. Hannant of Judith Gap as vice-moderator. Rev. R. E. Allbright of Hardin was elected scribe and Rev. R. B. Edwards of Froid-Medicine Lake, assistant scribe. Rev. R. B. Walker, of First, Billings, continues as registrar and C. L. Wilcox was re-elected treasurer.

A department of religious education was constituted by bringing matters educational under one commission, with Dr. F. J. Estabrook of Denver as executive chairman and Rev. H. N. Blakeway of Community Church, Billings, as conference chairman.

Supt. E. H. Johnson made his annual report, reviewing the year's accomplishments and stressing the main points of the plans for the year ahead. He referred with feeling to Dr. G. J. Powell's imminent retirement after many years as superintendent and associate. Mr. Johnson also referred to the work of his assistant, Rev. F. E. Henry, in the care of the churches. In view of the latter's possible withdrawal, a motion, followed later by a petition, was unanimously carried urging that he be retained.

The endorsement by the Baptists of Billings Polytechnic Institute was acted on favorably, the conference voting to concur heartily in this dual enterprise. The state delegate to the National Council, Rev. F. E. Henry of Missoula, was sent without instruction as to the proposed merger of the missionary societies, but an informal show of hands was unanimously in

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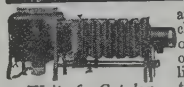
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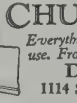
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favor of the two-fold plan, provided that the integrity of the A. M. A. be preserved.

The registrar's report gives two new churches organized, with three dropped—present total 108, with 5,549 members. Additions for the year were 721. Sunday school membership is 8,923, a gain of 863. Twenty-eight young people's organizations have a membership of 1,086. There are 30 parsonages and 41 pastoral units in the state. F. E. H.

WYOMING

Good Student Work in Pinedale

Mr. Robert Kemper, student pastor at Pinedale this summer, is serving many surrounding points. Sunday schools have been organized at Cora and Bronx. One carload of people came 15 miles to attend church service. In spite of the distances, people responded enthusiastically to the call to worship.

NORTH DAKOTA

Progress in Adams

Mr. Elmer E. Hoats, student summer pastor of Adams, has organized a young people's choir. New hymn books have been purchased. At Nekoma, a part of this parish, the church building is undergoing repairs, and electric lights are being installed.

Glen Ullin Summer Work

A daily vacation Bible school was opened in Glen Ullin on June 22, with five classes and an enrollment of 51. Mr. Charles E. Sebold is acting as student pastor for the summer under the commission of the Home Missionary Society.

ILLINOIS

Neponset Minister Resigns

Rev. C. E. Goddard, for the past two years and more pastor of Neponset, has resigned his pastorate and has gone to Edinburgh, Scotland, this month, where he will secure his Ph.D. As a parting service to the community, he has just written and directed a successful out-of-door pageant, depicting the early history of Bureau County. There were over 200 participants in the pageant, and nearly 3,000 people from all over the state witnessed the production. Over $1,000 was raised for the public library, of which the town is very proud.

MICHIGAN

Lansing Minister Goes to Kansas

Rev. J. P. Jockinsen has resigned the pastorate of Pilgrim Church, Lansing, to take effect Sept. 15, and has accepted a call to First Church, Manhattan, Kan. During his pastorate the membership of the church has doubled, and the Sunday school attendance has increased from an average of 200 per Sunday to 341. All of the affiliated organizations of the church have been strengthened, and the church debt has been paid in full. The pastor's salary was twice increased, and the parsonage purchased. Sunday school rooms, church and Sunday school hymnals and other equipment have been added. Mr. Jockinsen has been active in many community activities. At the time of his resignation he was chaplain of the Rotary Club, a member of the Boy Scout Council, trustee of the State Conference, and a delegate to the National Council. He leaves the church in an excellent condition. The church to which he goes at Manhattan has for part of its work the ministry to the students of the Agricultural College. It offers great opportunity for service.

VIRGINIA

New Church Building for Disputanta

Slovak, Disputanta, dedicated a church building Aug. 16. Rev. John Kocerha of Pittsburgh preached the sermon.

CONNECTICUT

Resigns Harwinton Pastorate

Rev. James Greer has just resigned the pastorate of Harwinton, where he has been pastor 15 months. On May 3 eighteen members were received into the church, two by letter, and on Aug. 2 seven more were added, all by confession. The membership of the Sunday sc was doubled during the winter and the chu attendance increased from about 40 to n than 100. At the Communion service, Aug a Bible was presented to each of the new m bers who have joined the church during year.

A home department has been organized, wi now has a membership of 48. A $400 d has been paid off and the church building been reshingled at a cost of $500. Another dication of progress at Harwinton is shown the organization of an orchestra, which le in the Sunday services.

Centennial of Building of South Britain Chu

Reverting to the custom of 100 years ago holding one service in the morning and one the afternoon, with an hour's intermission lunch, the church at South Britain early August celebrated the centennial of the e tion of their house of worship. The lunch served on the church green and proved a t of happy fellowship and renewal of old frie ships.

Under the leadership of the pastor, E Earl Pearman, an effective program was p pared, which included adresses by Rev. J. R. Wyckoff representing the Litchfield So Association; Rev. L. G. Coburn of Woodbu Prof. F. E. Pierce of Yale, and a sermon the pastor. Messages of felicitation were ceived from former ministers of the chu Rev. F. C. Taylor of Bolton, Ct., Rev. J. Deyo of Danbury, Ct., and Rev. C. L. Tomb of West Brookfield, Mass.

The South Britain Society was organized 1762. The first meeting house was built in 17 but while it was used, it remained for m years unfinished and in frequent need of pairs. In January, 1825, it was voted to bu a new meeting house on grounds just no of the old site. This edifice, which is present home of the church, was comple at an early date and used for nearly half a c tury until, 100 years after the organization the church, the building was rededicated N 25, 1869, after being entirely remodeled repaired. In later years a comfortable pars age was added to the equipment of the chur

MASSACHUSETTS

Leaves Scituate for Montana

Rev. Carl Knudsen, for two years supply First Church, Scituate, has resigned. On A 19 he was married to Miss B. Sylvia Bl chard of First Parish Church, Brockton. Rev. E. H. Gibson, pastor. Mr. Knudsen t his collegiate course in Montana, to which st he is now returning for assignment in Methodist Conference. He received his S. T. degree at Boston University. Mrs. Knudsen an honor graduate of B. U., class of 1925.

Becomes Associate Pastor of Eliot, Roxbu

Eliot Church, Roxbury, with one of t largest Sunday schools in Boston and an surpassed young people's department, has cal Rev. C. C. Keith to the associate pastorate. comes to this position with a background preaching, teaching, and pastorate experie covering a period of seven years.

Mr. Keith is a graduate of Boston Univers and Andover Seminary. He was ordained 1919 and has held two Massachusetts past ates, in Beverly and North Abington, in t latter place specializing for three years on modern program of religious education and ganizing a week-day school of religious edu tion in his church, a community institute religious education for the training of chur school teachers in the six local churches, a the Abington Church Federation.

In addition to his interest in these activiti Mr. Keith has been a close student of soc

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ems and is recognized as an expert on oy problem, both in the home and in the unity. In this latter field he gained his ical experience as superintendent of a boys' club and later as staff officer of Boys' Club Federation, international, with quarters in New York City.

Edward Eells Leaves Chesterfield

v. Edward Eells, for over two years pastor hesterfield, resigned a short time ago to t a call to the pastorate of the church in on Center, Ct. He took up his new duties ept. 1. During the two years at Chester- church attendance has increased, new mem- have united with the church, and improve- s have been made in the house of worship, ding complete renovation of the interior e vestry.

t of the membership of the church at on, Ct., to which Mr. Eells is going, have three other churches, the Congregational ch at Talcottville, the Methodist Church ernon Station, and the Second Congrega- l Church of Rockville, now merged with Union Congregational Church of that city. on Center is an attractive residential vil- The church building, more than a cen- old, stands in perfect preservation, one of eautiful historic churches of New England.

MAINE

ner Supplies at Ellsworth

rough the efforts of the pastor, Rev. G. S. kes, First Church, Ellsworth, has had rivilege of hearing the following well-known hers: July 26, Rev. J. Gresham Machen rinceton Seminary; Aug. 2, Rev. Anson P. bury of New York; Aug. 9, Rev. Tertius Dyke of New York; Aug. 16, Rev. Henry aunderson of Boston; Aug. 23, Rev. Prof. shaw of Bangor Seminary.

n Chapel, McKinley, Dedicated

e Congregational Parish of McKinley dedi- its new building, named Olsen Chapel in r of the pastor, Rev. O. L. Olsen, on July Mr. Olsen lives at Southwest Harbor, and sters to the church there and at Tremont. Olsen and local workers have conducted a ay school in McKinley for four years, ing in the schoolhouse. The McKinley e are members of the Bass Harbor Con- tional Church. The growth of the Sun- school led to the incorporation of the inley Parish and the building of the el, to which various generous gifts were , including the following: Land, Mr. and Eugene M. Stanley; Ladies' Society of ng Workers, $700; Mr. Henry, Winches- Mass., $500; Stick-to-It Club of Girls, William Underwood & Co., and others, ; McKinley Sunday school, $25; Fred Holden Boat House sold for $300; local contributions, $141; grant from Congregational Church Building Society, $500; loan from C. C. B. S., $500; piano, Miss Jessie E. Olsen, sister of the pastor.

The dedication sermon was by Prof. Charles G. Cumming of Bangor Seminary.

Olsen Chapel will serve the social needs of the community as well as the religious needs. Great credit is due to Mr. Olsen and the loyal townspeople who have co-operated heartily with him in the good work.

Church and Ministerial Record

Calls

ALLEYNE, W. A., Harrison, Mich., to Baldwin. At work.

CARTER, E. R., assistant, Upper Montclair, N. J., to First, Ashtabula, O. Accepts.

CHAMPLIN, C. C., Sonoma, Cal., to First, Pittsburg. Accepts.

HURST, HOMER, to Wayne, O. Accepts.

JAY, H. R., Plymouth, Terre Haute, Ind., to Lockport, Ill. Accepts.

JONES, M. G., Columbus Junction, Ia., to Pittston, Pa. At work.

KUHN, C. L., Radnor, O., to Lexington. Accepts.

LEE, H. J., First, Woburn, Mass., to First, Wauwatosa, Wis. Accepts to begin Oct. 1.

LUCAS, A. B., Baldwin, Mich., to Conklin. At work.

MISAMORE, O. G., St. Paul's, Seymour, Ind., to Fort Recovery, O. Accepts.

STOOK, A. M. S., Reinbeck, Ia., to Forest Grove, Ore. At work.

STUBBINS, T. A., Whiting, Ind., to Jennings, La.

TROKE, J. A. (Methodist), Springfield, O., to Eastwood, Columbus, and to Croton. At work.

WALKER, W. H., Northland College, Ashland, Wis., to chair of philosophy and religious education, Berea College, Berea, Ky.

Resignations

GARDINER, DAVIS, Penfield, O.

MCBIRNIE, W. S., Hamilton, O.

REES, G. H., Boylston, Mass.

RICHARDS, W. J., Shamokin, Pa. Effective Sept. 1.

Accessions

	Conf.	*Total*
MARYLAND		
Frostburg		4
NORTH DAKOTA		
Barrie		6

Ordinations and Installations

DICKEY, J. M., and CHRISTINE R., *o.*, Lake Worth, Texas, July 17, 1925. Sermon by Dr. F. M. Sheldon; other parts by Rev. Messrs. Frank Atkinson, A. E. Ricker, S. T. McKinney, and J. L. Smith.

GREENSMITH, H. C., *i.*, Wauseon, O.

WOLFE, J. E., *i.*, West, Akron, O.

HAMILTON, F. R., *o.*, First, Blue Hill, Me., Aug. 19, 1925. Sermon by Dr. Warren J. Moulton; other parts by Rev. Messrs. J. J. Martin, G. W. Carter, J. H. Nelson, and H. T. Fowler.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

REV. NATHANIEL W. HANKEMEYER

The sudden death of Rev. Dr. N. W. Hankemeyer of Old Saybrook, Ct., which occurred the evening of Aug. 20, just as a little band of his parishioners had gathered, under formal call, to act reluctantly on his resignation as their pastor, brought sorrow to the entire community.

Nathaniel William Hankemeyer, born in Drake, Mo., in 1864, the son of a clergyman, followed his natural bent in procuring a theological education, attending a Chicago Theological University.

In 1890 he married Frances Nellis Van Bibber, a descendant of a staunch old Dutch family, and she remained to the end his faithful companion, counselor, and earnest supporter. To this union five children were born, the only son dying in infancy, and four daughters survive—Mrs. Arvilla Feckler, Mrs. Percy G. Lee, Mrs. Charles H. Fabens and Miss Natalie Hankemeyer.

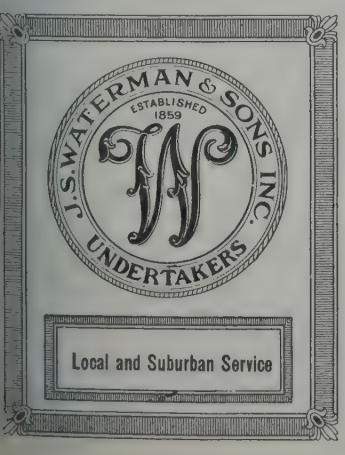
After his ordination in Ivanhoe, Ill., in 1891, Mr. and Mrs. Hankemeyer entered the missionary field under the Congregational Home Missionary Board and continued ten years in that work. Realizing that a knowledge of medicine would greatly extend the scope of his work, Dr. Hankemeyer took time for a medical course, graduating from George Washington University in 1907, then put his medical knowledge into practice in his missionary work. When the World War came he went into war service with the American Red Cross, being stationed with his family at Camp Meade, and after the war, he was appointed vocational director in the regular army under the War Department.

Four years ago Dr. Hankemeyer became the pastor of the historic First Church of Old Saybrook. A man of wide vision, intensity of purpose and simple faith, he was beloved by his parishioners, respected by his fellow-townsmen and revered by his family.

His funeral was attended from the church Aug 22, a dignified, simple service, such as Dr. Hankemeyer would have loved, being conducted by Rev. Howard M. Wells of Old Lyme and his neighbor-minister, Rev. W. H. Robinson of the Episcopal Church in Saybrook. The burial was in Salem, Mass.

W. H. S.

(*Continued on page* 351)



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MASSACHUSETTS BOARD OF MINISTERIAL Solicits gifts from churches and individuals, bequests. C. L. Ziegler, Treasurer, 1257 Col bus Ave., Roxbury, Mass. Apply for aid to F Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF B TON and vicinity (incorporated). Its object is establishment and support of Evangelical Con gational Churches and Sunday Schools in Bos and its suburbs. Samuel Usher, Pres.; C. Kelsey, Treas.; Oren C. Boothby, Sec.; Se Building, Boston.

Connecticut Societies

THE FUND FOR MINISTERS provides entirely Ministerial Relief in Connecticut and invites c tributions for this purpose. Bequests and Annu Gifts are needed. Rev. Sherrod Soule, Supe tendent; Rev. William F. English, Treasu Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT constituent of the National Society, solicits c tributions, administers Special Trust for Churc and pays Annuities on Conditional Gifts. R Sherrod Soule, Superintendent; Rev. William English, Treasurer, Congregational House, Ha ford.

Deaths

(*Continued from page* 349)

MRS. SARA SPOFFORD KIMBALL

. Sara Spofford Kimball, daughter of the Lt. Col. W. P. Spofford, who served in the War, and widow of Rev. Woodbury S. Kimlied at the home of her eldest son in Wal- Mass., Aug. 17, in her 84th year. She was in Dedham, Me. Her husband was pastor urches in Maine, New Hampshire, and Massachusetts. His death occurred in 1882. She is survived by her sons, George W., of Waltham, Joseph H., of Cumberland, Md., and her daughter, Mrs. Nathan W. Goldsmith, of Chester, N. H., and by ten grandchildren and two great-grandchildren. She was for many years a valued member of the First Congregational Church, Waltham. She will be remembered for her high Christian character, her devotion to the church, and to the interests of her home and children. "A mother in Israel."

MRS. GEORGE A. WHIPPLE

Edna Foote Whipple, wife of George Albert Whipple of Evanston, Ill., died suddenly, July 7, at her home in Evanston. Her constitution had been undermined by the care of her parents, both of whom passed away in May within five days of each other. She was born in Chicago, June 8, 1878, the daughter of Charles Benedict and Abbie (Bigelow) Foote. She graduated from Wellesley in the class of 1900. After teaching in the high schools of Oconto, Wis., Portage, Wis., and Evanston, she married at Winter Hill, Somerville, Mass., in 1911, G. A. Whipple, Harvard '93, a member of the faculty of the Evanston High School.

She was a loyal member of the Evanston Congregational Church, which she joined during the pastorate of the present minister, Rev. Hugh Elmer Brown, D.D., in whose ministry she found much spiritual help. Besides her husband she leaves two children, Louise Bigelow Whipple and Charles Foote Whipple, and a brother, Sidney Bigelow Foote of Denver, Col. Her ashes rest in Mountain View Cemetery, Shrewsbury, Mass., the last resting place of her husband's family for three generations.

merican Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

ests and Annuities are solicited in order that House may be freed from mortgage indebtedand the Association thus enabled to furnish Missionary Organizations with business offices inimum cost. Send for descriptive pamphlet. Edward M. Noyes, President; Phineas Hub-, Treasurer; Thomas Todd, Jr., Secretary, 14 on Street, Boston, Mass.

City Missionary Society

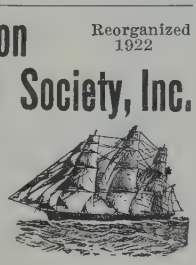
acon St., Boston, Mass. Founded 1816

ie visitation and personal missionary service nection with our churches. Emergency re- Recreation and Fresh Air Work. Contribuand legacies gratefully received and scrupuadministered.

m Ellison, *President;* Rev. Fletcher D. , *Secretary;* Samuel F. Wilkins, *Treasurer.*

orated 29 **Boston** Reorganized 1922

man's Friend Society, Inc.



Society, reorganized 22, now fully rep- the Congregational ies of New England practical, social and us work among sea- Has finely equipped s at 287 Hanover oston, and at Vine- Haven, and Reading at Tarpaulin Cove and Cape Cod Canal. ociety provides dormitory accommodations, and recreation rooms, religious services, ables, and games of many kinds, a restau- canteen, shower baths, postal and bank- cilities. Donations and bequests solicited. outions received on an annuity basis. Pres- Rev. Samuel H. Woodrow, D.D.; Vice-Pres., . Romeyn Danforth; Clerk, Rev. Theodore sfield, D.D.; Sec., Rev. Merritt A. Farren; Charles E. Stratton; Chairman of Exec. Franklin P. Shumway; Office, 618 Congrel House.

erican Seamen's Friend Society

Incorporated 1833

only American undenominational interna- and national Society aiding seamen. ntains a Sailors' Home and Institute at est Street, New York City. Libraries ($25) placed on vessels sailing New York. SLISHES the *Sailors' Magazine* ($1.00). wrecked and destitute seamen aided. PORTED by contributions and legacies. N B. CALVERT, D.D., President; GEORGE WEBSTER, D.D., Secretary. RENCE C. PINNEO, Treasurer, 76 Wall St., York, to whom contributions may be sent.

nerican Sunday School Union

elphia, Pa. Founded 1817

onal, Interdenominational. Establishes and ains Union Sunday Schools in the outlying districts of the country. Publishes and tes moral and religious literature. Helps urches of Christ by its pioneer and founda- work, not duplicated by any other agency. rted by voluntary gifts. Contributions so- Annuities arranged for. Legacies received. butions and communications relative to in any part of the country may be sent to w England office.

W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

Events to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

State Conferences

ALABAMA (White), Tallassee, Nov.
CONNECTICUT, South Manchester, Nov. 3-4.
GEORGIA (Colored), Thomasville, Nov. 18-22.
IDAHO, BOISE, Sept. 29-30, Oct. 1.
KENTUCKY, Evarts, Sept. 26-27.
SOUTH CAROLINA, Columbia, Nov.
TENNESSEE (White), Daisy, Sept. 22-24.
UTAH, Salt Lake City, Oct.
WASHINGTON, Seattle, Oct. 6-8.
WISCONSIN, Appleton, Oct. 5-8.

With the Schools and Colleges

Atlanta Seminary's New President

The trustees of Atlanta Theological Seminary did not hesitate long in their search for a successor to Dr. Shipman who resigned in May, and they are to be congratulated that the man of their choice has accepted their call.

Dr. Lewis H. Keller comes from the home of presidents, since he was born in Upper Sandusky, O. He was a farmer's son and did not leave the farm till he was 21. Then, after a year's school teaching, he set his face towards the higher schools. Valparaiso University and Adrian College were his colleges, Yale Divinity School his theological seminary. Returning to the Middle West, he held pastorates in Wisconsin and Minnesota, and while doing so was marked as a man able to superintend church extension work through his energy, constructive ability, and power to communicate his cheerful force to others. Fourteen years have passed since then. For six years he was superintendent of the Wisconsin Conference, for two years divisional superintendent of the Congregational World Movement with headquarters at Oklahoma City and Kansas City, and for the last six years general superintendent of Congregational work in the Southeast and Florida. During much of the earlier time he was a member of the executive committee of the national Anti-Saloon League, and was representing Wisconsin, Minnesota and Iowa when the Eighteenth Amendment was passed.

Dr. Keller will bring to the seminary the strength, administrative skill, initiative, and optimism which have characterized all his life and, not least, his years in the South. Already he is laying plans for the school which will signify a marked vitality and growth. His building program will strengthen the seminary's place among the institutions of the South, and every student should and will catch his vision of a church that attempts great things for God and expects great things from Him.

F. R. S.

The man who is always telling what great things he would have done under favorable circumstances usually convinces few except himself.—*Anna L. Mower.*

The Congregationalist

Continuing
The Recorder* and *The Advance

September 10, 1925
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Two Songbooks for Children's Workers

A New Book for Weekday Use

Song and Play for Children

By Frances Weld Danielson and Grace Wilbur Conant

Authors of "Songs for Little People"

Workers with Beginners and Primary Children, especially in weekday schools of religion, mission schools, and similar organizations, will find in this song and play book an abundance of material to enrich their programs. There are sections containing:

Work Songs, Well-Known Folk Games, and Simple Marches
Songs on Friendliness and Service
Songs of Family Life, Songs for Special Days, Hymns
Seasonal Songs, Nature Songs, Animal Songs
Songs for Beginners' Children
Music to Suggest Desirable Moods

$1.25

Recommended for Sunday Use

Songs for Little People

By Frances Weld Danielson and Grace Wilbur Conant

This collection of songs is well known to workers with children the world over, and the demand for it grows greater each year. Thousands of church-school workers find it an indispensable aid. This book also features songs for practically every occasion, and music to suggest desirable moods. Read what Miss Elizabeth Colson, long a successful worker with children, has to say about Songs for Little People.

> "Here is a book that really reaches its audience in a delightfully direct way. Many 'Little People' sing with great enjoyment the songs that Miss Danielson has given them. Because of her sympathy and understanding, she knew which of the old songs to retain, and of the new only those that are good in music and sentiment have been included. The book is a call to praise and prayer, and many children have responded, which is cause for thanksgiving."

$1.25

While Songs for Little People is designed more particularly for Sunday use, Song and Play for Children is prepared for weekday use. This does not mean, however, that each book limits itself to these two fields, for each contains rich material for use whenever groups of children may be gathered together.

Send for returnable copies for examination

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The Congregationalist

Vol. CX No. 38 September 17, 1925

William Tyndale

William Tyndale: A Torchbearer Through Four Centuries

By EDWARD DWIGHT EATON

Young People and Church Attendance

By HARRY THOMAS STOCK

Building a Better World

A great task with Christian Education as its most important factor

Clear understanding and practical application of the principles of Jesus, furnish the only adequate solution of the serious political and social problems of today.

The Congregational Education Society

helps the churches to develop an effective program of Christian Education

A FEW EXAMPLES

Summer Conferences: C. E. S. Secretaries helped to plan and conduct 32 of these this summer in which over 4,000 young people were trained for better work in the home church.

University Pastors: 20,000 students of Congregational affiliations in state universities are being helped to think and act rightly in matters of personal religion and social living. They are the best assets of the church.

Missionary Education: More than 5,000 leaders are being helped with plans and materials for their work of creating a larger and more Christian world outlook.

Social Service: Thousands of Pastors and Leaders are receiving trustworthy information about vital social and industrial problems. Only by knowing the facts can one reach sound conclusions.

Young People's Work: A mailing list of 5,000 leaders who receive varied and valuable helps for their work gives just a hint of the extent of this service.

These are but a few of the items that go to make up the sum total of a work that is fundamental to the life and the spiritual health of the church. Others, equally important, await the time when we shall have the means with which to develop them.

We ask you to share in this service. You can do so in two ways:

1. **Help your church to raise its full apportionment and thus increase the amount devoted to educational work.**
2. **Remember the Society with individual gifts, legacies, or conditional gifts as you have opportunity.**

The corporate name of the society is

CONGREGATIONAL EDUCATION SOCIETY

14 Beacon Street **Boston, Massachusetts**

The Congregationalist

Continuing *The Recorder* and *The Advance*

ol. CX | September 17, 1925 | No. 38

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Pres. Mary E. Woolley, Litt.D., Mount Holyoke College

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

r. Carter Emphasizes Decision Day

A LITTLE book of less than sixty pages that ought to commend itself particularly to those of the Con-egational fellowship has just been published by the evell Company. It is *Decision Day Talks,* by Charles rancis Carter, the well-known pastor of Immanuel Con-egational Church, Hartford, Ct. The printing of these ree talks, *Building a Character, My Choice,* and *What ind?,* has arisen through the suggestion that what has roven effective and helpful in Dr. Carter's own ministry young people may be of value to others. Dr. Fred-ick L. Fagley says concerning *Decision Day Talks:*

Dr. Carter's ministry is noteworthy for its rich fruit-ge in the lives of the young people of his church. These lks which he has used with his Sunday school are plain nd simple in their language, lofty in their ideals, and ill be a source of inspiration and strength to all who ead them. They are intended for the use of pastors as ell as for the reading of young people. They will meet large need in the religious life of our day.

lew Prohibition Enforcement Policy

THE Federal forces charged with the enforcement of national prohibition have been completely reorgan-ed, and there seems to be promise of more effective effort certain lines of law enforcement. The new policy is hat of concentrating Federal efforts upon the larger ources of illicit liquor supply, and leaving to state and ocal police the responsibility of dealing with bootleggers nd the places where liquor is sold by the bottle or rink. Prohibition will never be a complete success until ublic sentiment demands its enforcement. As long as the chief responsibility for law enforcement is in Washington, the sense of local responsibility is not likely to be as strong as it will be when local authorities have the individual task of making prohibition prohibit. On the other hand, the strong arm of the National Government is needed to deal with the big sources of supply and the organized rum-runners. Earnestness and sincerity applied to prohibition law enforcement, with loyal backing by the church people, will go far toward making the United States a sober and law-respecting nation.

The Bicentenary of John Newton

ATTENTION has recently been given in Great Britain to the two hundredth anniversary of the birthday of John Newton, notable for his share in the revival of religion in the eighteenth century in England, and memorable in the church for the fine hymns he has bequeathed to us, including *How Sweet the Name of Jesus Sounds, Glorious Things of Thee Are Spoken,* and *Safely Through Another Week.* Newton had a somewhat tempestuous experience prior to his conversion. His father became governor of York Fort in Hudson Bay, and the boy, going to sea, was for a time with slave traders. How deep during this period was the debauchery of which he later accused himself is not clear. At any rate he had educated himself during spare hours at sea and he had some fitness for the ministry in a literary way when he came under the influence of Wesley and Whitefield. He was ordained a priest in the Church of England and became curate at Olney, where he developed a close friendship with the poet Cowper. Later he went to a parish in London where

his ministry proved attractive to large crowds and also spiritually effective. He was born on July 24, 1725, and died in 1807.

Lay It to Darwin!

"MUCH of the blame for the contemporary uprising in China may be laid on Darwinism" is the statement attributed to Rev. Father J. M. Fraser of St. Francis Xavier China Mission Seminary, in a published interview. The Reverend Father is further reported as saying:

The teachings of evolution have taken hold on the minds of the students, with the result that there has been a bad effect morally. All standards of conduct have gone. There are no ideals. Evolution has a leveling tendency. The Chinese see that it means the degradation of man to the rank of the brute.

No doubt, from many causes, unsettlement has come today in China as elsewhere, but God help the ecclesiastic who can see in the effort of many noble-minded, intelligent Chinese to save their country and their countrymen from the worst forms of industrial exploitation, "no standards of conduct," "no ideals," and "the degradation of man to the rank of the brute"! We should suppose that man is essentially seeing himself and his fellows as something vastly *above* the brute, when he protests against hours of labor, and conditions under which labor is given, which would be intolerable for beasts of burden. The fact that China is protesting against the ravages of Western industrialism in its most pernicious forms is the surest evidence that China, even in the unrest, is groping after morals, standards, and higher conceptions. If this be evolution, count us among the believers in it!

A New Volume of "Safed"

IT is with much satisfaction that *The Congregationalist* announces the issuing through the Pilgrim Press of another volume (Fifth Series) of Safed's Parables under the title of *The Fun and Philosophy of Safed the Sage.* The present volume appears under the name of our distinguished contributor, Dr. William E. Barton, but Dr. Barton's identity with Safed has been so long an open secret that probably all our readers have been aware of the source of the weekly quotas of wit and wisdom, which, written primarily for *The Congregationalist* appear, through arrangement with our office, in various other religious weeklies as well.

It has long been our feeling that no one feature in *The Congregationalist* appeals to as wide a constituency as do Safed's Parables. The editorial columns provoke at times decided dissent and equally decided approval, the contributed articles often produce even more violent reactions, but apart from a few subscribers, who fail to appreciate Safed's humor, or who, for some other reason, do not respond to the Parables, the appeal of this feature appears to be almost universal. The Parables, moreover, make distinctive as well as popular appeal. Dr. James Stalker, our eminent Scottish contributor, not long ago requested us to secure for him *all the volumes of Safed.*

From the few who do not like the Parables of Safed we get interesting, and at times amusing reactions. A leading advertising man of New England discontinued his paper because we persist in publishing a feature which he regards as irreverent. A Western correspondent once protested against the reference in a Parable to "hick towns" and to "yokels," assuring us that her saintly father would never have referred so disrespectfully to places or persons. We assured her that she had taken Safed altogether too seriously, and that in the heart of the biographer of Lincoln there could be nothing but kindliness toward all places and persons, no matter how far remote or lowly.

But the most amusing comment was from an intimate but somewhat literally minded, friend of the editor, regarding Safed's Parable of the Wedding Cake. This, we remember rightly, began something like this: "I have eaten in my time eight cords, more or less, of wedding cake, and most of it was punk." Our literally-minded friend, a Methodist, assured us that if he were a Congregationalist he would write us in expostulation. "That," he said, "is a great lie. How could any man eat eight cords of wedding cake? Moreover, if he accepted people's hospitality, and ate their cake, it was bad manners to call it punk."

The honest literalist is the despair of the humorist, but Dr. Barton in the main avoids the pitfalls and wins from week to week the gratitude of hosts of people who appreciate the good sense, and not infrequently, the deep truth and penetrative judgment that underlie the shrewd thrusts and witty observations of Safed.

A Jolly Prohibitionist

THE people who think that gaiety and jollity went out when the Eighteenth Amendment came in, that real enjoyment is in some way associated with the disregarding or breaking of that Amendment, would do well to take a leaf out of the book of Delcevare King. Mr. King is the Quincy, Mass., banker, who has taken a particularly active part in the promotion of prohibition sentiment and in the advocacy of law enforcement. It was through a prize offered by him that the term "scofflaw" originated. Mr. King's unflagging zeal for the cause of prohibition is equaled only by his reputation in his home town for enthusiasm and originality in the promotion of sports and entertainment. His summer home *Kampkliff,* overlooking Quincy Bay, is the scene of such remarkable activities along this line, that the Editor recently availed himself of the invitation to look in upon a Labor Day gathering.

The whole affair was characterized by the evidence of a friendly, hospitable, and democratic spirit. The invitation, a rather elaborate piece of printing, was in wording and essence the most informal thing conceivable. Its only personal salutation was in the postal address, but it encouraged one, not only to come, but to "bring friends." Also it intimated that no reply was necessary —just come, if you can, any time between two-thirty and ten, "enter without knocking and leave the same way." As a matter of fact, as the invitation intimated, a "pull" is necessary to get into *Kampkliff.* The visitor must pull the lion's tail at the entrance, the lion roars rather ominously, but the door opens with friendly greeting. Mr. King bids you welcome, if he happens to be near the door, but at any rate a boy hands you a lollipop and you are immediately initiated into the party, and incidentally made some decades younger.

As the Editor entered he found assurance in the presence of George W. Coleman of "Forum" fame a couple of chairs away. Mr. King was in the center of a circle of young people—one would say in age between six and sixty. Guessing games were in progress but the figure in the center was more interesting than the games in which he was leading. Everything happened with a sort of presto! change!

There was an electric atmosphere of surprise and expectation. Presently the floor was cleared and four over-size "kiddie-kars" were trundled out. Riders, at first young fellows, and later their seniors, were mounted, armed with diminutive brooms, lined up as "Yale" and "Harvard," a big ball produced, and an exciting game of polo began with as much fun for spectator as participant. There were no dull moments; nothing lagged; the life of the party was always in evidence, tireless, full of energy, with no artificial or forced enthusiasm, apparently immersed in the sheer, unconscious joy of giving joy to others. The music began and the young folks danced with happy faces, their host the youngest and liveliest of all. Nor were those who did not dance forgotten—the dancing was interspersed with amusing stunts in which all engaged. The spirit of the occasion was irresistible, though editorial dignity was hopelessly sacrificed when the writer was made the "goat" in the memorable game of "Bobby, I'm bobbed."

But the experiences of an unusual evening are not recalled without a purpose. The occasion, one felt, was a symbol of moral and social influence. The notion, that prohibition is something that has been "put over" by a lot of kill-joys who with dog-in-the-manger-spirit will neither enjoy life nor allow others to enjoy it, never had any warrant. There are kill-joys here and there, but they have been no more numerous among prohibitionists than among any other group in the community. At least, we have known some thoroughgoing antis who were adepts in killing all the joy in their environment. But there is a positive lesson in the example of a man like Mr. King, and his sport-loving proclivities. Laws and inhibitions will never in themselves drive out wrong customs and practices. In the main they are likely to produce only outward safeguards and adjustments, and if they fulfill this social purpose they have done their part.

Real, constructive building must go beyond prohibition and negation to the demonstration and establishing of better customs and practices. If our young people, for instance, are obsessed with the value of false and dangerous forms of amusement, or with the association of evil things with legitimate amusements, it is of little use to wring our hands in pessimism, or strain our voices in protest and denunciation. What is necessary is to show clearly the superior value of the better thing. In the sphere of pleasure and amusement this means to demonstrate that the clean and wholesome, the self-controlled and right-minded is in actual *enjoyment* (and not merely in moral character) superior to the unclean and unwholesome.

The significance of Mr. King's experiment—if it can be called that—is that nobody, except with a perverted mind, could have imagined this occasion bettered by an occasional hip-flask. We have always had a feeling that the stories of hip-flask-toting among young people are greatly exaggerated, but whether they be exaggerated, or not, we have a feeling that no young flask-toter who had been introduced to this gathering at *Kampkliff* could have failed to feel the superior atmosphere and the lure of better, cleaner joy.

We should like to see rich men everywhere—and poorer, also, according to their capacities—following Mr. King's example. We should like to see those who have at heart social reform and the building of a better world directing their energies more effectually toward the development of better customs and habits, particularly in the spheres in which customs and habits have been so intimately associated with things either inherently evil, or questionable in their individual and social effect. At any rate while we deplore the selfish and sometimes disdainful ways of pleasure and self-indulgence of the rich, let us put on the opposite side of the account a Delcevare King here and there—perhaps there are many—who finds a joyful interlude in the serious business of banking to give some real attention to the actually far more serious business of play.

Brains, Work, and Government

READERS who have noted from time to time statements regarding the extent of unemployment in Great Britain—said to involve over a million workers—will be interested in a review of the situation recently made by Premier Stanley Baldwin, in which some rather surprising aspects of the problem are revealed. Premier Baldwin stated, for instance, that in spite of the number of people out of work there were actually more people employed in Great Britain at present than before the war, but the population had increased while emigration had decreased. The abnormal unemployment has been restricted to the mines, woolen factories, and iron, steel, and shipbuilding trades, progressive improvement in employment being indicated in the trades most directly related to personal consumption, such as trades involving cotton, boots and shoes, furniture, distribution, etc. Mr. Baldwin expressed the opinion that the purchasing power of the community had not been greatly impaired. In reply to the demand for government action the Premier contended that what Parliament could do must necessarily be limited.

> After all [he declared], in a democracy, if people cannot save themselves, no Government can save them. Ultimately, whatever this or any other Government may do, the only thing that can save the trade of the country is brains and work. We are moving, and we shall move, into a state of far closer co-operation in industry than we have had before.

There is no doubt much truth in this, especially under the present conception and condition of government, but if Parliament—or the representative governing power, by whatever name it may be called—be a real expression of the democarcy it would seem strange that the "brains and work" of a democracy should not be expected to function largely through its most important medium. The citizen of a democracy who is willing to work, and capable of working, but who finds himself, despite his efforts, denied the means of working to maintain himself and his family is justified in feeling that while that

situation continues the particular world of which he is the center is all out of adjustment. His problem is, after all, not so different from what it would be were his home assailed by an invading foe. Has he no right to expect that the democracy will make *his* problem, and that of his fellows, its own? Democracies will always be weak until they learn to fulfill just such obligations. The purpose of saving every worthy citizen from every unjust and intolerable burden that can be avoided ought surely to be one of the highest possible functions of democracy, and of government as the organ of democracy.

Circumstances in England seem to be forcing events and developments that may yet produce as great changes in the functions of government and in social structure as were occasioned in industry toward the close of the eighteenth century when "brains and work" brought in the age of machinery and the factory system. The mistakes that were made then may be repeated in different ways—the dole, as administered seems a very doubtful social provision—but a venturesome prophet might predict broadly what is likely to happen a few generations hence. We are disposed to foresee a time when government will be as deeply concerned for, and as directly pledged to, the establishment of just and equitable conditions for the whole people, as government is now concerned for, and pledged to, its own maintenance. If the reign of the common man, which, in a sense is the essence of democracy, be not a mere phrase, is it inconceivable that the welfare of the common man may yet be as directly and completely an end and purpose of government as the maintenance of the king upon his throne?

Government, rightly conceived, ought to exist not to save us only from particular ills, but as far as possible to save us from them all. If it be said that self-help is on the whole better than government aid, it may likewise be said that if self-government be in any deep sense a reality in democracies, it would appear that government ought to be a very important factor in self-help

The Cult of Intolerance

STRANGELY in contrast with the beauty of tolerance, as conceived and expounded by a noble Christian like Phillips Brooks, and linked essentially with the exercise of Christian spirit and faith, is the cult of intolerance which finds expression today in many quarters, and which not only assumes for itself the high sanction of religion but also finds the support and advocacy of many from whom one might expect the courtesy of culture and the magnanimity of faith.

It is a profound mistake to imagine that this cult of intolerance is confined to what are recognizedly narrow sects and fanatical groups whose bigotry has at least the palliation of ignorance. More tragic and terrible than the bigotry of the ignorant are the insolent and intolerant assumptions of educated and cultured dogmatists, who, starting from the premise of the historic or "orthodox" validity of their own religious conceptions, and the consequent error of all who do not share their particular form of faith, drive their crushing and tyrannical logic through all of life to the disregard of plain facts, commonsense, and Christian spirit—if, indeed, Christian spirit be defined as the spirit of a Christ whose life and teaching uniquely emphasized in all things, and above all things, the supremacy of brotherly love as the counterpart and expression of the love of God, the divine Father.

Insight Dominated by Intolerance

This intolerance of a supposedly superior faith has found strange and alarming expression recently in a remarkable book by an eminent English man of letters. *The Contrast,* by Hilaire Belloc (McBride, $2.50), is in many respects the ablest and most thoroughgoing interpretation of America by an outsider that has ever been attempted. More impressionistic, and less a formal and detailed study, than Bryce's *American Commonwealth,* it strikes in many respects much deeper than that monumental work. Its general conclusion is suggested in the title. Mr. Belloc finds in America not a development or expression of Old World civilization, but a new, and contrasted, civilization, in politics, in religion, in letters in social structure and in the general characteristics o this country and its people. His thesis is "that th New World is wholly alien to the Old."

The importance of Mr. Belloc's volume is suggested by the fact that the London *Times* has described it a "the best book he has given us." It is full of a kee and penetrating insight, one evidence of which may b found in the utter repudiation of the idea, held by mos foreigners, that America is a land where money stand ards and Mammon-worship are supreme. On the con trary Mr. Belloc declares with great boldness, and h supports his conclusion at length, "that no moder society is so free from this detestable heresy [*i.e.,* Mam mon-worship] as the American." In general, the chie defect of Mr. Belloc's survey is the same defect that w find in his religious outlook—he tends to bring every thing too sweepingly under the logic and dominance o his broad and basal conclusions, forgetting that the on sure generalization that one may make about Americ is that it is pre-eminently the land of wide, notable, an significant exceptions.

We have been interested chiefly, however, in Mr Belloc's chapter on *The Religious Contrast,* and it is her that we have found the expression of the cultured in tolerance against which we protest, as we have constantl protested against Ku Kluxism, dogmatic Fundamentalism and every form of narrow and sectarian bigotry withi Protestantism. Mr. Belloc is an eminent adherent o the Roman Catholic faith. That is his own affair, an his religious conviction and intensity are in themselve commendable. Probably in his private and personal li he believes in and practices toleration. In politics h has been a Liberal, and he has written regarding th French Revolution as only a man with underlying con viction regarding the modern movement of democrac could write. But when it comes to religion he expresse the creed of ultimate and thoroughgoing intolerance

He drives a wedge not only between political freedom nd religious faith, but between what he regards as faith" and the religion of those outside his cherished Romanism, no matter how intelligent, pure and holy his religion may be in its inherent quality and xpression.

The Insolence of Ecclesiastical Presumption

It is time that cultured, intelligent Protestants, who elieve, not professedly but actually, in the right of rivate judgment, and who are determined at all costs o preach and practice tolerance, dared to call this type f Romanistic intolerance by its proper name. Shorn f its aspect of personal sincerity it is nothing but in-olent presumption—lacking in religion even that slight pproach to fellowship which in the political sphere owell described as "a certain condescension in for-gners."

We would not be misunderstood. We have not the ightest intention of joining in the pastime of Catholic aiting, popular in certain Protestant quarters. We ould defend the religious liberties of our Roman atholic fellow citizens as readily as we should assert nd defend our own. Not all Catholics are of this Jesu-ical and logic-chopping spirit which is seeking to ominate the whole field of religion. A noble Roman atholic layman like the late Lord Acton could recognize certain inherent bond between Catholic and independ-nt in the ultimate approach to the problems of church nd state. He saw that in some measure the poles met. ut for Romanists of Mr. Belloc's order, as for a fairly rge group of ecclesiastics who are carrying on inde-tigable and implacable propaganda in America at the resent hour, there is no place either for tolerance, or r a frank and honest recognition *on principle* of some orth in the religion of those who differ from them.

If these words are considered too strong we point the eader to Mr. Belloc's own statement. He drives in the ost sweeping fashion a distinction between *faith* and *pinion*. It is legitimate for a man to make that dis-nction in his own mind. But when he proceeds dog-atically to describe his own beliefs as *faith* and those others outside his particular group as *opinion* not ven eminence in letters and scholarship can save him om a pitiful and painful exhibition of ecclesiastical oorishness. The modern Christian world, Mr. Belloc ys, "has lapsed from Faith into opinion, outside the atholic body." By Catholic, it should be pointed out, r. Belloc in the sheerest and most dogmatic way means *oman* Catholic. What he says, therefore, is that the atholic and the Catholic Church are essentially charac-rized by faith while "outside the Catholic Church to-ay, throughout the Occidental world, throughout Chris-ndom, skepticism is universal. *Faith* has everywhere elded to *Opinion.*" Moreover, lest there should be any istaking the nature of this Roman Catholic *Faith* which r. Belloc sets over against Protestant *Opinion*, he has efined it in the most emphatic way. *Faith* does not con-st in the love, humility and good works springing out devotion to Christ, which saintly Catholics—who ould deny either their number or their saintliness?—ave shared with saintly Protestants. "Faith is unex-erienced." "It is essentially *an acceptation of the re-ligion of others* (italics are Mr. Belloc's); which others are the Apostolic College, the Conciliar decisions, and all that proceeds from the authoritative voice of the Church."

Getting Down to Facts

If this means anything it means that (to cite Boston) a man like the late District Attorney Pelletier, prostituting his sworn office to the most incredible corruptions and rascalities, the while he was a high official in the Knights of Columbus, and living and dying, even after his public dismissal and disgrace, as a loyal "son of the Church," is to be regarded as a man of *faith,* while men like George A. Gordon and Phillips Brooks are to be regarded as only men of *opinion.* We have sufficient confidence in hundreds and thousands of our Roman Catholic fellow countrymen to believe that their plain, commonsense, wholesome Americanism, if nothing else, will protest against such ecclesiastical blindness and intolerance of soul.

But if Mr. Belloc is right there can be for the thoroughgoing Romanist no such thing as plain, commonsense, wholesome Americanism. In the discussions relating some time ago to the protest by John Jay Chapman against the appointment of a Roman Catholic as an overseer in Harvard University, we were assured by liberal-spirited Roman Catholics that both *The Congregationalist* and *The Christian Register,* whose comment we discussed, had misinterpreted and misstated the nature and implications of Roman Catholic authority. We commend to our critics, and to others these words of Mr. Belloc, on page 160 of *The Contrast.* Referring to "certain consequences of religious difference" as found in Europe and America, Mr. Belloc says:

> Of these by far the most important—so much the most important that it covers all that is worth noting in the field—is *the necessary conflict between the Civil State and Catholic Church where the two are not identified.* (Italics are Mr. Belloc's.)

The Catholic Church is in its root principle at issue with the Civic definition both of freedom and of authority. For the purpose of the State, religion is either a universally admitted system, or a matter of individual choice. But by the definition which is the very soul of Catholicism, religion must be for the Catholic First, a supreme authority superior to any claims of the State; Secondly, a corporate thing, and not an individual thing; Thirdly, a thing dependent upon Authority, and not upon a personal mood; Fourthly, a guarantee of individual freedom in all that is not of Faith.

That is, in the realm of all that is of secondary importance, a man is to have freedom, while in the only thing ultimately important, the prime and sacred matter of religious faith and practice, man is to be a mere cipher, or a nodding automaton—with everything *settled* outside of himself. A freedom that is not freedom of faith would be for most of us no freedom at all, but freedom of faith in modern democracies is inevitably associated with faith in freedom. And freedom of faith and faith in freedom when linked together produce that tolerance in spirit and toleration in practice that enable men of various convictions to live together. We shall persist in our belief that such tolerance in conception and practice is not far from "the faith and love which is in Christ Jesus" (II Tim. 1: 13).

From Our Western Editor

The Illinois Merchants Trust Company, executor of the will of the late Victor F. Lawson, in presenting the document for probate the other day estimated its value at $20,300,000. Of this sum the personal estate was estimated at $20,000,000. The will left specific bequests to a number of relatives, close business associates, and institutions to the amount of nearly $6,000,000. It then designated as residuary legatees Iver N. Lawson, the publisher's brother; the Chicago Theological Seminary (Congregational); the Young Men's Christian Association of Chicago, and the Chicago Congregational Missionary and Extension Society, each to receive the income on one-quarter of the remaining estate. A conservative estimate places the amount upon which dividends will accrue to these four legatees as about $10,000,000. If this shall be so, it will place our Congregational missionary leadership in Chicago and the Middle West in a very strong position. This does not mean, however, that the City Society and Chicago Seminary will not need the gifts of the churches—they will need such gifts. It does mean that they will be able to serve the churches and to extend the work with an efficiency never before reached and will be able to make the money that the churches give do much greater service than heretofore.

* *

It is altogether probable that laymen often wonder what ministers think about. I have a ministerial friend who uses me for a buffer. When he must have some one to whom to talk about his pastoral work and feels that he cannot confide in a member of his congregation, he writes to me or to other friends. He doesn't always send the letters; sometimes he does. He frankly admits that he does not send the letters for the good of his friends or for publication, but simply to get the matter "off his chest." I am going to break over and set down here parts of one that he sent me the other day. This minister is well trained, has had a fine experience, has had long pastorates and possesses a great sense of humor. The pastorate that he now has is an excellent one, but the people are slow to respond to leadership. This fact undoubtedly accounts for some things that appear in his letter. He says:

> Of all the races, the one where a man has to drag a cat by the tail is among the slowest. However, it *can* be done. That is to say the cat will come along slowly, though not gracefully, and it will be far from exciting to the racer.
>
> I have often wondered why churches are so often averse to going ahead and why pastors are so perverse as to keep trying to drag them along, much like the race described above. Why should a minister care anyhow? It is not his church. If they do not want to go forward, why should he care? He was engaged to preach and to be their servant and to do just what they want done and not to drag them forward against their resistance. He may endanger his "stand-in" with some of his members by his persistence. If they do not want to do this or that, why should he worry? If his salary is paid on time and if he seems to satisfy the people, why should he care whether anything else is done?
>
> It seems as if some of the men are not working for their salary as the main thing. I knew a minister, a couple of years or so ago, who was very anxious to erect a new church where it was very greatly needed. He gave till it hurt. He was given a considerable sum of money for his old age, by a parishioner of a former parish, and he gave that to the church erecting fund. Why did he do it? Why not let them go on in the old tumbledown church? It seemed to please them to do so. That is the queer thing about preachers, or about some of them at least. They don't seem to know enough to let well enough alone, so to speak.
>
> Hundreds of ministers are dragging their congregations as a man drags a feline by its caudal appendage and there is sometimes a lot of caterwauling. Every inch forward is paid for by a scratch, and if the goal is won and the cat released, then the man has sometimes to run for his life. However, the minister does it again and again and wherefore? What profit has he under the sun?
>
> Another thing intrigues me. Men there are who are terrible sticklers for the divinity of Christ, who do not seem to try very hard to obey his precepts. That seems to me to be an almost unbelievable situation. One would think that if one thought Christ divine he would be very scrupulous to obey so divine a person. It puzzles me greatly to know how to understand such a fact. There are also those who believe in the verbal inspiration of the Bible, who pay very little attention to keeping its directions for their lives, at least on week-days. How can that be explained? It is beyond me.
>
> Perhaps this is the explanation. It may be that they think that religion consists faith, that some things are true, amo which prominently is this: that Jesus d for our sins and by faith in him we forgiven and are saved; that we are saved by works anyhow; and that the tea ings of Jesus are counsels of perfection intended to be followed; that all we are do is to get into the ark of safety and tr to our pilot. Like the Negro, "they h broken ebery one ob de commandments," have never lost their religion.
>
> Solomon or some one else said in the Bi "there is nothing new under the sun." So churches seem to think that this should read, "there shall be nothing new under sun." Their creed is, "'tis the old time ligion and it's good enough for me." T want new automobiles, new radios, n everything else, but to get something bet for the church would show a lack of resp for the fathers who blessedly died and h gone to heaven.
>
> It is a great thing to be able to lau The man who can laugh over his difficult has a lot of amusement in the world; fact he can laugh any old time, but always something to amuse. The man w gets grouchy over troubles always has grouch; he is permanently in the business having a grouch. Well, we laugh. We in the slow race, but we are on the w Well, I have spilled over and feel bet

Isn't it strange that a lot of people p sist in believing that ministers are o serious, that they have no sense of hu and that they are in the phrase of street, "dead ones"? Those of us who kn a great many ministers intimately rea that perhaps there is no other profession t can furnish so many personalities of ri varied, and glorious experience. In t glorious company, this friend of mine ra high.

Chicago, Ill. R. W. C

Revelation

By Whitney Montgomery

I knelt to pray when day was done,
And prayed, "O Lord, bless everyone;
Lift from each saddened heart the pain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way.
The whole day long I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.
Yet once again when day was done
I prayed, "O Lord, bless everyone."
But as I prayed, into my ear
There came a voice that whispered clear:
"Pause, hypocrite, before you pray,
Who have you tried to bless today?
God's sweetest blessings always go
By hands that serve him here below."
And then I hid my face, and cried,
"Forgive me, God, for I have lied;
Let me but see another day
And I will live the way I pray."

William Tyndale

A Torchbearer Through Four Centuries

By Edward Dwight Eaton, LL.D.

is difficult to realize that less than a century before so modern an event as the ding of our Pilgrim Fathers, there was no lish Bible. Yet such is the fact. Until 5 the English-speaking people had not even New Testament in their own tongue, as translation which was associated with name of Wycliffe, and other renderings arts of the Bible, had never been printed. ry to imagine what it would be for us England and America to have access to Bible only in dead languages! And the ht of England before 1525 was still worse n that, because Latin and Greek were so ch less well known then than now, and far familiar to the clergy. A writer in the *temporary Review* for July is authority the statement that in England in 1525 re were said to be no less than 20,000 sts unable to translate the Lord's Prayer n the Latin Vulgate into English, and ny of them did not even know who was author.

n these days of centennial observances, at could be more appropriate than the teful observance of this year as the quadentennial of one of the most significant nts in the history of all English-speaking ples and of all the races that the Anglo-xon influence has reached—the publication 1525 of the first edition of the translation the New Testament into English by Wiln Tyndale.

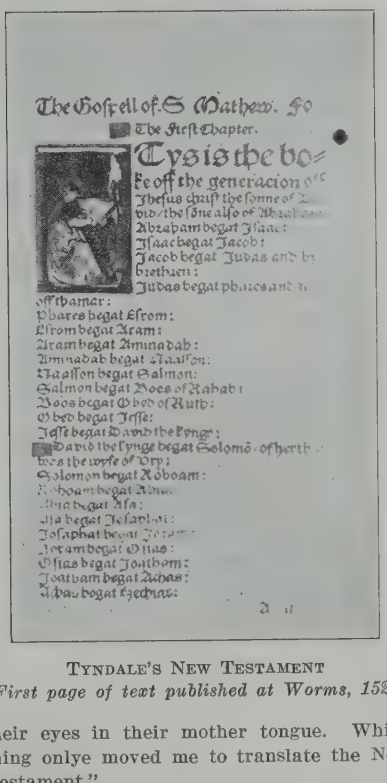
The Eager Student

While we cannot but regret our lack of owledge of the early life of this heroic ing scholar, the very paucity of detail y throw into all the stronger relief the nense achievement of his early manhood, ich was so soon to be cut short by a lent death.

Born in England near the Welsh border out 1492,—that birth-year of a new world, ndale chose the career of a scholar-priest, l when about eighteen years old was enled as a student at Oxford, where he ent five years and attained the degree of ster of Arts. He then passed for further dy to Cambridge, probably attracted by e fact that Erasmus, the great Dutch huanist, had been teaching Greek there. The ter's epoch-making edition of the New stament in Greek was published in Basel 1516, while Tyndale was in Cambridge. Tyndale's securing for himself the advanges of study at both of the great universis would bear out our impression of him as eager young scholar, intent not only on e older discipline, but also on gaining as uch as possible of the new learning whose ing beams were gilding the cloisters of t a few of the ancient centers of education.

A Far-Reaching Resolve

On leaving Cambridge about 1521, when he as some thirty years old, Tyndale took an gagement as private chaplain and family tor at the manor house (said to be still anding) of Sir John Walsh in Old Sodbury, Gloucestershire. His evangelical spirit led him to preach to the peasants in the villages thereabouts, a procedure which incurred the enmity of their ignorant priests. As a result of his efforts to better the spiritual condition of the villagers, he records that he "perceived by experience, how that it was impossible to stablish the lay people in any truth, except the Scripture was playnly laid before


The Gospell of S Mathew. Fo
The First Chapter.
Tys is the bo=
ke off the generacion
Jhesus christ the sonne of
vyd/the sone also of
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and
brethren:
Judas begat
Phares begat Esrom:
Esrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat David the kynge:
David the kynge begat Solomō of
wos the wife of Ury:
Solomon begat Roboam:
Roboam begat
Asa:
Asa begat Josaphat:
Josaphat begat
Joram begat Osias:
Osias begat Joathem:
Joatham begat Achas:
Achas begat Ezechias:

Tyndale's New Testament
First page of text published at Worms, 1525

their eyes in their mother tongue. Which thing onlye moved me to translate the New Testament."

As was the custom of the period, the manor house practiced a free hospitality, especially to the clergy. In a contemporary chronicle it is stated that "sundry abbotts, deans, and other doctors and beneficed men resorted thither"; discussing with "Master Tyndale, at length they waxed weary and bare a secret grudge in their hearts against him."

There are sayings that flash from the page of history, illuminating entire epochs. Such were the words of the young Monk of Wittenberg, when facing the Emperor Charles V and the assembled dignitaries of the Empire: "Here I stand. I can do no other. God help me." Such was the exclamation of the hitherto unknown Patrick Henry to the irresolute burgesses of Virginia: "I know not what others may do, but as for me, give me liberty or give me death!" Such was the immortal utterance of Lincoln at Gettysburg: "That this Nation under God shall have a new birth of Freedom, and that government of the people, by the people, and for the people shall not perish from the earth." With these may fairly be associated the resolution of William Tyndale, after a discussion with a learned and disputatious cleric, perhaps spoken by the young tutor with glowing cheek and kindling eye, at the dining table in the great hall at Old Sodbury: "*If God spare my life, ere many years I will cause a boy that driveth a plow shall know more of the Scripture than thou doest.*"

"This One Thing I Do"

Believing that he could interest the scholarly Bishop of London in an undertaking so important for the religious future of the realm, he went to the capital in 1523; but he soon found that there was too much suspicion in ecclesiastical circles of the enfranchising tendencies of the Bible in the hands of the laity to permit the bishop's co-operation.

Deeming it perilous to persist in his task while remaining on English soil, he bade farewell in 1524 to his native land, which he was never to see again, and became a sojourner in "strange cities." He carried forward his work of translation in Hamburg, and completed it in Wittenberg, where he made the acquaintance of Martin Luther, whose translation of the Bible into German had appeared a few months before.

The printing of his manuscript Tyndale undertook in Cologne; but not more than ten sheets were run off on the cumbrous hand press then in use when the authorities scented heresy and Tyndale fled to Worms, where the financial assistance of some enlightened English merchants enabled him in 1525 to get an entire edition off the press, and 6,000 copies of it were shipped to England. There they met with an enthusiastic reception, were widely circulated, and easily read.

But this popular interest aroused a correspondingly violent official antagonism. In 1526 the bishops denounced the translation and ordered the burning of every copy which could be found. They had a bonfire of Testaments in St. Paul's Churchyard. The Archbishop of Canterbury sent over to the Continent, bought up all copies that could be laid hold of there, and destroyed them. So thorough was the work of extirpation that but one complete copy of the first edition is known to be extant. This is in Bristol, England.

Cardinal Wolsey and Henry VIII made efforts during several following years to have Tyndale arrested and brought back to England for punishment. But the object of their wrath worked quietly on at Marburg, writing several papers on theological subjects which showed him coming fully into accord with the leaders of the Reformation. Indeed on the Lord's Supper he passed beyond Luther to the simpler faith of Zwingli. These writings had great influence in England and increased the hatred with which he was regarded by the ecclesiastical authorities.

While in Antwerp, bringing out revised editions of the New Testament and working on a translation of the Old Testament from the Hebrew, Tyndale was betrayed by a man whom he had befriended and was thrown

into prison in Vilvorde Castle, six miles from Brussels. After several months' imprisonment, spent in last revisions of his translations of the New Testament and of portions of the Old Testament, he was brought before the authorities and was formally condemned to death for heresy. On October 6, 1536, being about forty-four years of age, he was strangled at the stake, and his body burned to ashes.

AN APOSTOLIC PARALLEL

There are almost irresistibly brought to mind, as applicable to William Tyndale, the words which the Apostle Paul used regarding himself: "As poor, yet making many rich." Homeless, portionless, well-nigh friendless, a man without a country,—for the rulers of his native land sought him but to destroy him,—betrayed by one to whom he had shown much kindness, the light of the torch he had kindled stamped out by relentless bigotry, in life's prime deprived of life, with flames for his winding sheet—how tragically poor he seemed, even beyond Paul's experience.

Yet making many rich, far beyond his most eager dreams; so much so, indeed, that his may justly be counted one of the richest lives that ever were lived. For in the providence of God, this far-visioned and heroic man was superbly equipped for his great task. He had ample and sound scholarship. All of the great languages of the Renaissance were at his command, both for reading and speaking. He was said to know six languages besides his own "like a native"; these were Greek, Latin, French, German, Italian, and Spanish. His translation of the New Testament was based upon Erasmus' edition of the Greek Testament with comparative study of Erasmus' Latin version as well as the Latin Vulgate of the Roman Catholic Church and Luther's German Bible. He achieved one of the great literary monuments of the world, and the English versions of the New Testament from his time down to the American Revised Version of 1901 have been based largely upon his translation.

The very popular Geneva Bible (1560), the work of Protestant scholars who had fled to Geneva during the Catholic reaction in England under Queen Mary, was in its New Testament merely a revised copy of Tyndale's latest edition. The culmination of all these translations came in the "King James' Version" of 1611. Made by the leading scholars of a scholarly period, in a time of profound religious feeling, and in a pre-eminent epoch of English literature just before the death of Shakespeare, it "remains the noblest example of the English tongue." And the New Testament of this version is avowedly based on Tyndale, and retains ninety per cent. of his work.

A MASTER SPIRIT OF ENGLISH LITERATURE

But not only was Tyndale's scholarly equipment and performance remarkable; he was also gifted with literary taste and rare sense of values in the English language. And all of this was fused into a sublime purpose, ennobled by the shadow of martyrdom which rested ever upon it. It was his purpose to open the treasures of wisdom and knowledge to all who spoke or were to speak his own language. He was determined to put these treasures into the everyday speech of the plow-boy; but it was a speech so interfused in his soul with the passion of the Gospel that his words throb in the heart of humanity, constituting, in its ultimate form of 1611, 1881, and 1901, the highest masterpiece of all English literature.

It was such qualifications, combined with such Christian convictions and purpose, that enabled Tyndale not only to have "a greater influence on the form of the English New Testament than any other man," but also to exert an extraordinary formative influence upon the development of English literature and of English character.

What the English race was destined to be was in Tyndale's time as yet undetermined. It was Tyndale's New Testament that gave that race the vision of the wider world of the spirit, and awakened it to great conceptions of individual and social responsibility. It was the fountain of religious liberty. It aroused and nourished spiritual convictions and aspirations. It gave form and development to English character and thus ultimately to American character.

Not less extraordinary was its effect upon English literature. The only English writer before Tyndale who had appreciably influenced English thought was Chaucer. The language was still in a state of transition and was generally regarded as fit only to serve as a vehicle for the commonplace. Tyndale put a great masterpiece of literature, crowded with the profoundest motives of life and destiny, and clothed in the ennobled language daily life, into the hands of every Engli man, and the future of English literat was assured,—its variety, its depth, its bility, its world-potency. The breadth richness of Shakespeare, the organ tones Milton, the robust humanity of Browni the rolling periods of Webster, the poign simplicity of Lincoln were all implicit in work of this then almost unknown scholar the sixteenth century.

Four mighty centuries have swept th course since 1525. In the first came "spacious days of great Elizabeth," and proved leadership of the English tongue literature. In the second, the victory of c stitutional liberty in England, won by m of the English Bible, and the colonization America by men of like spirit. The thi witnessed the rise of the United States i a free Federal Republic. The fourth h seen the development of the English-speaki race into world leadership. The most endu ing achievements of that race in all the centuries have rested on the foundations l in 1525, and the hope of the future must based upon the same foundation for char ter and life.

We talk of the "best sellers," some them of possible value, most of them ma festly ephemeral. But the real best sell month by month, is still the New Testame in English which Tyndale gave us; and th is the best hope of our race.

Parables of Safed the Sage

The Parable of the Home Harbor

Now after I and Keturah had sailed toward the West until we discovered that the West is in the East, and that by going westward we came to the Far East, we kept on going. And we dipped below the Equator until we lost the Great Dipper and Found the Southern Cross, and we came back North again to find if the North Star were still on the job. And we went on the other side of the Horizon toward every point of the Compass until we found our ship with only one more ocean between us and our own land.

And divers of those we met said, Ye surely will not return without a Longer Visit in Europe?

And we said, We have seen Europe at other times, but if we had not, no price would tempt us now to stay longer. We are ready to Go Home.

And we sailed away from the shores of Europe with glad anticipation, but not half glad enough.

Now as the ship drew nigh out the Dock, we inquired of each other who of our children would be there. And when we came where we could see faces, behold, there was no one on board who had more faces smiling at them than we. For our sons were there, and our sons' wives. And the daughter of Keturah and her husband were there. And beside these were grandchildren and yet more grandchildren. And they cried out, saying, I see Grandpa; welcome home, Grandpa. And they said, There is our dear little Grandma; welcome home, Grandma.

And as we looked their faces grew di for some strange reason, and Keturah wav her handkerchief but found it wet.

And it taketh a long time to bring a sh to the dock, so were we a long time lookin at a very beautiful picture.

And when we came ashore, we had Reception that was worth while.

And Keturah said, I think Heaven will b something like this.

And I said, Keturah, we have lived t gether for Forty Years, and we have kep our troubles out of the Papers, and we ar a Million Miles farther from the Divorc Court than we ever were before, and tha was no small distance; hast thou ever know an Happier Day since first we Stepped O together?

And Keturah said, In divers places wher we journeyed, they met us with Flowers and they twined Garlands around our necks and that was beautiful and warmed ou hearts, but we have Fairer Garlands thi day.

For there were Nine Pairs of little arm of our Grandchildren round the neck o Keturah and round the neck of Keturah' husband, besides the arms of our sons an our daughter and our sons' wives and the husband of our daughter. Yea, this side o Heaven are there no fairer garlands than these.

And for the fortieth anniversary of our wedding we have this good gift of God, that we are home again, and we have each other and our memories and those whom we love. And what more hath Heaven?

Underpaid and Overpaid Ministers

A Study in Service and Salaries

By Rev. Francis L. Cooper

OME men would be overpaid at any salary. There are a few in the Christ- ministry of whom this may be said. ere is no profession equal to the min- y in opportunity for service or laziness. e may throw all of his energies against goads or keep just one pace ahead of m. The strongest temptation to the rgy is to follow the line of least resist- e. Here a man's time is his own. He aches no time clock. He is accountable no authority save the authority of his n conscience. It does not take long to the conscience to sleep and when this ardian of the faith dozes off there in- iably comes a knock at the front door of parsonage. On the threshold stands old -ends! In his hand he carries a plain ckage which has come directly from the tory to the consumer. Even the postman uld not recognize the contents by the apping. Safe then is the shepherd from e suspicions of a critical flock! From at time forth and forevermore all that e preacher of good tidings needs to do is inform the factory of his needs and his rmon comes to him "custom built."

Is he a Fundamentalist? Very well, the hicle conforms. Is he a Modernist? ien let him give his specifications. "Built order and no two alike" is the trade- ark under which this boot-legging factory nds out its material to "busy" pastors. would be bad enough if the whole matter ded there, but once having taken the line least resistance it becomes the line for l action in parish work. The flock may ot discover the shepherd's secret but they ill discover the effect of it in his daily ork. One day the pastor will wonder why e is asked to move. Yes, there are a few the ministry who are paid more than ey are worth at any salary.

Some men would be underpaid at any lary. There are many such in the Chris- an ministry. No calling in life is drawing ore able men than the ministry and there e few in which men are so pitifully under- lued. If the church is to be kept under ie leadership of the strongest men, then ie church must be willing to pay for that adership. The cost price determines the alue of the article. A man usually gets hat he pays for. So does a church. Real argains in the business world are rare espite the multitude of counters bearing at sign. There are no bargains of any ort in religion. There are no counters here the church may exchange a meager m for an embryonic Henry Ward Beecher ho is willing to do pastoral work. That hich costs little is worth little more than costs. Whether we like it or not, the aliber of the man depends on what a urch is willing to part with to get him.

In days not long gone a minister was ex- ected to consecrate himself to the bread nd water line of service and the church sually saw to it that he kept his vow. Such a one so consecrated himself and went as a pioneer missionary into the far west. Early in his ministry, scarcely past the age of the Master he sought to serve, he was forced to pile his five hungry youngsters into a prairie schooner and make his way behind old blind Bolly and limping Jerry to a heavily mortgaged farm. It was a rattling good summer for that family, the "rattling," however, being supplied by the pots, pans, buckets, and iron chain tugs which beat against the sides of the wagon and the tongue thereto. One of the earliest recollections of a certain member of that family was the ridicule with which they were met in the various towns through which they passed as his dusty, weary little face peered out from beneath the flaps of the covered wagon. During those long days on the trail that youngster wondered at the cloud of pain which passed over the strong, beautiful face of his mother. Bread and water consecration cost the ministry one of the finest lives I have ever known.

The church has not yet fully recovered from the time-worn notion that the minister is specially called of God to make sacrificial service for the sake of saving mankind. The antiquated idea still prevails that the wages of the clergy are partially paid off in spiritual values. Often this is a cheap way of dodging responsibility. The old lure of being called to a peculiarly exclusive profession is gone with the passing of the mystical conception that men were hailed by a detached voice and sent out to preach the gospel to every creature without preparation or expectation of rewards here on this earth. Yet many of our young ministers are beginning to wonder if the church realizes that the old lure is gone. Not that men are entering the ministry today for mercenary reasons. I do not know of one man who has made his decision on the basis of the amount of remuneration he is to receive. Furthermore, a minister who has an ounce of spunk in his makeup does not want to pilot any leaky old craft which he must constantly caulk up to keep afloat, no matter what the salary may or may not be. He wants first and most a real job. But no church has a moral right to ask a red-blooded man to act as its agent of salvation on an income below that of the proverbial mouse that inhabits its kitchen.

It has been said before and needs to be repeated again and again that 67 per cent. of the churches of our own denomination are offering less than $1,000 a year as an inducement for strong minded youth to preach the good tidings to the world. Out of the 5,600 ministers in the Congregational churches of America 3,750 are receiving less than $1,000. With that sum the head of the family must feed, cloth, and educate his children and prepare for the unearning years of old age. Only a trifle over three per cent., or about 170 Congregational ministers, receive $3,000 and over in salary. Little wonder so many pulpits are vacant or supplied by discouraged men who labor under the fear that lest having preached to others they shall themselves become castaways in their old age. No man can speak out of a rich storehouse of thoughts if his mind is made spiritless by the jinx of worry. With most men it is not lack of thought but diverted thought that makes them vendors of hot air.

The laity says it wants to hear ideas worth listening to, that it does not wish to witness a weekly pantomime of swinging fists to fill out mental gaps. Very well! There is one way and only one way to get what it wants: pay for it. We should refrain from criticizing our minister until we hear him speak for at least once out of an unfettered mind.

Knox College Calls President

Mr. Albert Britt of New York City was elected to the presidency of Knox College, Aug. 15, to succeed Rev. James L. McConaughey, who resigned to become president of Wesleyan University. Mr. Britt graduated from Knox College in 1898. He was prominent in student activities and during his senior year was editor of the *Knox Student*, president of a literary society, and manager of the football team. He won a prize for debate in his sophomore year and throughout his course took an active part in debating and oratorical contests. He made a high record in scholarship and is a member of the Phi Beta Kappa. Graduating from Knox, he spent three years in graduate study in Columbia University, majoring in political economy. After leaving Columbia he was on the editorial staff of *Public Opinion* for a number of years, and was managing editor during the last two years of his connection with the paper. He was then editor of the *Railroad Man's Magazine*, owned by the Frank A. Munsey Company, and in 1909 he became editor of *Outing* and held the position until 1923. For the last seven years of this period he was president of the company. Mr. Britt is the author of several books. His book entitled *Lincoln for Boys and Girls* is scheduled for publication in the early fall. He has had experience in Boy Scout work and on special committes connected with Scout headquarters. He is a member of the Adirondack Mountain Club, and a fellow of the American Geographical Society. He expects to take up his work at the opening of the college year.

Prayer

By Fletcher D. Parker

Father, we thy children in our need
Turn our hearts to thee in humbled prayer,
Sure that in our darkness thou canst lead,
Simply trusting thine enfolding care.

We, in midst of crowding time and place,
Searched for fame and followed lure of gold,
Vaunted show, and boasted land and race,
Now we turn to thee as those of old.

Bringing nothing worthy in our hands,
Failing sacred trusts that thou didst give,
Saddened children waiting thy commands,
Asking, pleading that thou wilt forgive.

Strengthen weakness for tomorrow's test;
Guide us, that far better than the past,
Future years may seek and find the best.
Hold us faithful, loyal to the last.

If some further duty may be ours
In thy shining land of life and light
Grant us vision, courage, patience, powers,
Following Christ to see and do the right.

Young People and Church Attendance

"How Can Our Services Help Meet the Life Needs of Youth?"

By Harry Thomas Stock

THE prevailing attitude of young people is that the meetings of the church must justify themselves by being both interesting and helpful. The inadequacy of such a viewpoint may be argued. But that church is wise which will examine itself to see whether it is actually leading a useful existence so far as the youth of the parish are concerned. The first consideration is not, "How can we get the young people to our services?," but "How can our services help to meet the life needs of youth?"

Intimate conferences with Congregational young people in ten states disclose the fact that they feel little sense of ownership in the church itself and particularly in the "preaching service." The society is theirs, the Sunday morning class session belongs to them in lesser degree, but the main hour of worship is intended for adults. They may graduate into it later. This viewpoint is not unanimous, but it is overwhelming; it is a judgment expressed in no spirit of criticism, but with the calm air of reporting a fact.

The minority avow their ownership in the entire life of the church. The reasons for this sense of possession are easy to discover. It would seem almost trivial to mention the influence of such small matters as ushering and singing in the choir. Yet, boys who share a weekly duty with their elders come to regard the morning services as *ours*. It is not "good luck," as the pastor at Hyannis, Neb., modestly puts it, that accounts for the fidelity of his high school young people to the evening meeting. It is the knowledge that if they fail to provide good music for that service, the entire meeting will suffer.

A large proportion of the men who enter the ministry come from small churches. Almost every large church is debtor to the village and rural churches, for many of the best lay workers were trained during adolescence in these weak and struggling organizations. Where work is shared church attendance increases. There is more loyalty to the Sunday services in the smaller churches than in the larger.

That this need not be true is demonstrated by our church at Ottawa, Ill. About fifty young people have joined the church during the present pastorate, and with a single exception all of them are loyal to one Sunday service of worship. Before joining the church each of them had a conference with the pastor during which emphasis was placed upon three points: a clean, pure Christian life, loyalty to the services of worship, financial responsibility to the church. All of them find some duty in the church program. The paid quartet has been superseded by a chorus in which the young people participate. On a Sunday after the summer conference the young people conduct the morning service to the great profit of the adult congregation. It would be well for our big churches to break through the impersonal formality which seems to characterize many of their meetings; in doing so they would lessen the distance between the young people and the "preaching service."

Closely related to the foregoing is the suggestion that young people be invited to membership on important boards and committees of the church. Adolescents usually want some adult to counsel them in their societies and departments; they want also to be represented in the government of the larger body. Why not? Who owns the church?

A large church in Montana tried the experiment of having adult counselors for the young people's department and invited young people to membership on the church board. The success of the plan is attested by a statement from a high school girl: "When we young people want something, the older counselors plead our cause for us. On the other hand, we begin to understand the viewpoint of the older folks. So all of us join in the whole work of the church because we know each other better and are interested in all that goes on."

A Church Family

The adoption of so simple, though radical, an expedient cannot be guaranteed as a cure-all. Along with it must go an honest and unaffected comradeship upon the part of the adulthood of the church. Many young people, often erroneously, think that the adults are "against us"; it requires patient and generous fellowship to disabuse the youthful mind of this error, if error it is.

As a matter of fact, in no few cases the older people simply tolerate youth. There is no desire to have young people share the life of the church except upon terms of silence and of becoming adult before their time. The answer to the query as to who owns the church very frequently is that the kitchen committee owns it, or the janitor owns it, or the church board owns it—a church board sometimes made up of men and women of serious mien who regard youth as "young barbarians." Instead of making it easy for boys and girls to center their activity in the church, it is made well-nigh impossible for active adolescents to use the church property. Inflexible rules made years ago are guardianed by inflexible adults, over-proud of their responsibility. These rules are regarded as more sacred than the lives of the children of the community.

Adults who look forward to having children of their own must expect sleepless nights, broken dishes, a drain on their pocketbooks. A church which expects to build Christian character in the youth of the community, under church auspices, must be willing to pay for broken chairs in order to avoid broken lives.

We older people do not intend to be overstern; we love the young people; we only want to see that they do the right thing. But we consider ourselves as "ad-ults—finished products, as Dr. Joseph K. Hart has so forcefully pointed out; we do not expect to learn from youth. Young people must learn from us. This good intention is misinterpreted by youth.

They think of us, too often, as autocrats; they think of the church as an adult institution, the stronghold of things as they were. It stands for restraint, for unreasonableness, for everything that quenches the abundant life. With such an impression of the church, many of our best young people maintain a loyalty to the society and the class, but have no affection for the adult service of worship or the adult church.

Where quite the opposite spirit prevails—where the spirit of the Christian family prevails—the matter of church attendance usually takes care of itself. The Ontario parish in Illinois, where Rev. M. Guy Van Buskirk is pastor, is an outstanding example of general effectiveness. No magic has been worked except such magic as is possible to any community which is willing to build its church as a family in Christ.

"We have a very fine attendance of you people," Mr. Van Buskirk has written. "Th are loyal and ready to take up and car through any task we ask them to do. If the is a special reason it is because we have set a well-rounded program which we set befo them and a red-blooded kind of Christianity the ideal.

"Our church recognizes fully that the mo important part of its work is with its yout Hence its entire program is built with you and its needs ever in mind. This is not superimposed program, but rather one growi out of life itself. The worship services are planned as to give boys and girls the greate opportunity for development through self-e pression. They have a very definite part all the deliberations of the church itself a share in the official responsibility.

"This makes the church very truly 'ou church' for the young people and they respon accordingly. An indication of this will found in the fact that on July 26 twenty peop came into membership, fifteen of whom wer boys and girls who came without solicitatio Most of them came to me saying that the wished to join the church."

The University Church

This suggests the question as to whether is right to make the young people the cente around which the life of the church revolve Is it not enough to consider them as so man people, to spend a "reasonable" sum on th Sunday school, to hold up tried standards o action and conduct to which they must con form, and to give them no prominence whic is not also accorded to the grandparents? Is i not a form of pampering and of "spoiling" t keep pushing them to the fore? Again we recu to the major consideration, namely, that o meeting the needs of growing life. All ques tions of privilege and seniority are subordinate to that of building a Christian generation.

Young people do not want an undue share of attention or responsibility, least of all do they want to have things continually done for them. Yet they are young persons—active, eager, untiring, unretiring, with their future be fore them. What are they going to be? How important is it that they shall be Christian church-going citizens? What is the main business of a parent when his children are at the adolescent period? When we have carefully pondered this question and found the answer, have we not also discovered just where the chief interest of the church should be?

One may take the churches at college and university centers as illustrations of special emphasis upon young people's work. In towns where no special note is taken of the student population church members will not be robbed of their pew space by transient collegians. But where the church is known as one which aims to meet the special problems of students, where the pastor is never too busy for student interviews, and where the worship and activities center around youthful interests—the returns are exceedingly rewarding. The church is full of young people, and there are no fewer adults in attendance, either.

Attend some Sunday morning the Congregational church in the vicinity of the University of Illinois, Wisconsin, or Michigan (to take only three typical cases), and pessimism will vanish. Crowds fill the pews; young men arise early after a late Saturday night party; some-

entire fraternities or sororities attend the es in a body. This is *their* church! It is hurch of business men, professional men, ngmen, society women, girls employed in tores, too. At such points more college nts establish church-going habits than lose when away from home. Would not the of church-going habits back home be ed many times if the local church put at the center in much the way that our rsity churches do?

The Minister

ng people consider the minister a large r in the Sunday service. His age is not a r of first significance. Much more im- nt is his ability to understand youth and ep his own young people in mind when he eaching. He must either have a constant day contact with youthful experiences or le to project himself in imagination into ome life, school life, play life—into the most recesses of adolescent thought and ity.

will know that young people are inter- in life—today's life and tomorrow's. They no great attachment to words, systems, actions. They are idealists and are inter- in religion. They want to know about Jesus, prayer, the application of Chris- ty to present-day problems. They confess inability to discuss many of these matters igently in their own societies. Their com- t is not that the church services are too ous, but that they are too far distant from It is too hard for them to learn about and Jesus and the application of Chris- ty at the average preaching service. (I t here what high school youth will say most any frank discussion.)

e helpful minister finds "Bible preaching" method. Another uses the allegory or . A third discusses current issues. What- the method, the minister who helps young le begins with life and keeps his sermon in with life all the way through.

is the minister who remembers his own erness experiences; who moves about and rstands what young people read and see hear and say; who goes with them across state to conferences and shares their con- tions and enthusiasms and weariesses; himself "fought the call to the ministry ten years, seeking a loop-hole wherever I find one"; who "finally met the Lord at brook Jabbok," and then matriculated in ge at thirty years of age to begin all over n—it is such a minister who understands earning of youth and the "revolt of youth," preaches to young people with great ac- ance. And, therefore, he preaches to older le with even greater acceptance. And when pastor (at Ashland, Wis.) announces a ly sermon on "Evolution" he finds his re- in the fact that lively boys stay home a week-end picnic because the church serv- promises to help them in their intellectual spiritual crises.

ir young people's work the nation over, in denominations as in our own, has multi- in effectiveness during recent years. Pains- g creative effort on the part of employed volunteer workers in the local fields is ng fruit. The summer conferences help tily. At these gatherings we see that g people not only want to play, to argue discuss, to work, but that they also want e talked to and they want to worship. e elements which impress the young people deeply and with greatest permanence are norning devotions, convocation talks, vesper ces, the heart-to-heart contacts with sym- pathetic adults both in formal meetings and in informal groups.

Is it too much to hope that these young people, having had this experience of owner- ship in a church enterprise, this taste of re- demptive worship and stimulating preaching, may find the same spirit awaiting them at home? That minister who has spoken to the young people in his audience, knowing them by name and understanding their personal problems—has not that minister preached be- yond his best? Has he not seen in eager eyes that response which has made him both humble and more than human in his gospel presentation?

A Condition of Success

But when these matters have been attended to—when the young people have been put to work, when they have shared the responsibility of government, when they have no doubt of their full partnership in the life of the church, when the program of religious education has been adapted to meet their immediate and fu- ture needs, when a full supply of "young peo- ple's preachers" has been found—can we be sure that all of our youth will flock to church and be faithful without exception? No vital matter is so simple and automatic. We still have our modern American civilization to take into account.

Young people share the dominant tendencies of the times. They do not live in a vacuum. An adult world is around them, behind them. No patent has yet been found which will sweep the weary working-women and the busy bankers into the churches and keep them faithful to the religion of Jesus. When the means of inter- esting our adult world have been discovered, and when the religion which results from this new interest is more than skin-deep, then there will be less of a "young people's problem." The pastor at Spencer, Ia., is on the right track when he seeks to enlist his men in the full pro- gram of the church, and makes it a main con- cern to incarnate the Christianity of Jesus in the fathers and employers of the community. The effect upon youth cannot be missed.

The problem of youth is the problem of the adult. The son enjoys driving fifty miles an hour for ten hours on Sunday just as his father does. The daughter prefers to sleep until noon after a busy week of "dates," just as her mother does after her busy social whirl. The high school student is "too busy" catching up with his assignments on Sunday just as his parents make this a day of doing odd jobs. Themes must be written just as floors must be varnished and dresses must be ironed.

The theory that we should give all of our attention to the young people and cease worry- ing about the adult is all wrong. We must build the church of the future through our youth, but the future of our youth is being built by our present adulthood—an adulthood much in need of conversion. We need a new family church—a church educationally depart- mentalized, but possessing a unity of spirit and purpose and worship. And we need a new family religion—a family bound together by those ties of common interest and purpose which shall lead the father and son to the same place on Sunday morning.

A Practical Plan of United Church Action

Interdenominational Evangelism

By Frederick L. Fagley

A MOST significant step towards united action by the churches was taken at a conference of representatives of fifteen denomi- nations and more than forty city and state fed- erations, which was held at Northfield, Mass., in June. These representatives, after three days of vigorous discussion, united on a plan of fall work for the churches and agreed to promote this plan in their various denominations and federations.

This is the first time such a gathering has been held, and as the two bodies, *viz.*, the Fed- eral Council's Commission on Evangelism, with representatives of the various denominational commissions, and the National Association of City and State Federations of Churches, agreed to hold joint sessions next year, it is expected that the movement for united action initiated at Northfield this year will grow as experience justifies this type of practical church co-operation.

One of the main difficulties the city federa- tions have had to face in planning a program for the churches of a city has been that the various denominations have been recommending different programs to their churches. Thus it has been through the years. The Presbyterians were following one plan, the Methodists an- other, the Congregationalists had their plan, and so also the other denominations. When, there- fore, the city federations sought to promote a plan for all the churches of a city they have always run afoul of these varying denomina- tional plans and this has brought confusion to the work of the city. Increasingly the churches of cities have been uniting in federation pro- grams and putting aside the denominational pro- gram or using such portions of it as could be worked with the city program.

Such confusion has been needless and un- called for. But the trouble has been to secure any sort of unity at the top; that is, among the denominational bodies. To bring these denomi- national bodies together has been no small task, for the programs the various denominations have been following have grown up through the years and have become familiar to the churches.

That the denominations have at last come to a united program is due in large measure to the effective leadership of the Federal Council's Commission on Evangelism. This body of church leaders has been working for years, in a quiet, friendly way, that the results which now crown its efforts might be realized.

At this conference the Congregationalists were represented by Dr. Day, the chairman of our Commission, and Dr. Fagley, the secretary, Dr. Burton, the secretary of the National Coun- cil, and Dr. English of Connecticut, Dr. Rol- lins of New York, Dr. Deyo of Connecticut, Mr. Johnson of the Commission on Missions, Dr. Burgess of Rhode Island, and others.

The other denominations had like representa- tion and these men were supposed to know the wishes of their respective denominations and to voice their denominational aspirations.

Especially helpful in the discussions were the contributions of the Lutheran representa- tion who stood for a new emphasis on the train- ing of youth, of the Episcopal representatives who stood for a sane and orderly development of the program of the church, and the insistence of the Presbyterians, Baptists, and Disciples on the prime importance of the evangelical appeal

in all the work of the church. The report as finally adopted contains these important paragraphs:

THE PROPOSED PROGRAM

I. General Preparation:

All church leaders and all Christian people should be led to think and pray and work in terms of the whole church as Christ sees it.

1. The denominational agencies should prepare and issue literature which completely outlines their evangelistic program and should see that it is placed in the hands of every pastor and his officers.

2. In the local church the plans should include: (*a*) A personal preparation on the part of the pastor himself; (*b*) A preparation by the pastor of a definite evangelistic program for the entire congregation for the year; (*c*) A presentation of the plan to the officers and people in order to secure their hearty enlistment in carrying it out.

II. The Program for the Local Church:

1. The preparation of a complete constituency list, comprising the names of all in the community whom the church should seek to win.

2. The selection and training of church members for various forms of personal evangelistic service.

3. Special sermons on evangelism, to inform the people as to the real meaning of evangelism and to quicken their spiritual life.

4. The assignment of names from the constituency list to personal workers, with provision for regular reports by them.

5. A definite evangelistic objective to be placed before every organization in the local church.

6. Special responsibility to be placed by the church upon the young people for work to be carried on under their own leaders.

7. Such instruction of Sunday school teachers as will enable them to find the evangelistic note in the lessons.

8. The full use of the evangelistic possibilities in catechetical or communicant classes.

9. The conservation of church membership, and building up of Christian discipleship.

10. A period of intensive evangelistic work as a climax to the year.

III. Interdenominational Co-operation:

1. In every community where there is a federation or council of the churches, the evangelistic agencies of the denominations should lead their own churches into co-operation in a simultaneous program of evangelism. The impression of oneness thus produced is itself an element of evangelistic value. In communities where a pre-Easter program is agreed upon, all the denominational agencies should join in supporting it.

A program for this fall was unanimously adopted and each denominational secretary pledged his commission to promote it in the churches of his body, and the city federation secretaries pledged themselves to promote it in the various cities represented. This general program was drafted by a committee of which Dr. Burton was chairman. There are four items of this fall program:

I. Parish Study. September and early October.
II. Fellowship Visitation. Early October.
III. Church Rally Sunday. Oct. 11.
IV. Autumn Ingathering. Nov. 1.

Honorary Degrees

Additions to lists published July 23 and Aug. 20

D.D.

FIFIELD, REV. L. WENDELL, Sioux Falls, S. D.—Yankton.

GIFFEN, REV. THOMAS T., Fresno, Cal.—Pacific School of Religion.

JAMISON, REV. H. W., Newell, S. D.—Yankton.

TOLSOM, PROF. GEORGE T., Berkeley, Cal.—Pacific School of Religion.

WIRT, LOYAL L., Berkeley, Cal.—Pacific School of Religion.

LL.D

WILLIS, PROF. HUGH, University of Indiana—Yankton.

WOODBURN, PRES. E. C., Spearfish, S. D.—Yankton.

Howard University Advances

Reorganization and Remarkable Progress

HOWARD UNIVERSITY in Washington, D. C., has made remarkable progress during the last few years. A further advance, through reorganization, goes into effect with the opening of the college year this fall.

Congregationalists have had a special interest in Howard University from the beginning. It was started in a prayer meeting in the First Congregational Church, Washington, and it bears the name of its founder, General Oliver O. Howard, a Congregationalist, who sought to give an opportunity for higher education to the Negro at the same time that General Armstrong was establishing Hampton Institute to train the Negro in manual crafts and in agriculture. The purpose of both was to provide the education needed to develop opportunity and leadership among the colored people who had just been freed from slavery.

While the American Missionary Association, representing the Congregationalists, has been carrying on its notable work of education for the colored people in the Southern states. Howard University has done its great work at the gateway of the South in the nation's capital.

It has enjoyed substantial, although never enough, financial help through appropriations from Congress; which, incidentally, has involved having the watchful eye of the Government ever over the University, to be sure that it was properly conducted. It has stood the test, also the tests involved in measuring up to the standards of the best white colleges in important departments, including those of medicine, law, and liberal arts. Its theological school and departments of music, domestic science, business, teacher training, and physical training, have rendered distinctive and notable service. Howard University always has been definitely Christian, but interdenominational, and never sectarian.

THE LEADERSHIP

The president, Dr. J. Stanley Durkee, is a distinguished Congregational minister, and another eminent Congregational minister, Dean Charles R. Brown, of Yale Divinity School, is chairman of the board of trustees. The trustee board is a strong one, including Prof. Albert Bushnell Hart of Harvard, Dr. Thomas Jesse Jones of the Phelps Stokes Fund, Gen. John H. Sherburne, Col. Theodore Roosevelt, Dr. Jesse E. Moorland, Justice Stanton J. Peele, Hon. James C. Napier, Rolfe Cobleigh, and others. Dr. Durkee's right hand man in executive service is Dr. Emmett J. Scott, the competent secretary-treasurer of the University. The faculty represents advanced scholarship and professional distinction. There are 14 who have earned the degree of Ph.D., and 39 that of A.M., nine D.D., three LL.D. Brilliant men such as Just in zoölogy, Brady in chemistry, Coleman in physics, Williams in language, Wesley in history, Miller in sociology, and others give distinction and notable leadership in the Howard faculty.

Since Dr. Durkee became president in 1917 the student body has increased from 1,000 to 2,000, while the secondary schools have been dropped and standards have been raised all along the line. The faculty has increased from 118 to 176, income from $219,199 to $476,000, property value from $1,851,000 to $2,474,000. Teachers' salaries have been greatly increased, in fact $63,000 per year has been added. A new building with dining hall, social center, and domestic science department has been completed at a cost of $201,000. A new gymnasium and stadium are under construction. A new medical building is in prospect; Congress has appro ated $370,000 for it on condition that the t tees raise $130,000 for equipment. Dr. Dur has secured $80,000 of that amount from General Education Board. A campaign $500,000 for medical school endowment brou in $535,000 in cash and pledges. Half a lion is needed to house and finance the theol cal school. About $125,000 in cash and pled has been secured and the prospect of secur the full amount needed is encouraging. grounds have been beautified and extended, the buildings have been made more attract more sanitary, and much improved in equipme

A year ago a budget committee was cho by the board of trustees to give wise and tematic guidance to the University's finan The expansion of the University was runn far ahead of its available resources. There peared to be duplication of work in differ departments and necessary overhead pense. The trustees, upon recommendation the budget committee, voted to have a survey the various schools and departments made an outside expert, and fortunately were able secure an outstanding specialist for such serv Dr. Robert Josselyn Leonard, Director of School of Education in Columbia Universi He made a thorough survey and study of academic departments, which will be follow by a survey of the medical departments.

Dr. Leonard's report included the follow statements:

FINDINGS

The record of Howard University, from establishment to the present, is one of constr tive achievement. During practically ev decade, some important advance has been ma but, in the whole history of the institution, period has been more fruitful or significant t the years since the close of the World W This period may be characterized as "the bui ing of the University." The magnitude of achievements of this period can scarcely be ov estimated.

The purpose of Howard University to be higher educational institution for colored p ple, conducted on a Class A basis, as defined boards and accrediting agencies is sound a practicable. As once stated by Dillard, Ho ard University is the "Capstone of Negro E cation." For the welfare of the colored peo as a whole, there is no educational enterpr in the United States of greater importan The success which Howard University achieved to date is a clear indication that it possible to maintain a real university in t country for the colored people.

There is every evidence that Howard U versity is spending its income wisely and curring no unnecessary obligations. There no institution for colored people that co make a stronger appeal to the American publi and yet, I think it is also fair to say that th is no similar institution about which the peop as a whole, know less. The romantic story Howard is unknown.

Dr. Leonard recommended "that the U versity enter upon an intensive, well-direct program of educational publicity for a peri of four or five years in which no attempt shou be made to raise funds." He emphasized t importance of "as rapid development as fun will permit, of the work of the Schools Medicine (and allied schools, including Heal and Physical Education), Religion, and Educ tion," which are "of such imperative and co pelling importance as to receive first consider tion."

THE REORGANIZATION

The reorganization which Dr. Leonard recom mended included the merger of the Junior C lege and the School of Commerce and Finan

the College of Liberal Arts; a College of cation to include the teacher training work tofore done in the School of Education, the rtment of Art, the Department of Home nomics, and the School of Music; a Col- of Applied Science to include engineering, itecture, art, and home economics. The tees adopted these recommendations. The ose suggested of seeking to make the School eligion "one of the strongest schools in the versity," of encouraging the development of School of Music and the School of Law, and rt study of the School of Medicine before ing into the new building, stand approved. sical education has been put upon the same s as other subjects of study. Teachers' sal- advances and a liberal retirement plan have adopted.

new system of teachers' meetings, univer- and student government, are features of new plans adopted.

adopting Dr. Leonard's recommendation a campaign of education, the trustees ap- ted a committee of nine to have charge of nder the leadership of the President. Dr. kee has been enabled to delegate responsibil- for details of administration, so that he may ree to respond to calls for addresses before ch groups, civic organizations, and others who wish to hear the facts regarding the remarkable development of the colored people, their needs, and dangers, and the romantic story of Howard University. Professor Kelly Miller has been chosen from the faculty to render similar service, as he is well fitted to do. Dr. Emmett J. Scott and Alumni Secretary E. B. Smith also are available for addresses.

The new plans are going into effect this fall. They will reduce expenses, and promise considerable advance in educational effectiveness with higher standards.

Necessarily the services of various teachers and others have been discontinued. A few disgruntled opponents of progress have disapproved the policy and program of University development. There have been unscrupulous attempts to make trouble for the administration, and false and grossly garbled reports of developments in the University have been spread rather widely. All such misguided efforts are already discredited. To continue them could only react against the few who are involved in them.

It is significant that, with higher tuition and stiffer requirements, student applications for admission this fall are pouring in beyond all records; also, there are an astonishing number of applications for teaching positions.

Along Our Stream of Freedom

Fisk Folk Foregather

eleased from the tyranny of the South and conventionalities of the East, the Negro erican is coming to his best in the Middle t—in Chicago—in home-building, in busi- enterprise, in political achievement, and hurch development. In this Negro paradise, first annual meeting of the Allied Fisk os met, Aug. 25, in connection with the teenth anniversary gathering of the National lical Association. The Chicago Fisk Club, L. Foster, president, acted as host.

he resiliency of the Fisk spirit was mani- in the surprisingly large number of Fisk ple who gathered, representing alumni, trus- , faculty, former students, and friends. It the largest single gathering of alumni in history of the school, representing clubs n New York, Boston, Detroit, Cleveland, ladelphia, Washington, St. Louis, Gary, hville, Birmingham, Chicago, Galveston, other cities, besides individuals from vari- parts of the nation.

he topics discussed were vital, and the dis- sions were short and to the point. Among topics treated were, "The Outlook at Fisk," Rev. P. E. Baker; "Student Activities," by f. Ambrose Caliver; "Trustees and Alumni," W. H. Baldwin; "The Presidency of Fisk," Prof. H. A. Miller; "Alumni Representa- on the Board of Trustees," by Capt. A. C. tte; "The Financial Campaign," by Dr. F. Stewart; "In Memoriam, Mrs. Booker T. shington," by Mrs. Mame S. Josenberger.

n his opening address the writer, as chair- n, attempted to state the things for which Allied Fisk Clubs stand. Among these were ger liberty and more responsibility for the dent representation of the alumni on the rd of trustees, a modern administrator and cator for president, for a revival of the Fisk rit, and for a permanent organization of the ed clubs.

The news from Fisk was all good news. f. Ambrose Caliver, the colored assistant n, who had charge of the affairs at Fisk ring the summer, stated that the summer ses- n was the largest and best in the history of school, that there had been no rules and disorder during the session. The registration for the coming year was very large; in the case of the girls extra capacity had already been required, and the new emphasis on athletics was attracting a large number of boys. Dr. H. Adolphus Miller, the advisor of the administration, felt that the conditions at Fisk had returned to normalcy, and that there were no insurmountable problems ahead, though much care and caution would be required. Capt. Boutte, representing the alumni, made a telling plea for direct representation on the board of trustees by the alumni, as this would deepen their sense of responsibility and enlist their practical co-operation. Dr. F. A. Stewart of Nashville made an effective plea for generosity in the pending campaign to remove the $100,000 deficit requisite to secure the million dollar endowment fund subscribed. In response to his appeal, those present gave $1,000 in cash, and $4,000 in pledges payable Dec. 1. Miss Sophia Boaz, an alumna, an attorney-at-law of Chicago, was made financial secretary of the Greater Fisk Committee, whose duty it will be to visit centers where Fisk people abound, and complete the $25,000 pledged by the alumni to remove the deficit.

The social features of the occasion were not neglected. The club had dinner together between the afternoon and evening sessions, and a social was tendered the allied clubs at the close of the evening session in one of the palatial homes occupied by the colored people in this progressive city. The present officers were re-elected, and Philadelphia was chosen as the next place of meeting a year hence, when it is hoped the new president will be presented. Meanwhile, the institution will be in charge of an Interim Administration Committe, of which L. Hollingsworth Wood of New York is chairman. With the spirit of co-operation on the part of so many constituent forces at Fisk it seems clear that the new day for Greater Fisk is at hand. One of the ways of reviving the Fisk spirit is to place new emphasis on the observance of Jubilee Day, Oct. 6, when the famous singers left the school to put a new song in the heart of the world. Of these singers only two survive, of whom I shall speak in a subsequent installment.

Chicago, Ill. HENRY HUGH PROCTOR.

On Report of Committee of Twelve

II

One of the frequent comments on the proposals of this report as published is the hope, amounting to expectation, that it will bring about a "simplification" of the appeal of the homeland societies, and result in a diminished overhead organization with a consequent reduced expense.

It is worth while to point out at once that no such result is expected by the committee itself in either regard, and to inquire why this is the fact.

First of all, the committee has realized, as very few of the church constituency have the opportunity to do, the magnitude of the work, its great diversity, and the present efficiency and economy with which it is conducted.

Business men, and particularly those concerned with large affairs, recognize that interests combined under a single management should be homogeneous; or at least should have some single bond of union which relates the parts to one another and is strong enough to subordinate those parts in a single purpose.

Does it seem feasible as a business proposition efficiently to merge:

1. A large insurance enterprise, still in some degree an experiment, and involving many technical questions of difficulty on which actuaries and experts are not yet agreed as to statement or solution.

2. An educational program with at least two distinct functions, at present separately organized:

(*a*) Specialized schools and colleges with full equipment of teachers and buildings; in part self-supporting, in part subsidized.

(*b*) Publicity and definite study plans for the missionary and moral instruction of all our churches and Sunday schools. The two lines do not overlap to any large degree, and the pedagogical and personnel problems are of quite different character.

3. A banking, trust company, mortgage business dealing with real estate securities in every state, requiring a high degree of technical skill and knowledge, both in its agents and its supervision. Questions of vital importance as to relative necessities, amounts of advisable expense, validity of titles, departures from ordinary rules of safety, constantly require decision and adjustment.

4. The more purely missionary enterprise; the initiation of a Sunday school before the development is anything more than a vision of the pioneers; the nursing and fostering of the weak purpose of the little group without an adequate leadership; the guiding of the increasing consciousness until it can take its own share of responsibilities.

5. In each of the lines of activity named above there are varying financial problems of budget, promotion, and investment involved. If all the societies are brought together, these complex questions would be superimposed upon the others indicated. The matters of investment alone involve the constant supervision of some sixteen millions of dollars, and now employ the specialized services, given without cost, of more than a score of laymen, in addition to the officers who utilize their skill and execute their decisions.

These five distinct and essentially different lines are clearly evident as we examine our present denominational work. Is there any such powerful unifying force, common to all, as will subordinate them into a single unit?

Can any board of directors be found who

can efficiently manage such diverse interests, turning attention within the hour from one to another with clear knowledge and assured judgment?

Is it not certain that such an attempt will inevitably tend to confusion and friction, and result in practical delegation of decisions and powers to a bureaucracy, so necessary and so intrenched as to make our present organization look exceedingly simple by contrast?

The proposed solution of our problems is no real solution at all! Why not ask our committee, or a successor, to study them for other two years, and during that time see the benefit of the experience of other denominations who may meanwhile have had valu lessons from which we should profit?

ENQUIRING LAYMA

Vital Questions for Congregationalists

To Come Before the National Council in October

Agrees with Committee of Twelve

Should there be but one Home Board?

Yes.

I favor the proposition of uniting the *Missionary Herald* and the *American Missionary* into a monthly edition of *The Congregationalist*. If we had one magazine, missions would then seem, as they should, *the work of the church* instead of a thing aside, or added on, in which a few exceptional people are interested. Another advantage is that it would be an easier matter to secure subscriptions for one magazine, and many good things would have a reading that under our present arrangement do not.

If the women are to "get under the task of the whole church" their approach should be not from without but from within. Why make any sex discrimination at all since we are all citizens together in the Kingdom of God? I am not a "woman's rights" advocate, but am puzzled that there should be such an issue as woman representation in Council or on boards. My mind and heart are neither masculine nor feminine.

I am in hearty agreement with the latest report of the Committee of Twelve, which reads: "We express the hope that ultimately there will be in each state a single organization of women in co-operation with the state conference for the furtherance of the entire missionary program of the denomination. This organization might well follow the course already laid out and effectively traveled by the women's missionary organizations, which has been largely educational and promotional.

"Interest in missions" would, I feel, receive a mighty impulse by the mere act of our coming together.

MRS. HENRY FRANCIS SMITH.

West Medford, Mass.

A Possible Irreparable Mistake

The proposed merger of our three denominational publications seems to me a move in the wrong direction. The names, *The Congregationalist*, *Missionary Herald*, and *American Missionary*, are great business assets. Each is the result of slow growth through many years. They are deep-bedded in our thought and in our hearts. They are the embodiment of priceless sacrifices and sufferings. One cannot mention the *American Missionary* without thinking of those heroic figures: General O. O. Howard, the one-armed hero of the Civil War; General Armstrong, executive of rare ability, whose name is enshrined at Hampton; and of men like Dr. Cravath, Dr. DeForest, and Secretary Charles J. Ryder, who gave their lives in glorious service for their fellowmen. While the name of the *Missionary Herald* recalls the deeds and fame of such a host of our "immortals" that here is not space to begin a list of their imperishable names.

Now it is proposed to scrap these great assets in the interest of economy and to secure a wider reading of one publication. After much observation of merger attempts, I fully believe that it will not work out successfully. Our people are not sheep who can be easily driven. The giving up of these less expensive and greatly loved publications will lose the major part of their subscribers, while adding a small number of names to *The Congregationalist* family. The attempt to replace them by certain issues of a magazine form of *The Congregationalist* may hold a few more. But I believe the losses will greatly outweigh the gains. If it were the other way around and the three could be fused into a dollar publication, the numbers desired might be obtained, if we could have a worthwhile sheet at that price. But in these times that is a practical impossibility. We would either have an unworthy publication at the low figure in the effort to secure numbers, or a worth-while publication at a higher price with the loss of the major part of the subscribers to the *Missionary Herald* and the *American Missionary*. Each of our three publications is improving in appearance and quality. Is it not the part of wisdom to keep them as they are and strive to make them better? Ought not all ministers to bring their great worth to the attention of church members? I say do this and subsidize them so far as necessary from our denominational budget. What they give us is the finest kind of advertising and worth far more to the Congregational body than the sum of money involved.

Then a few years hence, when the ministerial and relief funds are in good shape, a fund could easily be raised which would fully care for the present deficit and leave the three publications to go on their way, the honor and delight of our denomination. But, if theorists handle the situation, too late they may get newspaper experience and the denomination sustain irreparable loss.

Mattapan, Mass. FRANK H. KASSON.

President Woolley Is Nominated

I would nominate for the office of Moderator of the National Council President Mary E. Woolley, LL.D., Litt.D., of Mount Holyoke College. It is full time we elected a woman to fill this, the highest office in the gift of our denomination. Three years ago the Baptists elected Mrs. Montgomery of Rochester, N. Y., to fill a similar office.

Then, too, it is the time of Massachusetts. No one from that great Congregational state has filled that office for thirty-three years.

Northfield, Vt. CHARLES C. CREEGAN.

Favors General Mergers

I want to register my most hearty approval to any and all plans which tend toward merging all our publications into one *(The Congregationalist)* and all our societies likewise into one.

The general trend has been for some time to centralize, and the only criticism is that it moves too slow. Could we not in some way really do more and talk less?

From the published rosters in *The Congregationalist* there is shown fifteen societies and commissions, not counting minor departments. In them are listed some over fifty different officers, eliminating names that appear twice. I judge this means a very heavy expense for not only salaries, traveling expenses, hotel bills, etc., but also office hire, office secretar stenographers, clerks, and office maintena There must be considerable duplication of fort and expense which could be eliminated consolidation, and I believe without serious riment, as while some losses might appear the surface, there would be gains to more t offset.

To use a term I have never liked in refer to Christian work of the church, I say by means *"sell"* every one of the separate socie and organizations to the National Council, in such a way that it will be impossible new ones to spring up. This plan, if adopt would enable us as churches to progress affairs in a systematic and modern business and would entirely do away with the frequ criticisms we now have of too much admi tration expense.

Concord, N. H. JOSEPH BENTON

A Progressive Stand

Should the Presbyterians and Congregati alists unite?

Yes.

What should Congregationalists say on p lic questions? For example, social reforms, ter-racial, international questions?

They have taken a progressive stand, should continue to do so.

How can the energies of our laymen be m largely utilized?

By cutting out theology.

What should be the relation of the woma organizations to the general organizations of church, locally, state-wide, and nationally?

Same as at present.

Should there be but one Board of Fore Missions?

Yes.

Should there be but one Home Board?

Yes.

Should the Foundation for Education merged with the Education Society?

Yes.

Is there any reason why the Annuity Fu and the Ministerial Relief Fund should not administered by the same organization?

No.

Shall we lose interest in missions if we less the number of specific objects in the Apportio ment by merging some of the societies?

No.

Should the "Missionary Herald" and t "American Missionary" be united into one ma azine, or become a monthly edition of "T Congregationalist"?

Yes.

Are we over-emphasizing the State Confe ence in our present organization?

No.

Should each society approach the local churc and the individual Congregationalist in the i terest of its own receipts, or should all comm the major portion of their cultivation of incom to a common agency working in co-operatio with the State Conference?

All depends upon the efficiency of the variou State Conferences.

Babson Park, Mass. ROGER W. BABSON.

Northfield's General Conference

Inspiring Meeting of Christian Workers

By George L. Cassidy

NCE more the Northfield General Conference for Christian Workers has added after a session that was, perhaps, one he most valuable of all the forty-three held e the first call was sent out by Dwight L. ody, the evangelist, 45 years ago. From the meeting in the Northfield Auditorium Saty evening, Aug. 1, until the final gathering Sunday evening, Aug. 16, the atmosphere he conference was one of earnest seeking r Christian truth.

oth in opening the first meeting of the ses- and in closing the last, William R. Moody, of the late Dwight L. Moody, who has been rman of the conferences for over a quarter a century, reaffirmed the principles which e ever been as a star to guide the leaders at thfield. These principles, as Mr. Moody exsed them, are a common loyalty to Jesus ist, to his deity, to his sacrificial death, to his resurrection. Thus, standing firmly he tsrength of the Northfield tradition, the gates and speakers, although representing, n the years before, all denominations and ing points of view, allowed no differences loud their vision in the search for closer wship with God and greater power to do work.

t the first meeting of the session, Rev. es Reid, M.A., minister of St. Andrew's sbyterian Church, Eastbourne, England, conred to be one of the ablest expositors of the ptures preaching in the British Isles to- delivered a sermon that proved to be the ce and explanation of the subsequent course he conference. Mr. Reid took as his text hrase from one of Christ's own prayers, r their sakes, I sanctify myself." He pointed that there is no true sanctity unless it be lfish, that a man cannot do good for others ss he is good himself, and that in order to good in a true sense he must do good acly, not for the sake of doing good or of g good as an end in itself, but rather out a real love for God through mankind.

his conception of sanctification immediately gests two needs—the need of learning ough inspiration and prayer the way God ld have us go, and the need of knowing how help others to learn this secret also. The conference, many who were present believe, more particularly supplied the first of these needs in the general meetings held in the Auditorium, in the Bible study hours, and at the services on Round Top Hill; the second in the special ministers' meetings that took place in the Russell Sage Chapel.

Among those who addressed the conference were Rev. John A. Hutton, D.D., pastor of the Westminster Congregational Chapel, London, England; Rev. W. Fearon Halliday, lecturer in theology in Selly Oak Colleges, Birmingham, England; Rev. Harry Emerson Fosdick, D.D., pastor-elect of Park Avenue Baptist Church, New York City; Melvin E. Trotter, superintendent of the City Mission, Grand Rapids, Mich.; Rev. James Reid, M.A., pastor of St. Andrew's Presbyterian Church, Eastbourne, England; and William Louis Poteat, LL.D., president of Wake Forest College, Wake Forest, N. C.

Hutton and Halliday

Dr. Hutton turned his discourses on the problems of everyday life and upon those larger problems which sometimes make it harder for us to deal with them. To this task, Dr. Hutton brought not only a wealth of experience, a felicity of expression, a keen mind, and deep erudition, but also a *camaraderie* with his hearers, won through the years that he has been a familiar figure at the General Conference. Once more he showed himself to be a worthy successor to that other man of wisdom, Dr. John H. Jowett, who preceded him in the pastorate at Westminster.

Especially memorable was Dr. Hutton's sermon on the text, "Take thou thy share of hardness," in which he made to live again in the minds and hearts of his audience the sense of fortitude in the love of God that Paul, somehow, struck into the spirits of the members of the early Christian Church in those dark days when hope almost seemed gone.

Mr. Halliday spoke but twice in the auditorium, both times on the interpretation of the character and meaning of Jesus. His other addresses were given before the ministers and at special meetings for women. Mr. Halliday, since his graduation from Trinity College, Dublin, where he won high distinction in philosophy, has come to be considered one of the foremost authorities on the new psychology in England; and for this reason few men could have been better prepared to deal with the subject of his lectures to the ministers—that of Pastoral Psychology."

Beginning by laying a foundation in the elements of psychology, by defining what the science studies and explaining something of the methods it uses, he gave his hearers sufficient understanding of certain established facts and principles to enable them to use their knowledge safely and with real effect in their ministry. Throughout the course he was careful to show how the use of psychology may be made to clear away obstacles in the minds of the doubters so that they be made receptive to Christianity.

Poteat and Fosdick

William Louis Poteat, LL.D., president of Wake Forest College, delivered a series of four addresses before the ministers on "The Layman's Approach to Religion," bringing to his treatment of his subject not only the knowledge that has made him one of the outstanding biologists of this country, but also his experience as an educator, and the insight into religious problems gained from his long study as Brooks Lecturer on science and religion at Hamilton Theological Seminary. Dr. Poteat, after tracing the growth of science and its results upon daily life, defined it as dealing with externals in contradistinction to religion, which deals with internals. Thus, he pointed out that, in his opinion, science and religion, as such, cannot conflict, although the powers given by science must be used always in accord with the will of God.

Rev. Harry Emerson Fosdick, D.D., delivered three addresses before the ministers on the mornings of Aug. 11, 12, and 13. His subject was "How to Reach the Younger Generation," and, having shown how the materialistic attitude of the age has brought about materialistic philosophies, explained that there are certain misconceptions concerning Christianity that are keeping the younger generation somewhat aloof. One of these, he said, is that Christianity is a religion of repression, whereas, in truth, it is a religion of power and full development. He concluded his lectures with suggestions as to the best methods of dispelling these false ideas.

Among the speakers who addressed the full conference in the auditorium, one who spoke most frequently, with the exception of Mr. Reid, who gave daily discourses upon the Beatitudes, was Melvin E. Trotter, superintendent of the City Mission, Grand Rapids, Mich. Mr. Trotter, who recently returned from a tour of the Holy Land, dealt with the homely yet vital problems which he is so eminently fitted to discuss, bringing to his preaching the same abundance of happy illustration and strength of conviction that has made him so great an instrument for good during his many years of visiting at Northfield.

During the whole length of the session, Northfield presented an active, earnest, and beautiful picture. Everywhere one looked, at the hours when lectures were not being given, one could see groups of delegates standing discussing the words of the speakers or sitting on the greensward or on the verandas, reading. Presently the chimes in Russell Sage Chapel would ring out to tell of the next gathering, and the groups would break up and move toward the place of meeting, whether in the chapel itself, in the Auditorium, or on Round Top Hill.

The number of those who attended the conference varied from 1,000 to 2,500 daily, and it was usual to serve meals on the campus itself to 800 or more persons. On Sundays and fre-

The Chapel and Gould Hall at Northfield

quently for the evening meetings, persons motored from more than 75 miles distant to hear the sermons in the Auditorium. Again, as in past years, thousands of persons carried away from Northfield new peace and new strength, having for a time forgotten their strifes and difficulties in a closer fellowship with God and a renewed apprehension of his Son.

Congregationalists at Chautauqua

Congregationalists from many states gathered at the Golf Club House at Chautauqua, N. Y., to enjoy the banquet held in connection with the annual meeting of the Chautauqua Congregational House Association. Charles C. Creegan, D.D., president, was toastmaster, and among the speakers were President Arthur Bestor of Chautauqua Institution, Miss Anna Gordon, president of the International W. C. T. U., Carl S. Voss, D.D., representing the group of German churches to be received into the fellowship of the National Council, Rev. Raymond G. Clapp, principal of the Schauffler School, Henry M. Tenney, D.D., Miss Maud Bradley, Providence, R. I., Miss Sarah Bement of China, Rev. E. M. Merriam, Rev. C. Rexford Raymond, Greeley, Col., and Mrs. J. J. Pearsall, general secretary of the C. W. H. M. F. Music was under the direction of Prof. H. Augustine Smith of Boston. A hopeful tone was given to the meeting by the resolution unanimously passed by the board of trustees and approved by those present to undertake the raising of a building fund for a missions house, to cost about $35,000, adequate to house our missionaries and for similar uses. Further to encourage the project, substantial pledges were received from some of the friends present and the invitation to share financially is extended to all friends of our missionaries at home and abroad. Checks may be sent to C. W. Savage, Oberlin, O.

Beautifully situated on Chautauqua Lake, N. Y., is a great educational institution which offers hospitality to more than 50,000 people who gather in its grounds every season to enjoy a fine program of music, lectures, pictures, and dramatics, and to avail themselves of the opportunity for religious education and mission study under leadership pre-eminent in these fields of investigation and study. All prominent Christian denominations are represented on the Chautauqua platform, and most of them have erected and maintained mission houses and accommodate their own missionaries, ministers, and mission workers during the season. Congregationalists were the first to establish denominational headquarters at Chautauqua and own two small cottages, inadequate, making no appeal, but facing the great amphitheater and in the best location on the grounds.

The evolution of the Chautauqua Institution from a popular assembly whose primary objective was the Sunday school, to a great summer university and especially the organization and development of the Chautauqua School of Religion, with its missionary institutes, home and foreign, led to a change in the name of the Congregational organization. Organized August 7, 1878, as the Chautauqua Congregational Sunday School Congress, it is now the Chautauqua Congregational Association. The trustees of the Chautauqua Congregational House have appealed to the denomination for a better building, adequate for the uses of a missions house, through the Woman's Home Missionary Federation and the Promotional Cabinet of the Commission on Missions. Both bodies appointed committees to consider the appeal and report. The committee of the cabinet, including in its membership Dr. E. M. Halliday and Mrs. F. W. Wilcox, both of New York, Mrs. William G. Erb, Buffalo, Dr. Robert G. Armstrong, Wellsville, Mr. Walter Roberts, New York, Mr. Luther, Ohio, Mrs. J. J. Pearsall, New York, chairman, is seeking information as to the opportunity and method of financing.

The following program for the Home Missions Institute was successfully carried out. It was conducted by the Council of Women for Home Missions, Aug. 15-21, with Mrs. John Ferguson, president of the Council, presiding:

Theme: "The Slav in America."

Text Books: *Peasant Pioneers* (for adults), by Kenneth D. Miller; *High Adventure* (for intermediates), by Fjeril Hess; *Better Americans*, No. 3 (for leaders of juniors), by Herbert Wright Gates.

Faculty: Mission Study Course, Mrs. Dan B. Brummitt, Chicago, Ill.; Adult Methods, Mrs. J. M. Stearns, St. Louis, Mo.; Junior Methods, Miss Maude E. Bradley, Providence, R. I.

On the Program: Judge James C. Cropsey the New York Supreme Court; Miss Ag Laut, author and lecturer; Rev. Aaron W. M dox, Superintendent of Lumber Camp Wo Synod of New York, Presbyterian Church the U. S. A.; Dr. G. Clyde Fisher, Americ Museum of Natural History, New York; Channing Tobias, Secretary Colored Work partment, National Council, Y. M. C. A.; R Kenneth D. Miller, Associate Director, Depa ment of City, Immigrant, and Industrial Wo Board of National Missions, Presbyteri Church in the U. S. A.; President Henry Southwick, Emerson College of Oratory, B ton, Mass.; Mrs. Ruth Mougey Worrell, p eant, "The Kingdom of Love," Farm and C nery Migrants: "The Home Land in Song a Worship." Prof. H. Augustine Smith, directe "Alaska." Miss Florence E. Quinlan, Executi Secretary, Council of Women for Home M sions.

English Coal and Trade

Some European Impressions

By B. F. Stanton

Superintendent of Schools, Alliance, Ohio

A GROUP of about 100 men and women from the United States have been studying European problems this summer, under the experienced and able leadership of Sherwood Eddy. Those composing this party were chiefly ministers and educators. They came from Oregon and California, from Texas and Minnesota, and from most of the New England, Central, and Western states. London, Berlin, Prague, Geneva, and Paris were visited. At London the meetings were held in the East End at Toynbee Hall, a famous settlement center known throughout the world. The sojourn here lasted from July 7 to July 23. The group was addressed by distinguished men and women, including Mr. Arthur Greenwood, Dr. Frank Norwood of London Temple, Lord Thompson, Studdert Kennedy, and Mr. Keer, former secretary to Lloyd George, and by many others.

The Coal Problem

We learned that two problems are on the British mind and awaiting solution. These are the industrial situation and the international relations with countries of the Continent, especially Germany. As to the former there is grave concern. The number of unemployed in England is estimated at 1,250,00 with perhaps 300,000 of these in the coal industry. The situation in the mines is becoming acute. We were told of many mines running at a loss. A serious situation is on between the miners and operators which is receiving much attention in the press and in public thought.

Within the past ten years the coal production of the world has decreased but slightly while that of England is estimated to have dropped off by twenty per cent. Many countries in the Southern Hemisphere, such as Africa and Australia, have begun to produce coal in considerable quantities and this has materially affected the markets for English coal.

What is the solution? Two propositions are receiving attention. One would seek to recover the markets for coal by producing it more cheaply. Markets, generally speaking, belong to those producers who can place their products on sale at the lowest price, quality being conceded. If the miners, therefore, can accept a lower wage and other economies can be practical, the markets may be captured by British coal. To this suggestion the miners object on the ground of an inadequate wage if such procedure is followed.

Another suggestion coming from the miners, and shared by many, is the nationalizing of the mines. Some admit that too much coal now being produced, that industry is not co suming the present output. Oil has come be used quite extensively as fuel and, the fore, unless the demand for coal is increas the production must in a measure be curtail How may the demand be increased? Th answer, "By developing cheap power for En lish industries." England has no Niagara harness and thus derive cheap power, but s has coal. Therefore, build great power plan in which English coal is consumed in the d velopment of power. Thus will the dema for coal be increased and the miners will aga have work.

So far as a casual observer could ascertai there is an honest and serious purpose on t part of all classes to find a solution of the problems. And I may add, this is the first a essential step to its solution. A further fa impresssed one, and that was the fine spir shown by the English people. They are n dodging the issue nor trying to sidestep it. th are good sportsmen. If serious times are ahe they will face them resolutely.

International Trade

The other issue is international. The indu trial situation is affected partly by this. T English feel there is no ultimate and perm nent prosperity until Europe is again at wor and prosperous. One meets the idea that slowl but surely Europe is coming back, and the again he catches a note of pessimism and di couragement. The question of markets an trade relations is becoming a complex thin Without an easy flow of products through th channels of trade the greatest prosperity ca hardly come. There is a tendency on the pa of the nations, natural enough, to secure the markets from outside competition by tariff pr visions until it interferes with trade and tend to impair general prosperity. That present con ditions obtain nearly seven years after the wa need not cause us to wonder. I fear there a tendency to forget that such an ordeal as th World War cannot be indulged in without serious aftermath. Such enormous losses i life and prosperity leave their effects. A treat of peace cannot be signed today and the worl be expected to resume its accustomed ways to morrow. Readjustment takes time. That ther should still be poverty and unemployment nee not surprise one. It is a part of the penalty o such an indulgence as the World War.

In Germany there is an appearance of pros

(*Continued on page* 383)

AMONG THE NEW BOOKS

Good Citizenship

IC SOCIOLOGY, by EDWARD ALSWORTH (World Book Co. $1.80). This text- in social and civil problems for young cans, by one of America's most eminent gists, the well-known professor of soci- in the University of Wisconsin, needs no of commendation. Its title and the name author are sufficient to indicate its im- ce in its field. Dr. Ross is one of the pen-minded and impartial of social inves- rs. His method in this volume is to ch social and civic problems by examin- e trends in America which have produced problems and the probable effect of pres- ndencies. He seeks to identify the big ms and accords them special treatment. he volume is particularly valuable for the n which it emphasizes and expounds in- nt, public-spirited citizenship as the basal in the solution of social problems and attainment of real progress. Such chap- s *Standards of Social Distinction, Willing ence to Law,* and *Independence* are espe- noteworthy for their needed exposition of ideals.

IZENSHIP, by MILTON BENNION (World Co. $1.40). *An Introduction to Social s* is the sub-title of this volume by the of the School of Education in the Uni- y of Utah. It is a revised and enlarged n of a book first published in 1917. In- d primarily as a text-book, it will be found ble for the ordinary reader. Part I deals *The Social Inheritance and Political Prob-* Part II with *The Responsibilities of Citi- ip,* and a third part is devoted to lesson ies.

Biography

HN A. BRASHEAR: THE AUTOBIOGRAPHY OF MAN WHO LOVED THE STARS, edited by LUCIEN SCAIFE (Houghton Mifflin. $4.00). many Americans know of John A. hear? His name certainly has not been usehold word in America, yet he was un- tedly one of the greatest men that this try has produced. Charles M. Schwab de- ed him as "the greatest man I ever knew." hould not consider Mr. Schwab a conspicu- authority upon spiritual worth, but John rashear's achievement speaks for itself, as hese pages, and to those who knew him, imple dignity of a noble character speaks he man apart from his achievement. The of the achievement, and that of the man, make this a notable autobiography and hat we can recommend with confidence to reader. It is the story of a boy whose of the stars, carried over into the soul of mple millwright, made him the world's nost maker of astronomical lenses and in- nents of precision. Dr. Brashear died be- the completion of his autobiography but eft ample materials to supplement his . The narrative of his life is told so estly that but for an added note by an- hand the reader would not know that celebration of "Brashear Day" had been a ure of the Panama-Pacific International osition, and the Governor of Pennsylvania proclaimed him as the state's "most dis- ished citizen." This is the sort of record profoundly strengthens one's faith in his wmen.

these days when ideals of success are associated with so much that is questionable or ignoble it is inspiring to read of a man who, in the midst of the greatest achievement, which brought him the friendship of the great and the learned, preserved the simplicity of moral worth and the high ideals of unselfishness and service. In the quality of his outlook on life and of his relations with his fellowmen, no less than in the purity and beauty of his home and private relationships, Brashear was a man of distinction in his age. His autobiography ought to live in American literature as an evidence of that high ideal which finds its satisfaction in the blending of scientific and mechanical achievement with successful living.

MARION LAWRANCE, by his son, HAROLD G. LAWRANCE (Revell. $4.00).

MY MESSAGE TO SUNDAY SCHOOL WORKERS, by MARION LAWRANCE (Doran. $2.00 net).

The first of these books is the authoritative biography of the greatest figure in Sunday school work in his generation. The latter is a collection of his 25 greatest addresses. Together one has before him the life story of the man, and his message. The influence of that life and that message will endure.

The late Marion Lawrance was a native of Ohio and began his work as a Sunday school leader there. From the superintendency of his school in Washington Street Congregational Church, Toledo, he was called to state leadership and then to international leadership of the organized Sunday school movement. He devoted his life to this great, constructive task with earnestness and complete devotion to the end. His successor is Dr. Hugh S. Magill, General Secretary of the International Council of Religious Education.

Mr. Lawrance was a man of strong friendships, deep human sympathy, a passion for service, and Christian faith and character which dominated his life. He was an inspiring leader and a wisely constructive one. His addresses are simple, direct, and practical. Every Sunday school worker should read the story of his life, and his message, which comprise a liberal education in modern Sunday school methods and objectives.

PASCAL D'ANGELO: SON OF ITALY (Macmillan. $2.00). "The autobiography of the pick-and-shovel poet" is another interesting and inspiring chapter in the records of literary and spiritual achievement by those immigrants, handicapped by a new environment and the need of acquiring a new and difficult language, who find none the less in America the inspiration and opportunity to triumph over hindrances and win the success of fame and recognition, as well as in some cases, and in that of D'Angelo, the surer and solider success of real accomplishment. We commend this graphic, naïve, delightful story to all "100 per cent. Americans." The real 100-per-centers will read it with joyous, welcoming hearts, and the sham 100-per-centers may by chance get a glimpse of the true worth of a "foreigner."

VONDEL, by A. J. BARNOUW (Scribners. $2.00). How much we lose through the diversity of language is emphasized in this biographical volume in the *Great Hollanders* series, edited by Edward W. Bok. Mr. Bok truly says that the average American will read in this volume, probably for the first time, of this remarkable Hollander who, he says, was pre-eminent in Dutch literature, and "stood in the realm of letters where Rembrandt stood in the realm of art." "Lucifer," Vondel's dramatic triumph, Mr. Bok characterizes as "one of the greatest tragedies in verse in the literature of the world." Yet Vondel lived in an age—the last decade of the 16th century and more than three-quarters of the 17th—when his work was not only unappreciated, but his life was an amazing struggle for existence. The remarkable nature of Vondel's genius and experiences, added to the fact that so little is known to the English-speaking world concerning him, should give to this excellent biography an interest intensified by an element of novelty and discovery. The author is Queen Wilhelmina Professor at Columbia University.

A Singing Evangelist

GEORGE C. STEBBINS: REMINISCENCES AND GOSPEL HYMN STORIES (Doran. $3.00 net). George C. Stebbins is the sole surviving member of the famous group of evangelists headed by Dwight L. Moody. He tells much of his own life story and significant incidents in the lives of the men whom he knew, and with whom he worked. He was a singer and leader of Gospel singing; he also made some important contributions to the religious music of his day, his compositions including "Jesus Is Calling," "In the Secret of His Presence," "Saved by Grace," "Throw Out the Lifeline," and "I've Found a Friend." He shared in the editorship of the well-known *Gospel Hymns,* used in the Moody campaigns, with Ira D. Sankey and James McGranahan. These reminiscences include intimate sketches of Mr. Moody, Mr. Sankey, Charles H. Gabriel, Dr. George F. Root, Charles M. Alexander, Dr. George F. Pentecost, Major Daniel W. Whittle, Spurgeon, Drummond, Fanny Crosby, Gen. O. O. Howard, and many other inspiring personalities. Especially noteworthy are those relating to Mr. Moody and Mr. Sankey.

Unitarian History and Opinion

THE LIBERAL GOSPEL, as set forth in the writings of WILLIAM ELLERY CHANNING, edited by CHARLES H. LYTTLE (Beacon Press. $2.00). Many outside of the Unitarian fellowship will welcome this interpretation of Channing, with the collection of extracts from his writings arranged under topical headings. On the whole, however, if one wants to know Channing, or any other man, there is a great deal in favor of going to the original sources. As the sources of the extracts in this anthology are everywhere indicated, Dr. Lyttle's collection may have the effect of leading the reader back to Channing's collected works, an experience amply rewarding for every Christian, as many of us would testify.

OUR UNITARIAN HERITAGE, by EARL MORSE WILBUR (Beacon Press. $2.00). The president of the Pacific Unitarian School for the Ministry, in this volume of nearly 500 pages, while presenting "an introduction to the history of the Unitarian Movement" intended primarily for young people of sixteen or seventeen years, in reality has written a history of Unitarianism which will be found invaluable for every student of that phase of faith and experience regardless of the extent of his previous knowledge of the subject. President Wilbur says that Unitarians who best understand their movement attach much less importance today to Unitarian theistic doctrine "than to certain fundamental prin-

ciples of religion, centering around freedom and reason." The defect of the present volume is that these principles are considered too exclusively as expressions of Unitarianism. A history of the progress of freedom and reason in religion would have to take under its survey a much wider field than that covered in a distinctive history of Unitarianism. However, one would not in any way minimize the place of Unitarianism and of Unitarians in the struggle for freedom of mind and conscience, and a history that sets forth the distinctive facts of Unitarian history and development will be welcomed by all who see in the expression of honest conviction the true manifestation of the religious spirit.

A Christian Endeavor Textbook

PROGRESSIVE ENDEAVOR, by AMOS R. WELLS (United Society of Christian Endeavor). This is a manual of Christian Endeavor principles with just enough "citation of methods to make clear how the principles work out in experience." The author's statement that "the principles of Christian Endeavor are in exact harmony with all the discoveries of psychology and the laws of pedagogy," seems convincing. This book is intended for pastors, students, Christian workers, and the Endeavorers themselves. It is written in the terse, direct form of questions and answers, and it is thoroughgoing and comprehensive. Some of the many "hows" of Christian Endeavor are these: How it develops self-expression, breadth of vision, fidelity, financial ability, denominational loyalty, fellowship, devotional life, leadership, ability to speak and pray in public, the evangelistic spirit, ability to use the Bible, musical and social ability, and capacity for large affairs. The adaptability of Christian Endeavor to different types of churches and for different and changing conditions is emphasized and explained. This book will help to answer the questions and criticisms of those who do not approve of Christian Endeavor, and will help to make more effective the efforts of those who are engaged in Christian Endeavor work. It is a companion volume to the methods textbook, *Expert Endeavor*, also by Professor Wells, who is the well-known editor of the *Christian Endeavor World*, and author of much other Christian Endeavor literature, and he writes with authority.

Miscellaneous

THE FUN AND PHILOSOPHY OF SAFED THE SAGE, by WILLIAM E. BARTON (Pilgrim Press. $1.25). This is the fifth series of Safed's Parables. The book contains some parables that have not appeared in the regular series. See editorial paragraph for further notice.

THE AMERICAN STATES, DURING AND AFTER THE REVOLUTION, 1775-1789, by ALLAN NEVINS (Macmillan. $4.00). We wish that all books that emanate from Roman Catholic sources were as worthy of commendation as this excellent volume, published in the *Knights of Columbus Historical Series*. A substantial volume of nearly 750 pages, it presents in well-written and attractive form those backgrounds of state history which are exceedingly important in relation to the Republic which the states later formed. The period was one in which political unity developed out of much controversy and diversity of opinion, and no little distrust and conflict. Mr. Nevins' work is based upon wide and thorough reading of the best sources of history for the various colonies and also on a large measure of direct research. He has approached his task conscientiously and has performed it in a commendably tolerant and irenical spirit. The volume will prove very helpful for those who wish to gain an adequate view of the whole movement that issued in American independence, and the conditions under which that movement had its growth.

THE PILGRIMAGE OF HENRY JAMES, by VAN WYCK BROOKS (Dutton. $2.50). A careful, penetrating analysis of one of the most remarkable pilgrims and pilgrimages of modern times, and the story of resulting disillusionment. No contrast is greater than that between the wholesome Americanism of William James and the would-be exotic genius of his equally famous brother. As a matter of fact Henry James was never a true exotic. He never freed himself from the American scene, and despite his expatriation it is as an *American* writer that he will go down to fame. Mr. Brooks portrays the tragedy that attended his success. He speaks of Henry James as at last, "baffled, inflexible, out of touch with crude actuali and forced to live in a world of his own cr tion," "a symbol of a lost cause, a great, most legendary figure in the world of art."

SCHOOL HISTORY OF THE AMERICAN PEOP by CHARLES L. ROBBINS (World Book $1.72). A history following the topical meth intended particularly for upper gramm grades and junior high schools. It appeals us as an exceedingly fine text book, keepi American affairs in the foreground, but e phasizing a world point of view, and confini itself to the facts in discussing wars, and oth episodes, where school histories are apt to ploit and distort the incidents in behalf of fa ideas of patriotism. The illustrations excellent.

The Congregationalist's Bible Class

Review of the Quarter's Lessons
The Power of the Gospel

Comment on the International Uniform Sunday School Lesson for September 27

In reviewing the quarter's lessons, as in contemplating the lessons of the coming quarter, too much emphasis cannot be laid upon the study of the lessons with careful reference to the map, and with effort to secure all information that throws light upon the places visited by Paul, and upon the conditions in the early church as established in these places. It is only in this way that one can get adequate glimpses into the personal aspect of Paul's ministry and into the nature and details of early church organization. Frequently in these matters the Bible is its own best interpreter. It is surprising how much light is often thrown upon any individual passage when one reads in connection with it all the Biblical references to a place mentioned. Paul's ministry at Philippi, for instance, should be examined in relation to the study of the Epistles to the Philippians, and with reference to every mention of Philippi in Scriptures. The same is true of Thessalonica and of Corinth and of Ephesus and of the places mentioned in the lessons of the coming quarter. In addition to this, every mention of a personal name or particular topic or problem should be followed up with a good Bible index. The use of a Concordance may be found very valuable in revealing a wider discussion of the matter under comment.

It will be found very instructive and helpful as well to get some adequate historical and descriptive note regarding the places Paul visited and the general situation, type of population, government, etc., at the time of Paul's life. Such help can easily be found in an average Bible Dictionary or in some good Life of St. Paul. An excellent Life of Paul for ordinary use in such a way is that, recently reviewed in *The Congregationalist*, by C. T. Wood, entitled *The Life, Letters, and Religion of St. Paul*. This book, published by T. and T. Clark in Edinburgh, has been issued in America by Scribners, and may be ordered from the Pilgrim Press Book Store. Any good life of Paul, however, is apt to present such information. The reader would find it helpful to consult a general encyclopedia for reference to Athens, Corinth, Ephesus, Rome, and other outstanding centers of Paul's ministry.

The general theme of last quarter's lessons, *the power of the Gospel*, is not confined to the lessons of that particular quarter. In fact t end of the quarter marks no break in the co nection of these studies. It is instructive realize how much the story of the ea church, especially in its planting and grow in Europe, is directly the story of the Apos Paul. His companions, of course, are i cluded in his undertaking, and Paul hims has indicated how largely he depended up the loyalty and help of others, of Barnabas fi of all, and later of Silas and Timothy.

The Christian Church in its history bea witness to the power of Christian individualis In these days when the social aspects of orga ization are being everywhere emphasized, is worth while to grasp this fact. Paul, course, laid the supreme emphasis upon t social aspect of the Gospel. He would no dou have declared that what he himself had a complished was the privilege of every Chr tian, for he regarded his work as that of weak man who had found strength only in t surrendering of himself to the power of G (2 Cor. 12: 8-10). Probably Paul was n quite right in this judgment for he had a nat ral endowment vouchsafed to few men. sheer physical constitution he must have be a man of iron to stand his constant journeyin and his difficult experiences. But broadly spea ing Paul was right in his contention that f every man there is possible a career of pow and glory if he will surrender his life to t power of the Gospel and become an instr ment, or medium, of the expression of th power among men. We miss entirely the re effect of the teachings of these lessons on t power of the Gospel unless we individualize well as socialize the meaning. Paul himself h given us very fine glimpses into the nature the early church; the type of people in whoi it had its growth, and through whom its powe was achieved.

The church is the one great democratic in stitution of history preceding all modern ex periments in democracy. In an age when mo ern ideals of freedom and democracy were al most unknown, the church manifested the rich ness of its life and the power of its ideals i the building up, out of relationships in whic lowly people, even slaves, were associated wit others of intellect and rank, of a democracy o spiritual communion in worship and service The careful study of the growth of the churc under the power of the Gospel must surely b one of the most necessary and effective way of seeking to attain and express the power o the Gospel in the modern church.

UR INVALID PARISH

Winfred Rhoades
Pastor

The Blind Spot

of the Invalid Parish correspondents of "unwanted advice and the remedies riends importune us to try." It is some- very hard for an individual to pursue the that is wise, because his advisers are so nt. A bundle of muscles whose pastime ng urges strenuous physical exercise upon ho remembers that a little overdoing in tter of exercise sent him to bed for weeks, metimes for months, at a stretch. An- person, not knowing at all the nature of lment, advises electricity, or a new kind tor with some odd name, or hot baths, or ouches, or a patent medicine, or the giving doctors and medicines entirely. One men- lls the invalid he sleeps too much, and get up and stir around; another urges a g Southern climate.

physical eye is not the only part of most that has a blind spot. The blind spot in nd is far more serious. It keeps us from when to speak and when to withhold. ps us from perceiving the sensitive places er people. It leads us to offend when we ersuaded ourselves that we are trying to It spoils friendships, it makes us ob- s to strangers, it embitters family rela- ips.

a rule a person is not conscious that he blind spot, physically, until he loses the f one eye. Then he discovers that when s to read, for instance, part of the word e unseen unless he moves his eye to a nt point of view. He reads the word then he shifts his eye and finds that he have read *blight*. It would be well for f us if we should discover, in like man- nat sometimes what we think is light in aracter or habit is really a blight. The of advice may be a light, and it *may* be t. The person who comes with the com- t assurance of vigorous health, and makes hand amateur diagnosis based on his own s, is likely to hurt more than he helps. e other hand, where should we be if we t learn from other people's experience? eeker for health must listen eagerly to , and be ready to act on it frankly, at the time keeping his independence of judg- and not being afraid to act contrary to inion of all men if that seems right. Seek- isdom wherever it can be had, he must thing that seems likely, no matter what may think, to make his life most useful ost wholesome.

vever much he may be dependent upon people for help in practical ways, as well knowledge he himself is not possessed of, still his important business to think for f, decide for himself, work for himself, of himself a personality that will be something in the world. Not every one aint pictures or be a creator of music, here is one kind of artistry that is laid each mother's son and daughter of us. the making of a beautiful and winsome ality. For some of us that endeavor calls elong hard and painful toil. We have so uglinesses to conquer. But what greater can you do for the world about you than singly, day by day and year by year, pre- o it some revelation of the beauty and al power that human personality can at- e? If you would do this, however, you pay attention to your blind spots.

Closet and Altar

FORGIVING OTHERS

Forgive and ye shall be forgiven.—Luke 6:37.

Forgiveness is hard to take, it is also hard to give. To forgive others is good and great, but what if forgiveness would be unwise! What if forgiveness would serve only as a point of departure on a new course of wickedness. Thus the problem of forgiveness is a hard one and we have here a new vision of the truth of the saying, "Who can forgive sins save God only?"—*James Iverach.*

It is not for the elder brother, and for the ninety and nine just persons who can think of repentance and forgiveness in an entirely disinterested manner; no, nor is it even for the students of natural law in the spiritual world, who know that things are what they are, and that the consequences of them will be what they will be, to bring their measuring lines in their hand, and prescribe beforehand to love—the only infinite we know—what it shall, or shall not, do in the way of restoring the soul.—*James Denney.*

Together came two souls at Heaven's Gate;
Strangers to each in their transfigured state.

Before them stood the servant of the Lord—
A shinging Angel with his flaming sword.

Then to one trembling spirit of the dead
The guardian Angel of the portal said:

"Dost thou thine earthly enemies forgive?"
"Aye," came the answer. Quoth the Angel,
"Live."

Then said the Angel to the other one:
"Unto this man great evil hast thou done,

"For him be it what fate is thine to say;
As he shall judge, so shall it be this day."

In silence stood he there, and none may tell,
What dreams were his of torture and of Hell,

But when at last he dared uplift his eyes
Wide swung the Gate and there was Paradise!

Frank Demster Sherman.

They forgive with parentheses, they forgive with great big *ifs* following the reluctant words. . . . Forgiveness should be the delight of Christian men.—*Joseph Parker.*

It does not look well for us to keep count of the offenses done against us by our brethren. There is something of ill nature in scoring up the injuries we forgive, as if we would allow ourselves to be revenged when the measure is full. God keeps an account, because he is the judge and vengeance is his; but we must not, lest we be found stepping into his throne. It is necessary to the preservation of peace to pass by injuries, without reckoning how often: to forgive and forget. God mutliplies his pardons, and so should we.—*Matthew Henry.*

O Lord, because being compassed with infirmities we oftentimes sin and ask pardon, help us to forgive as we would be forgiven; neither mentioning old offenses committed against us, nor dwelling upon them in thought, nor being influenced by them in heart: but loving our brother freely as thou freely lovest us. Amen.

Christina G. Rossetti.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

Christian Friendliness to South America

Comment on the Prayer Meeting Topic for September 27-October 3

BY HELEN F. SMITH*

Scripture Reading: "And the people who sat in darkness saw a great light."—Matthew 4: 16, 17.

Important Questions

North and South America have always been friendly nations. Has it always been a friendship separated from material gain? Has it been disinterested and based on the highest welfare of both lands? Have oil wells in Mexico counted more than Mexican souls?

These and many similar questions are up for discussion. The world needs those who will study these problems and help to create a real friendship with Latin America. Because "through the history of the conquest and discovery of the Americas, there run the fire, courage, and idealism of youth," we commend this task to young people.

1. Have an "intelligence test," asking such questions as:

(*a*) Where is Latin America located? Most people would say that South America is directly *south* of North America. Is it?

(*b*) Why is it called "Latin" America?

(*c*) Name the twenty republics.

2. Ask the group to draw a map of the whole country from memory, locating three principal cities, three principal rivers, and the great mountain range.

South America's Gifts to the World

Prepare a product map to show how, in material things, Latin America contributes to the world. Stretch a ribbon from Caracas to the outer edge of the map where a piece of sweet chocolate could be fastened; another, labeled "nitrate," from Chile, to a picture of a garden, showing that nitrate for fertilizer comes from this section; show that coffee comes from Brazil.

A Brief History of Latin America:

1. The discovery and exploitation of South America.

2. The ancient civilization of the Aztecs in Mexico and the Incas of Peru. Bring out the fact that conquest has resulted in a very submissive race of Indians today.

3. The races and structure of social organization and the gap between original Indian groups and the upper "intelligentsia" or educated class. (See Chapter II of *New Days in Latin America* and Chapter VI of *Looking Ahead with Latin America.)*

4. Educational progress since the first university was founded in Lima, Peru, in 1551, eighty-five years before Harvard College existed and 150 years before Yale University received a charter. A survey of educational institutions should follow. (See Chapter IV: *New Days in Latin America.)*

5. The religious situation. What has been accomplished by the Roman Catholic Church,—what is still to be done? Show that the task of the Evangelical Church is not to *supplant* this church, but to *co-operate*, bringing the light of Christ's redeeming love to those who are in great darkness. This need can be effectively brought out if one of the girls will impersonate the "Story of South America" as published by the Lutheran Board.

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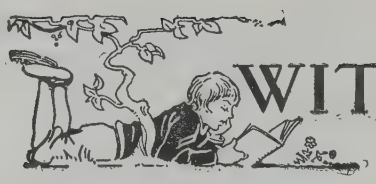
Survey Graphic, May, 1924

*Associate Secretary, Woman's Board of Missions



WITH THE CHILDREN

Short Fuse

By Winifred Davidson

When Rex—"Chief"—and Alan decided to take Charley Creigh with them into the Alta Sequa Gap, they wondered how close they had come to spoiling their own good time.

"What you might call a save-me-firster, Charley is," one of the boys had said once. "Charley always thinks before he leaps."

"That's a little better than leaping first if you find out afterwards there was something wrong with that particular leap," Rex had laughed. "I imagine Charley's all right. We'll try him out on this trip."

"If he doesn't like what we want to do, he can do some other thing." This from Alan, who enjoyed his own reputation of being a bit foolhardy. "We're out for fun. Let's not forget this is our grand old playing time."

The boys were waiting for Charley before their early morning start.

"Here he comes now," said Rex. "Come on. Let's not waste another minute."

The three boys climbed into the "back country" stage that was waiting at the old-fashioned station, and rode as far as Aguirre's Gate, a large, fenced-in ranch which was but a small part of one of the old Spanish grants in Southern California. Here they obtained permission of the overseer to cross the lower pasturage and were soon puffing up Alta Sequa, a high hill—a mountain, really—closely wooded with live oaks.

"Don't camp too close to the works up there," the overseer warned them when they told him where they were going. "The first of the blasting was done on this side a week or so ago. The new dam will start on the far side of Alta Sequa. There wouldn't be any camping there after this year."

"What's the danger?" Charley lingered to ask.

"None, probably," said the overseer. "Only, you better not get too close to the edge of the precipice. There might be loose earth or loose boulders. You can't tell what dislodging has been done by those dynamite blasts."

"We'll be all right. Come on, Charley," called Alan.

From Alta Sequa's top the boys had a wonderful view of the gap where the dam was to be constructed; and another wide vista of the valley and lower ranges beyond it, over towards the city and looking away to the Pacific.

They pitched camp under two wide-spreading oaks, made a scientific-looking earthen stove, and swung their bean-pot above the coals.

"This is going to be great," Alan said, as they looked around on their comfortable "living room." "Plenty of light and air."

"What shall we do first?" asked Rex.

"I propose that we inspect the new dam," Alan said. "We'll never have another chance to see from the ground up how a big dam like this one is built."

"We can go down the valley half a mile or so and strike a safe trail at a lower level. See?" He pointed to a thin, yellow line that crossed the canyon and divided the sage and mesquite as though it had been turned with a plow point.

The boys were out of their blankets before the sun rose next day. It was Charley's day to cook and wash dishes. The others were pleased to find him already dressed and waiting before a glowing fire for the moment when he should put on the bacon and eggs for breakfast.

"We'll certainly get in a good hike today," they were saying.

"Looks to me as though we were going to have the best camp we've ever had," said Rex, as they shouldered their light packs and started for the valley trail. "We won't hurry, Charley. You whistle when you're starting and we'll wait for you to catch up."

"Be along in no time," said Charley, busy with plates and pans.

"Give me one or two matches," said Alan. "We might need them."

Charley handed over three matches, reluctantly. It was the rule that the cook looked after the firewood and matches, and Charley had found but one small box. They must be most economical of these little necessities.

"Oh, I'll give them back when you catch up," laughed Alan.

About half an hour later Charley ran down the valley trail with lunches in a light pack on his back. He whistled every few minutes, but it was not until he was well on his way toward the other side of the gap, almost opposite the place where the camp lay, that he had an answering whistle. He began to run as he came in sight of the other boys. They were down close to the works, where heaps of broken rock testified to the dynamite blasts that had torn away the side of the hill.

Charley had come to a beautiful little wooded shelf, over which a tiny mountain stream trickled from below a mighty rock which extended like a wall and roof at the back.

"Here's a place for lunch," he decided, and unstrapped his pack.

Hanging it on a branch of the nearest tree, he walked out to get another good sight of the boys. He whistled, but they gave no sign that they had heard him.

"That's funny!" he thought. "They must have seen me. I wonder why they didn't come along up?"

He picked his way down among the shattered fragments of granite, but could see nothing of his friends.

"I wonder if they've—" he began. But no, Mr. Johnson had said not to go too near the works, and of course they wouldn't start their first day getting into trouble.

As he stood looking around, he saw the other boys slowly rounding a shoulder of a projecting hill above him. He went back to the stream and shouldered his pack, starting on the rough ascent to the top.

"It certainly is queer the way they're acting," he thought. "I wonder if they want to do something—and don't want me in on it."

He couldn't imagine that and hurried as fast as he could climb. They were on the edge of the precipice opposite their own camp, forty feet above the trail they had followed a few moments before. They had a small box on the ground and were examining it. Alan struck a match and held it to a long string that led away from it.

"Alan! Dynamite!" shouted Charley, wondering that they didn't know what they were handling.

The other boys laughed.

"Looks like it," said Alan, slowly. "Are you afraid?"

Charley stared. Knowing what dyna looked like—what a time fuse was—he thinking rapidly.

"Where did you get that?" he asked, scious of the terrific danger.

"Don't be fussy. It just looks like the stuff. It's no good. It was thrown awa the workmen," explained Rex.

"You're certainly white," chuckled glancing at Charley.

He had cut away the string and was ing it nearer the box. Suddenly Cha swooped.

"Is any one down there—at the works? demanded.

"Nobody. Not a soul been on the job days," said Alan. "Why? Going to tell taken this plaything?"

Charley had grabbed the "plaything" was running. He was aware of shouts of a behind him, of the others following.

"Go back!" he shouted. "Out of the w

And he tossed the box across the gap all the force he could manage, in order to it clear to the bottom where the other blas had been done. In another second a roar s the hills. Charley, losing his balance as swayed at the edge, fell forward and r along the rock wall.

It was an hour afterwards that the o boys found him, not far from the little str that he had rested beside earlier. When had dragged him to a comfortable resting p and had splashed his face with the icy wa his first words were:

"Hello. Everything all—"

"Everything all right, Charley. That just as soon as you are. I didn't realize— think you're—"

"I'm all here," laughed Charley. "What I do with that lunch?"

(*All rights reserved*)

A Toast to Boys

By Anna Riggs

Here's to the boy with eyes of blue!
Sturdy and strong, honest and true;
Willing to work, ready to play,
Fond of study, his mother's stay.
Here's to the boy with eyes of blue!

Here's to the boy with eyes of brown!
He's the most popular boy in town;
Happy-go-lucky, without a care
To wringle his brow, or gray his hair.
Here's to the boy with eyes of brown!

Here's to the boy with eyes of gray!
Sober and careworn before his day;
Deep in thought and slow of speech,
A brave, true heart, but hard to reach.
Here's to the boy with eyes of gray!

Here's to the boy with eyes of black!
Brimful of fun, of mischief no lack.
One never knows what next he will do,
Something surprising, original, new.
Here's to the boy with eyes of black!

"Troublesome comforts" always are you,
Whether your eyes be brown or blue.
If gray or black, if dull or bright,
What matters it, if your *heart* be *white*?
Here's to all boys who love the right!

NEWS OF THE CHURCHES

The Young People's Conference
As Illustrated by the Blair Gathering

the Young People's Conference recently
t Blair Academy, Blairstown, N. J., under
uspices of the New York State Committee
eligious Education, is to be taken as a
ample of this new type of work with our
egational boys and girls, the denomina-
s to be congratulated. It is a most hope-
gn when the churches of New York State
nduce and finance the gathering of 385
people in the midst of summer vacations,
dy the Bible, world service, and church
ds, and to join in a ten-day course of such
The Blair Conference had 202 delegates
ed and attending, representing Eastern
outhern New York State, while at Cook
my, Montour Falls, N. Y., 185 were in
lance, the number being limited by the
modations of the Academy. At Blair,
tes from 18 New Jersey churches were
n attendance. Now there are conferences
onferences of young people. Some had
not be held. They are divisive in in-
e, bad in discipline, and come to be con-
d by the young people as a good chance
ve a cheap vacation at the expense, in
t least, of the home church. Classes and
gs are a part of the penalty you pay for
od time and if they can be avoided, so
the better. By way of contrast, Blair
ook Academy Conferences were the oppo-
f this. Hence the success. Of course it is
gree of preliminary preparation which de-
es in great measure this success. Organ-
ontrol of the students for the whole period
ir stay, a thoroughly efficient faculty, with
able curriculum and a conscientiously
ed devotional program for Sunday and
services, these with opportunity for a
of evening meetings of compelling in-
are factors which must be completely
ed before the date of opening. The young
e, all of high school age, can be depended
to follow such leadership; in fact they
gladly.

was in these matters that the New York
rences excelled. By the time a delegate
d, her room and room-mate were assigned,
ounselor chosen, her dining room table and
designated, her classes determined, and
citation and study hours fixed. As much
y as possible is given the students in choice
ese matters, but the question is settled
they come.

great deal of this systematizing is due to
isdom of the chairman of the state com-
e, Rev. J. H. Condit, and the state super-
dent of home missions, Dr. W. H. Rol-
who, in the last five years, have perfected
eneral plan. The actual work must be
by the officers of each conference.

e counselor system is a plan of friendly
ol which maintains during the conference.
man counselor is appointed for each ten
and a man for each ten boys. A house-
r has charge of the women counselors and
se-father has charge of the men. This is
lice system but an older friend control
helps in maintaining the morale of the
ence and having a good time in the mean-
while. An athletic director for boys and one for girls look out for the games, outings, hikes, etc., and a musical director leads in sing-songs and the music of the formal gatherings. A trained nurse is also in attendance throughout the conference. So much for the organization mechanics of the thing, save to say that while the conference officers plan to aid in making the coming of each delegate as convenient as possible, the real responsibility of the conference for the delegate starts as the delegate leaves the train at the place of meeting. The conference day is a scheduled activity and the delegates, all high school students, are accustomed to such demands as it makes. Each student has an hour of chapel, two hours of recitation, and a study hour, taking up the whole morning from breakfast to dinner with intervening periods for exercise. After dinner a rest hour rigidly enforced completes the routine—the delegate being free from then until supper hour. After supper the sunset service—usually outdoors—was followed within half an hour by a meeting in the chapel, sometimes an entertainment again of more serious contact. Retiring bell rings at 9.30 and lights out bell at 10 P.M. While there is nothing of the police work type about the way these regulations are enforced, there is no disregarding of them. In both conferences the young people almost universally helped to keep the standard of orderliness. Dr. J. C. Sharp, the headmaster of Blair Academy, who was in his residence on the grounds throughout the conference, said that he had not one word of complaint regarding any boy or girl of the whole company, and moreover that there had been nothing but praise from the people of the academy and village over the way our young people deported themselves.

They were a superb group of picked representatives of our Congregational boys and girls and maintained the standards expected because they were helped to do so in a friendly way. Rules were few but ideals were constantly emphasized through the counselor body. Not one serious infraction of order occurred through the whole period. Rev. Roy L. Minich of Christ Church, Woodhaven, N. Y., was the dean and the result was due in great degree to his far-sighted and steady management.

The work done in the classes was serious and thoughtful. The Bible Study Department was in the capable hands of Rev. Stanley U. North of Walton, N. Y. He had six assistants, each instructor having two recitation hours a day, as Bible study was requested for the whole student body. The Gospel of Luke was the basis of their study. In the World Service or Missions Department, Rev. H. S. Leiper of the A. M. A. was in charge with four assistants. *Pilgrim Ideals Incorporated* and *Who Is My Neighbor* were the books studied. Rev. G. R. Andrews of the Congregational Education Society had a third-year course in "Methods of Church Work." A most valuable course in "Values of the Old Testament" was given in a series of devotional chapel talks by Dr. T. M. Shipherd of Scarsdale, N. Y. At the first Sunday morning service Dr. Huget of Brooklyn preached a sermon which will long be remembered. The dean, Mr. Minich, gave a strong message on the last Sunday morning. The sunset meeting was addressed each evening by various members of the faculty with the exception of the last meeting, possibly the best, which was in the hands of the young people themselves. Miss Hazel Brownson of the Home Missionary Society, Miss Helen F. Smith of the Woman's Board, Rev. E. H. Smith of the American Board, Rev. H. S. Leiper of the A. M. A., Rev. G. R. Andrews of the Education Society, and Dr. W. H. Rollins of the New York State Conference were in attendance as representatives of the work of the denomination. Rev. J. H. Condit, chairman of the state committee of religious education, made

THE CLASS IN "PREPARATION FOR TEACHING"
Washington Young People's Conference, Seabeck, 1925

an over-night visit and spoke helpfully at one of the sunset meetings. Rev. J. H. Edwards of Montana, in a camp-fire address, gave a stimulating account of Congregational work in that great state. This was the program stated and provided but there was an informal program of hikes, rides, personal conferences, and earnest talks and group prayer meetings which will be reported by the young people themselves, and the report will never be completed. This is the happiness of it. This thing results in a new spiritual impetus in the lives of our young people. The evidence is in from all quarters—two young girls who went home from last year's conference and held the Sunday school and C. E. work to a higher spiritual level all through the winter; one boy who left his electrical engineering course and has decided to enter the ministry; a girl who saw a new chance in the mission field and gave herself to its call. These are the straws which show the stream. The value of them is, as we realize, that they are spontaneous expressions and are aftermath. There is less emotionalism in these conferences than in the average state conference. There is no public appeal to any program of work in the whole session. Instruction, information, education—these are three approaches stressed. Inspiration rightly developed comes from these three, but as an individual product.

The last service was a Communion service in charge of Rev. S. U. North of Walton, N. Y., and Rev. E. M. Macklin of Jamaica, with chosen representatives from the young people acting as deacons. It was a reverent, dignified, spiritual Communion, wonderfully led, and will be the crowning moment of the days in the minds of all the young people who saw straight during this fellowship. We oldsters felt as Dr. Huget expressed it: "There is nothing bigger in the present program of the Kingdom than the movement which this thing represents." It must be kept sane and natural in methods and definite in aim. J. S.

When Sunday Comes

By John Andrew Holmes

A gentleman who has accumulated a fortune and removed from a four-room cottage to a twenty-room mansion was recently heard to remark that he saw no reason for improving the church. "The building was good enough thirty years ago," said he, "and why isn't it good enough today?"

Idaho Youth Union Conference

For the second year the Idaho Youth Union Conference met on the banks of the Payette River at Smith's Ferry. Arrangements were similar to those of last year. The conference is primarily an out-of-door gathering, nearly everyone sleeping in tents and the dining room being a tent.

Through the kindness of Rev. F. J. Estabrook of Denver the conference now owns a tent large enough for its dining room. Permanent equipment, in the way of stoves and kitchen dishes, was added this year, also.

The faculty, headed by Dr. Estabrook, dean, included Dr. Benjamin Robinson of Chicago Seminary, Miss Anna Estelle May of the Education Society, Dr. George Hinman of the A. M. A., Supt. Harrison of Portland, Mr. A. E. Alvord of South Africa, and Rev. Mr. Peng of Peking, China, as well as several local men.

Both the adult and the young people's groups held by Dr. Robinson seemed to be especially interesting—rather noteworthy when we think of the idea which most church folks have of theological professors. If all professors of New Testament can grip their classes as Dr. Robinson can it will be necessary for folks to reconstruct their opinions of the drawing power of men in the chairs of our seminaries. When a group will get up an hour early, an hour when there is almost frost in the air, and will sit out under the open sky to listen to a final lecture which they would have missed had they not rolled out at this hour, it is a real tribute to the teaching power of the class leader.

Idaho Youth Union Conference is deeply grateful to the various individuals and societies who helped us this year, but we are especially grateful to Dr. Robinson and to Chicago Seminary for the interesting experiment they are working out together.

And for next year—we look forward to more of the great mountains, the clear rivers, the wonderful pines, and the God-inspired men women our great church sends out to he in this new land to a greater vision of tian service. C. S.

Our Santa Barbara Church

"How is our church faring in Santa Barb That is a question many are earnestly aski the way across this great country. There few cities so beloved by travelers from all There is the interest of the glorified Sp tradition. There is the quiet and re beauty. There is the even and comfor tenor of the climate. And there are also churches.

There is regret to find that the injur buildings is rather greater than earlier mated. I will not say greater than first ported," for that could hardly be possible there are some buildings passed over as n jured, which are now found to have strained and warped, that will require con able funds to make them secure. There few homes, indeed, that have not suffered loss. Of course, most of them are star and not greatly damaged, but they have the chimney, or been jarred on the founda or at least some valued treasure ruined. the strain upon business men to restore efficiency is great, and the people are ill to bear much increase in taxation. Thus welcome the relief that comes under the le ship of the California Development As

Notice

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Successor to Dr. Jowett as Pastor of Westminster Chapel, London, England will write articles for *The Expositor* this year. He is the author of "That The Ministry Be Not Blamed," "There They Crucified Him," and other books.

Send your subscription to *The Expositor* now so you may read his first article in the October issue.

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the other hand, the visitor is greatly d at the rapid clearing away of débris, the rehabilitation everywhere at work. workmen have flocked to the city at the of high wages, and construction goes y forward. There are plans for the widen- f State Street, by the introduction of es over the sidewalks, and some approach niformity of architecture along Spanish There is a valiant courage that merits ance. Every well-wisher of Santa Bar- is eager that it shall be restored, with shes and infirmities corrected, and in a y which befits its choice setting in Nature. to the churches, the havoc there was The Methodist building has been razed ground and there is similar loss to the rians. The whole auditorium of the lid new Presbyterian Church is con- d. Only the side walls and roof of the ful Episcopal Church can be retained. Baptists were but little injured. At our egational Church, aside from breaking of ws in the kitchen, and a slight breakage e organ, the interior was not damaged. e exterior, however, some of the stone fell, and the whole walls of plaster l be done over. There is need for this toward $4,000; and a debt of $2,000 to be lifted. As the membership is not and not more than equal to the expense al maintenance, and as they have suffered in personal and public losses, the extra is beyond them. They rejoice greatly, in the assistance that has come from alifornia churches. So far the amount is an approach, and gifts from friends near ar would bring real encouragement. In their more than half century this congregation has made large contributions to the city and to society, and are eminently worthy of the generous friendship of the Congregational fellowship in their hour of trial.

During the summer the churches have united in a great open-air meeting in the park; well attended and highly appreciated. Thus misfortune leads Christians of various dissimilarities to sit down beside each other. Since about the first of August, the Congregationalists have been able to resume activities in their own building. C. F.

An Unusual Association Meeting

These things make the meeting of the Middle Georgia Association with the Fredonia Church unusual. The attendance was large at every session and in some the spacious auditorium was crowded. The people represented the strong type of rural life not impoverished by the claims of the city on its brightest young people, though this process of sifting out the stronger young people has begun because of the small returns the farms now make to the farmers' capital and toil. The program was strong in its presentation of the claims of the denomination on the local church. The ordination of Mr. C. C. Hamilton, pastor of the La Grange Church, and of Mr. Curtis Matthews, of First Church, Columbus, was significant, as no such service had been held in the meetings of the association. Both candidates are graduates of Atlanta Theological Seminary. It was fitting that Dean A. F. Sherrill, teacher of the young men, should make the ordaining prayer. Supt. Lewis H. Keller, president-elect of Atlanta Seminary, delivered the charge to the candidates and Supt. McQuarrie gave the right hand of fellowship. The meeting was a school in denominational ideals and methods, and stewardship was the central feature of the E. M. C. discussion. L. H. K.

From East to West

MAINE

South Berwick Interests

After a two months' vacation, Rev. Alexander Sloan returns from Intervale much improved in health. The new, modern ten-room Central School, near First Church, will be ready for occupancy Sept. 14. Mr. Jotham Sewall and his sister, Miss Jane Sewall, prominent local Congregationalists, contributed $25,000 toward the total cost, making possible a most attractive assembly hall and an adequate plant.

NEW HAMPSHIRE

Activities at New Ipswich

New Ipswich, Rev. W. G. Berkeley, pastor, has during the summer painted the exterior of the church building and made other repairs to the amount of $400. In connection with the 175th anniversary celebration of the town, Aug. 16 was observed as Old Home Sunday, with the pastor preaching on "The History of New Ipswich in Relation to the Sacred." Many former residents of the town were present at the service. Among other summer activities was a children's concert at the morning service on Aug. 30.

MASSACHUSETTS

Returns to New York State

Rev. H. E. Titus, for two years pastor at Hanover Center, has resigned to take effect Sept. 28. He will remove to his former home

Special Announcement

The Washington Evening Star has most generously offered to send the paper daily from October 19th to October 29th inclusive (the Congregational National Council Numbers) eleven days, postpaid to any address in the U. S. for forty cents. These daily papers will give the story of the National Council meeting day by day; many of the main addresses and details of the business and of the discussions, all written by the best reporters of their staff. There will be splendid stories of all our missionary work and many illustrations.

Pastors and laymen who desire to know of the meeting have here a splendid opportunity to see the Council in action. Every pastor ought to have the paper and to secure a good list especially of his official men and women. Put this subscription blank in the hands of some active member and secure a list of your people. Send the list with check direct to the Washington Star, Washington, D. C. In no case send to the Council office.

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field, accepting an appointment under the Methodist Church in Genesee Conference, New York. During his pastorate attendance has materially increased in both church and school, and 25 have been received into church membership. Plans for the new parish house are rapidly maturing. His departure, made necess for family reasons, is much regretted by entire community.

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Rev. Henry J. Lee to Leave Woburn

Rev. Henry J. Lee, pastor of First Chu Woburn, has received and accepted a call the pastorate of First Church, Wauwat Wis. Subject to approval of council will begin his work Oct. 1 next. W watosa is a sub of Milwaukee, rap growing and almost tirely residential. church recently ere a new house of wor with parish house joining. Facilities available for a t oughly modern and quate program to m the need of the community.

REV. H. J. LEE

As successor to Dr. Stephen A. Norton, Lee has efficiently served the Woburn Chu He leaves for the Middle West with the wishes of the congregation. Regret at the parture of the Lees is accompanied by joy the splendid opportunity presented by the W watosa field.

Bequest for Reading Church

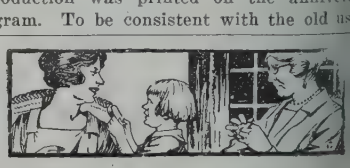
By the will of Mrs. Emily M. Palmer church at Reading, of which Rev. Payson Pierce is minister, will receive three lega one of $500 for the Woman's League, a s of $200 for the Friendly Guild, and a thir $1,000 for the church itself.

Marblehead Meeting House a Century Ol

North Church, Marblehead, has recently services in commemoration of the erection, years ago, of their present house of wors The first grant of land in Marblehead was m on Oct. 14, 1638, to one William Walton, was then preaching without ordination. I therefore, probable that this old church, th not regularly organized, with a settled and dained pastor administering the rites of bap and Communion until 1684, really dates bac 1638.

The church has had three edifices in nearly 300 years. The fish which serves a weather vane on the steeple of the present bu ing is the only portion of the second struc that was saved when that edifice was de ished in 1825.

The order used for the centennial celebra in July was exactly the same as that used the dedication 100 years ago, the original ing been photographed and reproduced. reproduction was printed on the anniver program. To be consistent with the old us



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n was used, but the music was led by a l. The same hymns and anthems were hich were sung at the dedication. The r, Dr. Harris G. Hale, preached an his- sermon. Former pastors of North Church Rev. John W. Barnett, Rev. Nicholas r Pyl, and Rev. Leslie C. Greeley.

NEW YORK

rsary of Aquebogue Church

175th anniversary of the inception of the nt which resulted in the organization Old Steeple Church of Aquebogue, Long was observed Sunday morning, Aug. 30, uditorium of this historic church. About ere in attendance, the church being l to the doors.

historical sermon was preached by Dr. E. Craven, author of a history of Mat- where he was pastor of the Presbyterian for nearly a quarter of a century. Mes- f greeting were read from Rev. W. H. pastor of Sound Avenue Congregational and from Rev. C. C. Cornwell, pastor erhead Congregational. These churches ghters of Aquebogue and united for the of the day.

irks were made by two former pastors, . B. Hutchinson, pastor of Patterson erian Church for 40 years. Dr. Hutch- ntered the ministry at the Aquebogue There was also a short address by A. Stonelake, pastor of the church 25 go. Letters of greeting were read from red Brown and Rev. E. Lyman Hood. tter is now professor of ethics and phy in the University of Hawaii. Both rmer pastors of Aquebogue.

program committee consisted of the pas- v. E. A. Northrop, Mrs. C. T. Reeve, ss Nellie Young.

FLORIDA

mmers in a Mission Church

Nat G. Long, a senior in the Yale Divin- ool, spent his second summer with the Church, near South Jacksonville. It beautiful and inspiring ministry in a d community, not reached by any other It was mainly a ministry to young giving them higher ideals for life. At se of his work the young people pre- Mr. Long a solid gold watch chain. His vill be continued through the year by era Lindgren, a social service worker.

WISCONSIN

Stone Laying at Fontana

corner stone of the new building for the nity Church, Fontana, was laid Aug. 16.). C. Grauer made the historical address. hurch was organized as a community but with a Congregational constitution nfession and order. The site for the was given by Mr. Willis E. Herrick, a of First Church, Oak Park, Ill.

n Association Meets at Merrill

Northwest Swedish Congregational As- n met this year in Merrill, June 20-25. Swedish ministers were present, and six h churches were represented. The serv- ere well attended and full of spiritual

MINNESOTA

Elmdale Anniversary

h Elmdale (Slovak), celebrated the 10th rsary of the dedication of its house of) on June 14. Three services were held day, and on Monday there was a special with a noon dinner in the church. Rev. Moncol of Cleveland, Rev. E. Wrbitsky er Lake, Rev. C. J. Trcka of St. Paul, and several of the neighboring pastors were present. Rev. Adolf Yukl is the present pastor.

SOUTH DAKOTA

Activities at Stevens

Mr. Wesley Spink, student summer pastor at Stevens, organized a troop of Boy Scouts, which meets weekly at the North Riverside Community Playground for tennis, horseshoe, croquet, and baseball. An overnight trip to the Scout Camp at Sioux City was greatly enjoyed. Meals were cooked out in the open, and there was swimming and hiking in the woods.

Prayer meetings this summer have taken the form of discussions on Paul, Job, Mary Magdalene, and other Bible characters.

The Sunday school picnic, held at Riverside Park, Sioux City, July 14, was a tremendous success. There were over 100 present, and everyone had a good time. An athletic program included all and gave suitable prizes to the winners. The ladies' aid furnished the ice cream. The attendance at Sunday school has kept up well during the hot weather. An indexed leather Bible has been promised to every child who attends every Sunday during the year.

NORTH DAKOTA

Vacation Bible Schools at Garrison and Wing

Miss Rose E. Hollstein conducted daily vacation Bible schools at Garrison and Wing in

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Peabody, Francis G.
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"This is one of the best commentaries on the Gospel of John that we have seen. It is very fascinating and can be most helpful in a devotional study of this wonderful Gospel."—*Wisconsin Christian Advocate.* $2.25

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Dawson, Marshall
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Vincent, Leon H.
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Bishop John H. Vincent was a stalwart American. Here is a biography worthy of his amazingly dynamic career as schoolmaster, circuit rider, city missionary, theological student, parish minister, editor, leader of institutes, the advocate of reform in Sunday School methods, his connection with the Chautauqua Reading Circle, his work as a bishop, first in the United States and then in Europe, etc., etc., etc. $3.50

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Fowler, Henry Thatcher
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Streeter, Canon B. H.
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Klausner, Joseph
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Bell, W. Cosby
SHARING IN CREATION
Sharing in Creation takes the stand that if Christianity needs to make itself at home in the modern world, the same people that tell us so should be willing to own up that the modern world needs even more desperately to make itself at home in Christianity. Probable price, $2.00

Underwood, A. C.
CONVERSION: CHRISTIAN AND NON-CHRISTIAN
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Kittel, Dr. R.
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Blau: "The Wonder of Life"	**$2.00**
Browne: "Stranger Than Fiction"	**$2.50**
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Bosworth: "The Life and Teaching of Jesus"	**$2.50**

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July. Each school was carried on for three weeks. One of the chief features was the modeling of salt and flour maps of the Holy Land. In addition, there was handwork, Bible drills, verse finding, memory work, and songs.

WYOMING

Union Seminary Students as Summer Supplies

A daily vacation Bible school was held at Shoshone for three weeks, beginning July 29, with training in singing, dramatics, first aid, etc. There was a half hour study each day on the life of Christ, a ten-minute talk on one of the most important phases of a child's Christian life, and a fifteen-minute story. Mr. James N. Armstrong, of Union Seminary, served the church this summer under the commission of the Home Missionary Society. The people are hoping to secure a permanent pastor this fall.

Lander's annual Sunday school picnic was held on July 21, automobiles carrying the people to the southern end of the Camp Grounds. Volley ball, baseball, races, and swimming were among the day's amusements. Prizes were awarded for the races.

Mr. Daniel Bliss, student summer pastor from Union Seminary, has been giving a series of travel talks on Sunday evenings. In order that the talk on the Holy Land might be more vivid, Mr. Bliss wore the costume of a modern inhabitant of Palestine.

Wheatland's Union Services

Union Sunday evening services have been held in turn during the summer in the Methodist, Christian, and Congregational Churches of Wheatland. Mr. A. Gladstone Finnie, of Union Seminary, New York City, served the Congregational Church during the summer months.

CALIFORNIA

Farewell to Missionaries

An inspiring luncheon meeting was held at First Church, San Francisco, on Aug. 21, in farewell to the missionaries who were going out to their posts. Addresses were given by Miss Isabelle McCausland of Kobe College, Japan, Rev. John S. Porter of Prague, Dr. Watts O. Pye of Fenchow, China, and Rev. Emory D. Alvord of Southern Rhodesia, Africa. There were 150 present at this meeting, many of whom came from outside the Bay district.

OREGON

Returns to Former Field

Rev. H. C. Stover, after a successful ministry of four years as pastor of the Federated Church, Freewater (Presbyterian-Congregationalist), returns to his former field, Central Church, Salem, beginning work Sept. 1. During his pastorate at Freewater a handsome church building has been erected, costing with pipe organ about $28,000. He returns to Salem in response to a unanimous call at a salary much in advance of anything Central Church has hitherto paid.

Church and Ministerial Record

Calls

ALDERSON, J., Eagle Butte, S. D., to Athol and Frankfort. Accepts.
CARLSON, E. O., Dayton, Ia., to Swedish, Ottumwa.
COOLEY, T. S., Absarokee, Mont., to Hampden, Me. At work.
DAWSON, M. W., to Mission, S. D. Accepts.
DICKINSON, E. H., to Telluride, Col. Accepts.
FINDLAY, J. F., Cherokee, Ia., to be dean of men, Grinnell College, Grinnell, Ia. Accepts.
FRITZ, R. A., Des Moines, Ia., to student work, Iowa City. Accepts.
HOLDEN, R. B., Badger, S. D., to Lake Preston. At work.
LYERLY, J. N., Gilman, Ia., to Osage. Began Sept. 15.
RATCLIFFE, T. H., Clark, S. D., to Mobridge. To begin Oct. 1.
RAUGUST, J. J., Endicott, Wash., to German, Fairfax, S. D.
RINGE, FREDERIC, Northland College, Ashland, Wis., to Rio and Wyocena. Accepts and plans to attend the University of Wisconsin.
SHELDON, A. M., to Friona, Texas. At work.
STARK, C. W., Earlville, Ia., to Belmond. Accepts.
WAGNER, J. P., Crete, Neb., to Minden, Ia. Accepts.
WALSH, J. T., Victor, Ia., to Genoa Bluff. Accepts.
WOODCOCK, A. C., Deep River, Ia., to Farnhamville. Accepts.
WRIGHT, BYRON, Chicago Seminary, to Greenville and Harmony, Ia. Accepts.
ZIEKE, PAUL, Indianola, Ia., to Miles. Accepts.

Ordination

REDFOX, EUGENE, o., Buffalo, Cherry Creek, S. July 12. Sermon by Rev. W. B. Pinkey other parts by Rev. Messrs. T. I. Moccasin Rudolf Hertz.

Resignations

BAYNE, R. T., Pilgrim, Superior, Wis., to en in newspaper work. At work.
FLDRIDGE, A. T., Hartwick, Ia.
EVANS, THOMAS, Alexander, Ia.
HARRISON, H. B., Mobridge, S. D., to take financial work with Chicago Seminary.
JANDESEK, E. C., Vining, Ia.
JOHNSON, THEODORE, Swedish, Ottumwa, Ia.
KILBOURN, A. S., Eddyville, Ia., to accept ca professorship at Talladega College.
LLOYD, W. R., Marion, Ia.
TITUS, H. E., Hanover Center, Mass., to ac appointment under the Methodist Church Genesee Conference, N. Y.
TUGGLE, C. M., Orchard and Colwell, Ia.

Accessions

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Christian Hill	
Hackleburg Group	20
New Hope	9
CALIFORNIA	
Long Beach, First	3
Los Angeles, First	
Mesa	
FLORIDA	
Dorcas	2
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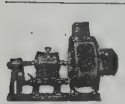

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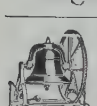

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Personals

ERT, REV. G. D., of Flushing, N. Y., and Mrs. gbert, are *en voyage* to China, where Dr. Eg- rt will officiate at the marriage of their ughter, Miss Carolyn, to Prof. R. C. Failer, Peking, Sept. 26. Miss Egbert is an alumna Smith and holds a Master's degree from lumbia. She is at present instructor in ble at Yenching College of the University of king.

NGTON, REV. FREDERICK, former pastor of ainerd, Minn., and now of Moorhead, is the w chaplain of the American Legion of Min- sota. The sixth and ninth districts advanced e candidacy of Mr. Errington at the con- ntion and so popular did he become that he s virtually unopposed in the election. Mr. rington was a popular member of the post in ainerd and gave of his time freely and un- ntedly in civic as well as Legion matters. is in demand throughout the state as a eaker and has the happy faculty of expressing thoughts clearly and graphically.

IN, REV. ROBERT, completed seven years of vice as minister of First Church, Denver, . On Sunday, Aug. 2, while the last hymn the morning was being sung, Mr. Stephen ight, chairman of the board of trustees, lked down the aisle, and after requesting people to be seated, in a brief address ex- ssive of the kindliest appreciation of the nister's services, in the name of the church, presented Mr. Hopkin with a most sub- ntial check. The relations between pastor d people have always been of the most cordial d happy nature, and never were they more than in the beginning of the eighth year this relationship. Mr. and Mrs. Hopkin spending their vacation at home this year, h an occasional motor trip into the moun- ns. Mr. Hopkin delivered the commence- nt address before the summer term graduat- classes of the University of Colorado at lder, on Aug. 29.

NSON, REV. DOROTHY B., who was ordained Grace Church, Holyoke, Mass., last May, ached her first sermon at her home church first Sunday in September. She is the first ained minister to be raised at Grace Church, ere her father, Rev. Edwin B. Robinson, has n minister for 23 years.

Deaths

th notices and obituaries are inserted at a of fifteen cents per count line. Minimum e, sixty cents. Lines average seven words Address Obituary Department, The egationalist, 14 Beacon St., Boston.

MRS. CHRISTINE C. BARNUM

Tuesday, July 7, Mrs. Christine C. Barnum, of Henry S. Barnum, died at her home ooklyn, Ct. She leaves two daughters, Mrs. R. Pratt, whose husband is the pastor of ongregational church at Brooklyn, Ct., and Sadie C. Fish, who has resided in Franklin hip for a number of years. Mrs. Barnum ctive in Christan work until two days be- er death, having attended church on Sun- uly 5, and taught a Bible class as well. She member for many years of the W. C. T. U., ctive also in class choral work of the n. Her late husband, Henry S. Barnum, she married as his third wife in November, onth before his death in December, 1915, was sionary in Turkey to the Armenians for fifty and an editor of several papers in Constanti- She also leaves two grandsons, R. Mere- Pratt, and A. Curtis Pratt.

MISS ANNA M. CUMMINGS

ablegram announcing the death on May 17, of Anna M. Cummings, A.B., principal of enot Seminary, Wellington, South Africa, received by her brother, Rev. George H. ings of Norton, Mass, and was followed recently by letters giving an account of st days.

a Marie Cummings was born in Newport, April 14, 1860, being next to the youngest of Rev. Henry and Mary (Beaman) Cum-

She was graduated at Mt. Holyoke in the class of 1883.

After four years of successful teaching, Miss Cummings accepted in 1887 a position in Huguenot Seminary, succeeding an older sister who had been on the staff for ten years of this Mt. Holyoke of South Africa—a work begun in 1873 by Misses Ferguson and Bliss, at the instance of Rev. Andrew Murray.

Miss Cummings' connection with Huguenot Seminary covered 38 years. Her instruction, especially in Latin, prepared classes for notable success in matriculation of which girl students had not hitherto been deemed capable. In 1910, she succeeded Dr. Bliss as principal of the seminary.

During a furlough in America (1894), Miss Cummings proposed, with Miss Ferguson's approval, to overstay her leave and to endeavor to secure a building exclusively for college work. This period grew into three years, while funds were raised, architect's plans secured and material prepared for shipment. The result was Cummings Hall, so named at the request of its chief donor and accepted in honor of parents who gave three daughters to years of service for Huguenot.

Miss Cummings interested herself in the Student Christian Association, in Missions, and in temperance work. She became superintendent of the Y. W. Branch of the W. C. T. U. in South Africa in 1890 and edited *Y's and Otherwise,* afterward the official organ of the W. C. T. U. as *White Ribbon.* For 27 years she administered the so-called Substitute Band for South Africa, started by Evangelist Gibbud, which required an intermediary between donors and workers. A total of £3,390 passed through her hands. About one-third went to Nyasaland and two-thirds to Basutoland.

The success of Miss Cummings, as a teacher, was apparent in the growth and high standing of the school of which she was for years the head. Her unusual executive ability was recognized in membership with Dr. Ferguson and Dr. Bliss on the board of trustees and her special association with the erection of various buildings of the Institution, some secured in times of financial stress.

Returning to South Africa in Feb., 1922, after an absence extended as sick leave, Miss Cummings gave up her work as teacher; but retained general administrative duties. She was the directing force in the successful jubilee observance of the Huguenot Institution held in Oct., 1923. Obliged by the precarious state of her bodily health to seek rest for considerable periods at Plumstead Sanatorium, near Cape Town, she kept constantly in touch with the seminary. By her long experience, clear vision, and unsurpassed judgment, she was an inspiration and guide to those in active charge.

When the frail body could no longer sustain the brave and tireless spirit, she passed with perfect submission and unfaltering faith into the heavenly home.

Funeral services were held in Wellington and tributes in English and Dutch paid her character and life work. Students and faculty from Huguenot Seminary and College and associated schools of Wellington, a thousand in number, followed the body to its last resting place in the cemetery of the Dutch Reformed Church where rest the bodies of Rev. Andrew Murray, Dr. Abbie P. Ferguson, one of the founders, and others associated with the Huguenot Institution.

Miss Cummings is survived by two brothers: Deacon Henry B. Cummings of Strafford, Vt., Rev. George H. Cummings of Norton, Mass.; and by two sisters: both of Cape Province, South Africa, the elder, Mary Elizabeth, wife of Rev. Thomas Gamble, Uitenhage, the younger, Miss Sarah R. Cummings, since 1913 on the Huguenot staff. There are seven nephews and four nieces, two of whom are teachers in Huguenot Seminary.

Christ does not dress up a moral picture, and ask you to observe its beauty. He only tells you how to live; and the most beautiful characters the world has ever seen have been those who received and lived these precepts without once conceiving their beauty.—*Horace Bushnell.*

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English Coal and Trade

(*Continued from page* 370)

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Evénts to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Oct. 2, 10.30 A.M. Program will include address by Mrs. Frank Gaylord Cook, just returned from the Orient, and a commissioning service for Miss Margaret Hammaker, under appointment to India.

State Conferences

ALABAMA (White), Tallassee, Nov.
CONNECTICUT, South Manchester, Nov. 3-4.
GEORGIA (Colored), Thomasville, Nov. 18-22.
IDAHO, BOISE, Sept. 29-30, Oct. 1.
KENTUCKY, Evarts, Sept. 26-27.
SOUTH CAROLINA, Columbia, Nov.
TENNESSEE (White), Daisy, Sept. 21-23.
UTAH, Salt Lake City, Oct.
WASHINGTON, Seattle, Oct. 6-8.
WISCONSIN, Appleton, Oct. 5-8.

RISIBLES

Sam—"What am you doin' now?"

Bo—"I'se an exporter."

Sam—"An exporter?"

Bo—"Yaas, the Pullman Company jus' fired me."—*Black and Blue Jay.*

Little Janie—"Mother, if baby was to swallow the goldfish, would he be able to swim like one?"

Mother—"Oh, my heavens, no, child. They'd kill him."

"But they didn't."—*Phoenix.*

The evening lesson was from the Book of Job and the minister had just read, "Yea, the light of the wicked shall be put out," when immediately the church was in total darkness.

"Brethren," said the minister, with scarcely a moment's pause, "in view of the sudden and startling fulfilment of this prophecy, we will spend a few minutes in silent prayer for the electric lighting company."—*Boston Transcript.*

Sandy McTavish, proprietor of a corner confectionery, was the proud owner of a new cash register. One day, when an old friend came into the shop and bought a five-cent cigar, the customer noted that Sandy pocketed the money instead of putting it into the drawer.

"Why not ring it up?" he asked. "You'll be forgetting it."

"Oh, I'll nae forget it," replied the wary Scot. "Ye ken I keep track in mah head until I get a dollar, an' then I ring it up. It saves the wear-r and tear-r on the machine."—*American Legion.*

The story is told of an engraver in the Government printing shop at Washington who, at the time the first $20 yellow-back gold certificates were issued, received his salary in those new bills and decided to take a trip to New York.

When paying his hotel bill, he handed the clerk one of the yellow-backs, whereupon the clerk turned it over several times, then refused as politely as he could to accept it, saying that he had never seen such a bill and thought it of no value.

"Why," said the engraver, "of course it's good. I made it myself last week."

"That's what I thought," returned the clerk, as he rang for the house detective.—*Boston Globe.*

The Congregationalist

Continuing
The Recorder* and *The Advance

September 17, 1925

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By the Congregational Publishing Society.

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"Dr. Jackson tells some wonderful stories. He must be a great traveler."

"No. But his mind wanders a lot."—*Judge.*

An Irishman was astonished to receive the following letter from his son in London:

Dear Father:

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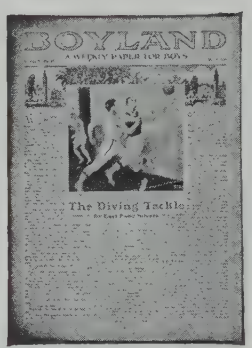

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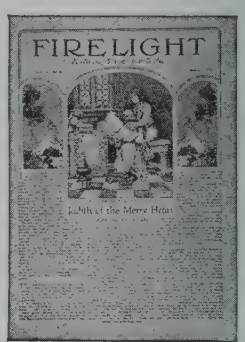

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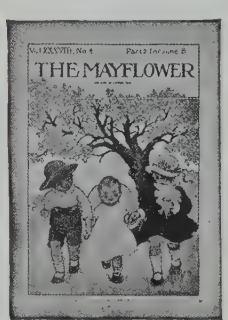

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The Congregationalist

Vol. CX No. 39 September 24, 1925

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Rev. Herbert H. Hines is the pastor

THE VALUE OF HIGHER EDUCATION

By David Starr Jordan

THE BLOW WHICH ANGERS CHINA

By Robert E. Lewis

WHAT GERMANY AND FRANCE ARE THINKING

By B. F. Stanton

A Suggestion For Our Pastors

THE Washington meetings of the Congregational National Council are near at hand. In preparation *The Congregationalist* will publish a National Council Number on October 8th. That issue will give a survey of all departments of Congregational work, missionary, educational, and otherwise. It will have articles on the attractions of the national capital, the local churches, and the latest word on plans for the Council meetings. This issue will be an ideal one to place in the hands of our church people who do not now take the paper, and need the inspiration and information which it will contain regarding what Congregationalists stand for and what they are doing.

Dr. Charles E. Burton writes:

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The Congregationalist

Continuing *The Recorder* and *The Advance*

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The Editorial Outlook

wo Views of China

HE article by Robert E. Lewis, and the report of an address by President J. Leighton Stuart, in this is-e, present in a striking way the Chinese viewpoint the present crisis in China, and the viewpoint of those ssionaries who assume toward the whole problem of e East an attitude of Christian idealism as distin-ished from what might be described as a Christian-perialistic-Western civilization attitude. Possibly ere is a point where these attitudes meet, though they present extremes of temper and opinion—the extremes an idealism careful for nothing but the interests of e Kingdom of God; and a safe, conservative idealism ore concerned about the preservation of institutions d the maintenance of authority.

It is fair to say that there are those who take a dely different view of recent events from that ex-essed or suggested in the articles which we publish. addition to the reading of many letters and inter-ews at second hand we have had extensive and intimate st-hand interviews with men who have been recently China. Some of these see the menacing aspect of the uation in China in a different light. Without defend-g, or palliating, the actual circumstances that have ought about the present upheaval they see a menace widespread lawlessness and of a general conflagration ich cannot benefit China and which may disrupt all asonable basis of foreign contacts, and at the same ne endanger the lives and properties of foreigners in ina, unless there is firmness and decision in main-ning order. They point out that the demand for extra-territoriality comes at a time when China is incapable of maintaining order and protecting life, and when the withdrawal of a measure of protection by foreign governments might spell disaster. Dr. MacWillie, a physician of Hankow, for the last ten years in private practice, but formerly a missionary of the American Episcopal Church, says that the shooting of seven Chinese in his own city occurred at a time when within a few minutes the British armory, with arms and ammunition, would have been in possession of a mob, and that the sacrifice of these lives was necessary to prevent a much more serious outbreak. He suggests that this typifies the general situation, and he points out that the statement by the faculty of the Canton Christian College, recently published in *The Congregationalist*, was in error in stating that the Chinese students were fired upon in Shameen (the foreign concession) without provocation, and that two days after the statement was issued the error was corrected and an apology tendered to the British. We have been able only partially to verify this statement.

The Fruits of Imperialism

TWO things seem evident in Chinese affairs, first, that recent events are symptoms of a situation rather than causes, and second, that this situation is largely the direct fruits of imperialism—meaning by this term the conventional policy of a political-commercial-expansionism under the ultimate dominance of a power expressed in military prestige and force. It is this fact that makes Great Britain bear so heavily the brunt

of the present reaction, and the intensity of Chinese antagonism. As a matter of fact statistics show that British control of industries is limited, and much less than Japanese control, which precipitated the present crisis in Shanghai. But British general commercial interests are extensive and Britain, for many reasons, symbolizes the imperialistic ideal with its cult of racial superiority, etc. It is an ideal with elements of good as well as of evil. It has produced a strong race of officials and administrators, mostly men of integrity and many of them men of culture. Their rule has been through a strange blending of prestige and sheer force. But the evils of the whole imperialistic ideal have been increasingly evident. The fruits of a policy in which has intermingled so much of selfishness and force are appearing, and the question seems to be whether the best of British imperialism can be preserved with the overthrowing of the worst. Probably the hope of Britain's future in the East, and especially in China, lies in the success with which she can become and express what the unarmed London "bobby" represents in that great city as the symbol of law and order, in contrast to the well-armed American "cop" in cities groaning under the burden of crime. Here is where it seems to us President Stuart sounds the true and hopeful note, and it is especially pleasing to find him speaking so highly of the missionaries of the London Missionary Society, standing loyally, side by side with American missionaries, as real ambassadors of Christ in this time of stress. Law and order have broken down rather badly in Western civilization. It is our failure at home that is most evident in our failure in the East. Christian character and sympathy, eagerness for helpfulness and understanding, not the spirit that demands but the spirit that gives—these are as necessary in West as in East if, out of the present muddle of a force-stricken and selfish world, we are to build a better America and a better Western civilization, as well as a better China.

Dr. Newton's Change of Allegiance

THE decision of Dr. Joseph Fort Newton, after having been formerly connected with the Baptist and Congregational communions, to forsake his more recent allegiance with the Universalists to accept re-ordination as a priest of the Episcopal Church, has occasioned a mild sensation. About three years ago the Editor called on Dr. Newton at his apartment in New York and in the course of an intimate and very delightful conversation sensed a certain spiritual restlessness in Dr. Newton and an uneasiness in his pastoral relationship due entirely to this spiritual experience, and not in any way to external conditions and relationships which were very happy. Dr. Newton seemed to be undergoing an experience of deeply evangelical quickening with a certain longing for an opportunity to come into larger and more direct approach to the masses in need of the Gospel, than was implied in a quiet and cultured pastorate among the well-to-do. We should not have been surprised at the time, or since, to have heard of Dr. Newton abandoning the New York pastorate to return to some such striking opportunity in the Middle West, and we had hopes that if such a day came he might possibly find his place in a return to the Congregational fellowship. It had not occurred to us that Dr. Newton was likely to become an Episcopal rector.

In this new experience, while Dr. Newton goes to a desirable church, at a very substantial salary, the rectorship of a particular church is incidental; as in the case of R. J. Campbell in England it is the forsaking of a "free" type of church fellowship for the "authoritarian" type that is significant. In Dr. Campbell's case the "conversion" implied in many respects an almost fundamental change of viewpoint and conviction, so much so that the City Temple preacher rather vigorously renounced the heresy of his "new theology" days. We shall not look for any such renunciation on Dr. Newton's part of any phase of his former ministry. Probably he regards the decision that has occasioned so much surprise as an outcome of gradual approach and development. In his statement regarding the proposed change he stresses the fact that "after all, there is only one church of Christ," and emphasizes his interest in "our common Christian enterprise."

None the less in Dr. Newton's transfer of outward allegiance there is probably more revelation of an inward crisis, if not of an actual renunciation, than he himself realizes. Liberal men have ceased to see in the historic and spiritual division between "authoritarian" and "free" types of religion a necessary enmity or even rivalry. Men of each type have come to see in the other type an expression of spiritual moods, tempers, and experiences the sincerity and value of which they recognize though they cannot express their own faith and experience in that particular way. Larger spiritual recognitions have developed, and things that were once regarded as hopelessly antagonistic are now thought of as possibly complements of a larger whole, or as opposite poles of the one sphere of truth. But this spiritual synthesis has not made much progress beyond the souls of individuals; it has thus far, though there is much talk done very little to break down barriers or alter historic divisions. There is still a sufficiently marked cleavage between the authoritarian-episcopal type of experience and of religious organization, and the "free" or independent type—so decided a cleavage that Dr. Newton's going over from one to the other is not a superficial or accidental circumstance.

Dr. Newton has been "confirmed" and he is to be "ordained." What becomes of the vital faith of all the years of ministry and of the ordination that has been effective thus far in three different communions? The implication seems to be either that the faith and ordination of former years have been defective, or that the "confirmation" and ordination now required are after all the signs and symbols of a somewhat sectarian organization and environment. Dr. Newton in his ecstatic account of his new experience describes the church which he is entering as "the roomiest church in Christendom." We trust we shall not offend either the good Doctor or our beloved and respected friends in the Episcopal communion if we suggest that its roominess has a very narrow and zealously guarded portal. We are not complaining, but are simply stating the fact. Had the Episcopal communion actually been as roomy as Dr. Newton suggests many of us would still be within its portals. Shall we be deemed ungracious if we reca

r. Robert F. Horton's blunt words in his famous con-ssion, *Why I am a Congregationalist?* Concerning the aim to be the *catholic* church, Dr. Horton complained ike both of the Anglican, and of the Roman communion, *is too small.*

We would not make the mistake of setting over gainst the ideal of Christian catholicity the conception a narrow and futile independency. We entirely agree ith Dr. Newton's statement that "each man should bor where he can do his best work." We should say so that for each man authority, freedom, and catholicity e alike found in the following of his own convictions id visions. We rejoice that Dr. Newton is not dis-edient to what he deems his heavenly vision, and we ish him Godspeed in his new environment and min-try. In view, however, of the way in which Dr. New-n's conversion to Episcopacy has been exploited by e publicity department of the Diocese of Pennsyl-nia it does not seem inappropriate to say that, without sparaging the faith or practice of others, many within e "free" churches are not strangers to the ideal of tholicity upon which Dr. Newton has based his change ecclesiastical allegiance. We shall continue to believe at the vision and practice of the largest catholicity, id the reality of the one communion of saints in Christ, e not necessarily associated with the acceptance and cognition of particular symbols, rituals, and church sciplines or with the professed assent to creeds re-rdless of their grammatical and historical meaning.

Aviation Problems

MAN'S age-long struggle for the mastery of the air goes on apace, but with a bewildering succession of hievements, disappointments, disasters, and contro-rsy. Let no one doubt, however, that aviation is mak-g progress. The world has been thrilled by warfare the air, by long-distance exploits leading up to the merican round-the-world flight, and rose to heights of pectancy when the conquest of the North Polar air as attempted by Amundsen and by MacMillan. But th expeditions ended in disappointment and the mem-ers of Amundsen's party barely escaped with their ves. The gigantic dirigible *Shenandoah* was wrecked the winds of Ohio, and its commander and thirteen en were killed. Then came the airplane attempt to to Hawaii with another disappointment and rescue a plane crew after desperate days of drifting and des-iring search.

We had an airplane scandal during the war; now, we ave, at least, a big sensation over the whole subject of iation with relation to the War and Navy Depart-ents of our Government. The controversy started at e close of the war, when those most interested in avia-on sought to have that means of national defense rongly organized and generously financed. To do herwise was to allow other nations to get ahead of in aviation for warfare, as they have done.

We have been held back by the policy and influence of rtain officers of the Army and Navy who cling to the d ideas and methods of warfare, and Congressional ap-ropriations have been inadequate. Certain aviation men ish to have a separate Federal department of aviation under experts, instead of having it divided between the Army and Navy and under officials untrained in air navigation.

Col. William Mitchell, former Assistant Air Chief of the Army and now Eighth Corps Air Officer, in Texas, has made a slashing attack upon the Army and Navy Departments, charging "almost treasonable administration" and "criminal negligence," referring to the whole air policy in general and to the *Shenandoah* disaster in particular. Investigations are being arranged, and evidently the facts will be brought out. If the present policy is wrong we may fairly expect a change of policy.

We trust that the wise and scientific development of aviation will be promoted by the Government. It should be guarded against the prejudice of reactionaries, the excess of zeal of faddists, and against waste of money. We also hope that we may not have too much militarism in our air program.

Surely aviation is making certain older forms of defense less effective and more or less obsolete. While recent disappointments and accidents prove that air navigation is still involved in danger and uncertainty, there is abundant evidence that we are on the eve of a new era in which aircraft will have an important place. Already Europe has regular air routes and schedules of mail and passenger service. In the United States we have our coast to coast air mail in continuous service. Henry Ford has his airplane line which he proposes to expand, and he proposes to place upon the market a low-priced all-metal airplane. Air craft may soon be one of the utilities, which may serve our personal and social, business and religious uses, to a considerable degree, as the automobile now serves us.

In Brief

Speaking of "roominess" in the Church, it is an interesting circumstance that Dr. Joseph Fort Newton goes from a denomination which the Federal Council of Churches excludes to one which has thus far excluded itself from that organization. The roomiest sort of church fellowship and church organization, wherever it may be found, apparently has still plenty of room for "roominess."

* *

Since the formal consummation of Church Union in Canada and the meeting of the General Council of the United Church of Canada, last June, voting in local congregations on the question of union has taken place in two Provinces. Both go overwhelmingly pro-union, in Manitoba 478 voting concurrence and 11 non-concurrence, and in New Brunswick 161 for and 22 against. The latest summary, given by Dr. Herbert E. Thomas in *Zion's Herald,* shows a total for the Dominion of 8,783 congregations in the United Church, as against 719 that have voted non-concurrence. Of the 719 opposed to union nine are Congregational and 710 were formerly connected with the Presbyterian Church in Canada. Referring to the convening of local presbyteries and conferences in completing the organization of the United Church, Dr. Thomas says:

In no solitary instance has any sectarian feeling manifested itself and in all cases members of the former church bodies have vied with one another in the bestowment of honors.

An Epoch of Evangelism

In Relation to Mood, Temperament, and Background

FOR American Congregationalists the career of W. J. Dawson is a matter of interest, not untouched with a sense of tragic disappointment. Dr. Dawson at one period touched our life at a vital point. His address as fraternal delegate from English Congregationalists at the National Council meeting in Des Moines reached the crest of a wave of reaction in our churches from cold and critical processes and from a somewhat futile conservatism toward a broader, deeper, and saner movement of evangelism than had as yet been fostered. Out of the Des Moines experience came a movement in which Dr. Dawson was welcomed as a conspicuous leader. It was in many respects a notable movement and in sporadic ways its purpose and effect have been continued in our fellowship. Dr. Dawson's leadership was not only conspicuous, but able. His addresses were of a high order, and he contributed to the movement a book that sounded a clarion call. *The Evangelistic Note* was marked by a passion that, once having been felt or expressed, might have been expected to continue as the dominant passion in life and death. But Dr. Dawson's disappearance from this field of leadership in evangelism was as sudden as his rise. His association with American Congregationalism almost entirely ceased and from an activity in America associated with struggle and conquest he passed to what seemed the very safe and tranquil harbor of a wealthy suburban Presbyterian church. So complete seemed Dr. Dawson's abdication of a place of conspicuous leadership that during recent struggles over faith and freedom within the Presbyterian body one would hardly have known that the former eminent Congregationalist was a member of that denomination, or had any part in its life and counsels.

The explanation of much of this is found in Dr. Dawson's recent autobiographic volume, *The Autobiography of a Mind* (Century Co. $2.00), particularly in the closing pages of the book. Dr. Dawson does not discuss in detail his evangelistic experiences in this country but he does deal with great frankness with the contrast which we have suggested between this period of opportunity and activity, and the subsequent phases of his life in America. The recession from the place of leadership in which he had apparently been amazed to find himself as a result of his visit to the National Council was due in some degree to physical causes, but also in large measure to temperamental and cultural influences. Dr. Dawson found the intense activity and travel of a campaigner very exhausting. "In the end," he says, "Nature sent in her bill, as she usually does, and I paid for my physical indiscretions by a severe surgical operation, leaving the hospital, to continue my endless journeys, with a half-healed wound." The cultural considerations are as frankly stated. Dr. Dawson did not consider himself "altogether fitted for the rôle of the propagandist." His statement is very striking, and worth quoting for its light upon an experience shared with our churches:

My general purpose may be described as an effort to reconcile culture with the simpler forms of religious and social zeal, and in certain quarters this purpose was generously recognized. But in many instances it was clear that my audiences expected from me some thing that I could not give them. My method was t placate, to persuade, to win assent by sweet reasonable ness; the method demanded of me implied a large elemen of that noble fanaticism which usually distinguishes th successful propagandist. To put the matter bluntly my affinities were rather with Erasmus than Luther and in dealing with average human nature Erasmus i rarely successful.

Dr. Dawson thinks that while his mission did no altogether fail a large popular success was possibl only "to men of another kind of temperament."

The essential weakness and failure of that particula phase of Congregational evangelism could not be mor accurately diagnosed than in these words, though w should apply them in a way in which Dr. Dawson hardl intends. The weakness seems to us to lie in the assump tion that evangelism—the deepest concern of Churc and Gospel—must inevitably be dominated by what i "expected" and by traditions of "noble fanaticism" an propagandism. One views with sympathy Dr. Dawson' physical affliction at this period, and one recognizes, a he points out, that no man can rise entirely above hi limitations of training and temperament. None th less we refer to this experience because it touches ver closely what continues to be our deepest problem.

Can evangelism effectively express itself in harmon with, and in and through, culture? Can power in reac ing the people for high things be as effectively manifeste by Erasmus as by Luther? We should like to thin of Wyckliffe, of Tyndale, of Wesley, of Beecher, in r lation to that question. Is it not in a breaking of the tr dition that has created a cleavage between culture an evangelism, in a following of reality and not of what i "expected," that the highest culture and the soundes evangelism are most likely to appear? Dr. Dawson analysis of the post-Des Moines epoch in Congregationa evangelism seems to assume too readily the permanenc and inevitability of a chasm which it is still the chie business of Church and Christian ministry to bridg

A more disconcerting passage appears in the begi ning of Dr. Dawson's book, in which he likewise is dea ing with the contrasts of mood and experience at di ferent epochs. He refers to his own development and t the sense of detachment which has produced "a ne power of sober discrimination" and which has enable him "to distinguish between the relative values of th inner and outer life." He writes:

Bank balances, newspaper publicities, the bubb thing called reputation, the pride of possession, th pleasure of being envied and admired or the pain o being surpassed or neglected—all these now seem t me matters of extreme insignificance.

One would not take these words too literally or wit too definitely personal reference, but does Dr. Dawso mean to imply that these things *were* once matters o extreme significance, or that they are in general and i any dominating way motives in the Christian ministry It is a challenging thought, for there is not a single on of the possible motives enumerated that is not the direc antithesis of the supreme motive of a ministry wholl and truly Christian.

President Stuart on Conditions in China

By the Editor

[Editorial Note—*To avoid misunderstand- President Stuart is referred to, as has n customary hitherto in America, as resident of Peking University." It should, vever, be stated that the name of the in- ution which he heads—a missionary in- ution—has recently been changed to "Yen ng University." The Chinese national uni- sity at Peking wished to be known as king University," and the institution best wn by that title in America surrendered name.)*

N the afternoon of Sept. 11, President J. Leighton Stuart of Peking University ke in the American Board rooms to a ll company of people on the situation in na. The occasion was informal, but *The gregationalist* is privileged to make a re- of President Stuart's remarks and of discussion which followed.

resident Stuart left China at the end of . He found at the time of leaving a of discouragement among many mis- aries. Many were deploring their lack influence and some were questioning ther it was worth while to continue. , since coming to this country, Presi- Stuart had found in some quarters a ng of impatience with the Chinese and ndency toward a hasty and somewhat imistic outlook.

resident Stuart feels that there is, in- , a very serious menace in the present ation in China; not, however, so much the Chinese people as with the reac- s among Western people and especially he attitude of America. "For China," he , "the present experience is one of whole- e and natural awakening to national ciousness." There are, of course, ex- es. There is extravagance of statement, there are unreasonable demands as well egrettable acts of violence. These things, l all such awakenings, are more or less itable, but they represent only the froth the surface. The real movements lie er. "We Americans," said Dr. Stuart, sidering our own history and develop- ; ought, above all others, to be sym- etic."

Bolshevist Influence Exaggerated

e explanation of present movements ed by some is that this is an outburst of hevism. "There has in fact," Dr. Stuart "been a movement financed from Mos- but it has been incidental and has been much over-emphasized in the signifi- e attributed to it. It has influenced a small, though perhaps a noisy, number, it has not been so much a definitely munistic movement as an exploitation ievances." The Shanghai affair of May as the occasion for an outburst of ag- ed feeling. Sun Yat Sen, if he had , would undoubtedly have initiated a ution for the same purpose,—that is, he demanding of equality in treaties. effect of the Shanghai affair upon China immediate. There was a unanimous spontaneous reaction. Dr. Stuart stated that in all his years in China he had never known a matter upon which all classes had been so unanimous. As time passed and nothing was done by Western governments towards redress, the Chinese thought and talked more about their underlying grievances, such as unequal treaties, the matter of customs impositions, extra-territoriality, and the special privileges which Christian workers have. As nothing has been done, the Chinese have become more insistent and exacting.

The only solution, Dr. Stuart thinks, is that Chinese demands be met in a reasonable, sympathetic way; otherwise, the situation will become much worse. This is the only practical way out of the difficulty, and commercial interests, if they could but realize it, have everything to gain by reasonable settlement. The course now proposed by commercial interests, involving blockading, bombarding, etc., is futile. "Force," says Dr. Stuart, "is the only thing in China today that has no force." He pointed out that there is now in China no unified government from which to wring concessions. The only power in China is public opinion, and the hope of a better way lies in meeting aroused, wronged, indignant public opinion. The country is under the control of various military chieftains of varying strength and power, a condition which gives no unified government. The situation is pathological and psychological. Serious and full of ugly possibilities as the situation is, the remedy is simple. A little friendliness and sympathy and the Shanghai affair would either never have happened, or the results would have been removed.

America Can Help

The only country which really can help is America. For various reasons other powers have a weakened position in relation to the present crisis. The Chinese attitude toward America is one of eager and almost frightened expectancy, looking for us to live up to our gestures. If our policy of amiable friendliness turns out to amount to nothing, they will turn against us far more rabidly.

Discussing the bearing of all this on Christian work Dr. Stuart said that the really important thing and the thing that offsets all apparent ingratitude is that the Chinese Christians have proven themselves both Chinese and Christian. Dr. Stuart does not know of a single Chinese who has renounced his Christian faith during this crisis. Many do feel very deeply regarding foreign governments and the special privileges accorded foreign missionaries. Dr. Stuart's anxiety is not regarding the Chinese, nor regarding individual missionaries, but regarding our corporate attitude toward the Chinese and toward Christian work in China. He declared that what he had spoken of as a menace has become a superb opportunity, but he feels we are not meeting it in the right way; that there is a tendency to become unduly concerned about lives and property, about whether schools can be opened or not, and about the whole mechanism of missionary activity. The only question, he thinks, that matters is whether we act according to the spirit of Jesus Christ. The situation will depend entirely upon the way that we meet it and especially upon the way in which we meet it in our organized capacities.

He recommends that before the conference called for Oct. 26 it would be a gracious and effective thing if missionary societies voluntarily canceled their special privileges, which, he says, are likely to be canceled anyway. He thinks that in our anxiety to be "faithful stewards" even in the matter of missions, we have appeared to the Chinese to be little other than imperialistic. Our natural concern about property interests suggests that we are primarily capitalists, and that we have to "play safe" to protect our interests. If we could anticipate treaty revision, it would do much more good than yielding only what may be forced upon us. "If we surprised the Chinese," said Dr. Stuart, "by sublime revelations of sacrifice in the places where they expect it least, the effects would be correspondingly great." With the possible exception of the London Missionary Society, Dr. Stuart said, the American Board has been, in the directions in which he suggests action, the most progressive force in China.

The Immediate Outlook

Prof. Howard S. Galt, a member of the faculty of Peking University, in the discussion, expressed thorough sympathy with Dr. Stuart's statement. "The situation," he said, "is one of ages of development, and it is exceedingly complex." He recalled the saying of Dr. Arthur H. Smith who, when asked on one occasion regarding the "bottom facts of China," replied, "There is no bottom and there are no facts."

Asked regarding the effect of the present situation on the opening of schools in China, Dr. Stuart replied that there is no chance of British schools opening this fall, and there may be a tendency to boycott British teachers. The situation at Peking University is in some ways more favorable, and Dr. Stuart described how Peking University had passed through the crisis. Facing a crowd of students stirred to their depths, with Chinese teachers on the staff, who were intensely patriotic, the faculty of the university issued a statement which appeared in the Chinese press on June 3. This statement represented a faculty of Chinese, British, and American members. It was followed by statements by British and American mission groups, and the students were greatly impressed by these statements. During the tense weeks of the upheaval Dr. Stuart said that he had never felt more deeply the nearness of his Chinese colleagues. The thing, he thought, that impressed them was that here were a group really trying to be Christians.

Dr. Stuart concluded the discussion with the statement that he was never more hopeful for the outlook of Christianity.

The Blow Which Angers a Nation

Causes and Issues of the Recent Trouble in China

By Robert E. Lewis
Y. M. C. A., Cleveland, Ohio

MOST of our early information about the situation in China came from foreign sources. China owns no cables and controls no international news service. Letters and documents are now available which state the Chinese side. The national strike against the British and Japanese still controls the mind of the Chinese. It can be dealt with only when the Chinese position is considered and understood. Let us see if we can state it.

Former Minister Trevelyan, now in the British Parliament, authenticates the Chinese charge that at the beginning a Japanese "boss" struck and injured a Chinese girl worker in a Shanghai textile mill. She was twelve years old and had fallen asleep in the midst of her twelve-hour night shift (sic). Her eighteen-year-old sister protested and was slapped in the face by the boss. Chinese workers going to and from their jobs between the night and day shift protested the treatment of these working girls and were discharged. The workers organized a protest strike. The Japanese resumed operations with other laborers. Machinery was injured. Arrests were made. The Japanese ultimately locked out over twenty thousand Chinese workers, many of them in mills not previously disturbed by the dispute.

Chinese workers gathered at a factory gate demanding explanations. The door opened, not to treat with the workers as they had expected, or to explain, but to fire; one workman killed; seven severely wounded; five others wounded but less seriously.

The Japanese murderers were not arrested and the Chinese workers who injured the property were.

The Chinese students in the colleges and high schools protested without avail to the public authorities and finally decided that their only hope of securing justice for their fellow nationals was to appeal to the public. The officials of the international city of Shanghai were deaf to their appeals. Their own officials were without authority to intervene in this great foreign territory. The mixed court, their only hope of succor, had been seized by foreigners some years before and, in spite of protest from the Chinese, joint control of this court had not been restored to them; not only a breach of faith but of treaties.

The Fateful 30th of May

So they decided to go to the public with their case. They were to speak in groups and distribute hand-bills at points along the Nanking Road, the great central artery of traffic in international Shanghai.

In the midst of this appeal to the public some of the students were arrested. They thought this would give them their chance to be heard. Crowds followed and concentrated at the Lauza police station in a high state of tension. After some scuffling between the foreign police and the students and efforts to liberate their comrades, the foreign police upon orders of the British officer fired forty-four shots into the student crowd, killing nine and wounding eleven.

This was the fateful 30th of May. From this day the new unity of China is likely to date.

To aggravate the state of public opinion the "rate payers" who are all foreign Christians, excepting a few Jews and Parsees, declined to attend their own "rate payers" meetings, two of them, and thus the ordinance to begin the regulation of child labor was killed. The Chinese who pay eighty per cent. of the taxes in international Shanghai are completely disfranchised.

"Organization" was their only hope, and they organized. Now there are 180,000 in the Shanghai labor unions. Such a situation is without parallel in the Orient. All students, men and women, and the most powerful native financial organization—the Shanghai Chinese Chamber of Commerce—and the union of retail merchants all supported the new born "non-co-operation movement."

Shanghai is a vast shipping port. The workers and dock hands left. Shanghai is the central tourist center. Hotels were without service. Shanghai is the residence headquarters for foreigners, 21,000 of them having their homes there. Their trusted servants failed to appear. Their offices were deserted. Students having already paid their bills for board and tuition remained in the college halls to the end of the term but absented themselves from classes in order to lead the agitation. The boycott was now applied to the goods of the offending nations, Britain and Japan.

All this hubbub might have been dealt with, even then, by consultation, but the international city of Shanghai seemed to act upon the theory that "the white man can do no wrong." The Chinese appeals to the municipal council for an impartial investigation were of no avail. Finally the ministers of the foreign powers of the capital, Peking, instituted their own inquiry and as a result called upon Shanghai to make amends. Shanghai was declared to be in the wrong. But Shanghai refused. Instead of making restitution, troops had been pouring in and Shanghai was fortified. Volunteers constantly patrolled, though during these first weeks not a foreign life had been taken. Machine guns and bigger guns from the assembled warships were ranged along the Whangpoo River and dominated the city.

The Chinese, like the Anglo-Saxon, has an innate sense of justice, but foreigners have flouted China for years, one wrong having been inflicted after another. Last of all, the Washington agreements of 1921-22, upon which the Chinese had built high hopes of readjustment and better relations, were still inoperative. The French this time were in the wrong.

All this sense of injustice came to a head as if by magic. The protests spread to distant places and became national. China awakened to the realization that she could not depend upon the moral fiber of the West. This was a terrible awakening. Individuals had known it before. Now the masses believed it. Their demands led to riots, even in the westernmost province of Szechuen. A great parade was held in Peking which is not a "foreign" colony or "settlement," and at Canton in the far South. Everywhere they demanded justice and the righting of China's wrongs suffered at the hands of the Christians!

As the non-co-operative movement goes on co-ordinating the mind of millions of orientals for the first time into a national unit, we must realize that China is not on trial, but foreigners.

Chinese Demands

Out of it all came definite statements of purpose. The Chinese demand a fair investigation, a fixing of responsibility, and reparations. They make other general demands:

To oppose foreign oppression.
To struggle for the national independence and liberty of China.
To abrogate all unequal treaties.
To restore to China all territory leased as "settlements."
To secure the withdrawal of foreign troops.
To fight industrial imperialism.

To them soldiers and force are now used to compel the Chinese to work under an unheard of industrial system as bad as that which the British overturned nearly a hundred years ago at the beginning of the industrial era. They call the use of force by foreigners to back up the indefensible industrial conditions and to refuse justice and a rule of law, "industrial imperialism." To "fight industrial imperialism" has now become one of the slogans of the struggle which is dislocating the commerce of the Orient and already has cost the trading nations more in loss of business, vastly more, than a reasonable atonement for these wrongs would have brought in fines and penalties.

In the midst of the wild demands of an inflamed public mind the calm voice of the real Chinese mediators are reassuring. One of the most influential of them is Dr. David Yui, national secretary of the Y. M. C. A. The Chinese have such confidence in him that they sent him as the national people's representative to the Washington Conference. His letters to the Municipal Council of Shanghai on June 5 and June 10, and to the public on June 21 are couched in restrained terms. He makes no charges but incessantly demands a joint investigation. But Shanghai refused it and in refusing allowed the flame to spread everywhere.

The National Associated Chinese Chambers of Commerce, to use their words, "are now determined, unless the municipal authorities of Shanghai change their policy, to sever economic relations with those nations which are held responsible for the killing and wounding of the students and laborers in Shanghai, and to sacrifice all our material interests for the righteous cause of securing justice and fair treatment for our compatriots." The student strike leaders said

an interview that the "movement is not nti-foreign in general, nor Bolshevik, as ey allege, but it is orderly non-co-operation ith the British and Japanese, the only ethod we know. We will strive to the end. -We are a peace-loving people, but we have defend ourselves. America and China are e two great republics on each side of the acific. We have been claiming to be iends.—We wonder why your marines are ere and in our colleges. We strongly pro- st this occupation of our schools.—We ant you to stand for justice and for your vn policy."

As the non-co-operative movement spreads China, students are brought into difficult elations with their foreign professors. A eautifully delicate but nevertheless per- ctly transparent plan has been followed t many interior points. "They request an ssembly" with the foreigners at which both des "shall sincerely and cordially make orrection of the facts relative to this great ot in Shanghai." If the foreigners "will- lly support their mother country, we shall gard them as forerunners of Western im- erial aggression in China. Hence all hinese shall withdraw from their co-operat- g positions with them."

Here we get the sting of moral judgment. If the foreigners refuse to stand for right- ousness" the Chinese will refuse to co- perate with them. If they admit that the ction of the Shanghai police "was offensive (1) Christian principles, (2) humanity, 3) international morality, they must then ot only show signs of sympathy with the hinese but must try to offend *might* and efend *right*."

The method is to put foreigners on notice f these proposals, but if "there is no sign f response nor any definite expression of pinion, all Chinese students, teachers, ervants, and other employees must imme- iately declare non-co-operation."

So the vast Orient proceeds upon its way f appraising and deflating Western civili- ation.

In support of the Chinese contention, I cannot help quoting from Senator Borah, chairman of the Foreign Relations Committee of the Senate. "I venture to say if the foreign interests in China will respect the rights of the Chinese people and deal with them in justice; if they would even give them the rights and respect the rights as they were defined at the Disarmament Conference, there would be no trouble in China with foreign powers."

Parables of Safed the Sage

A Parable of Originality

There came to me one who said, I fain would know the secret of thine Originality.

And I bowed low, and let him prattle on, and contradicted him not; for if any man think me to possess any good quality, why should I grieve him by telling him of his Mistake?

And I said unto him, The secret of mine Originality is a secret so far as I am concerned, and if I possess Originality and that by a secret, then would I continue to keep it secret.

And he pressed me that I should tell him the secret of mine Originality.

And I said, It is a Charm, which I carry in my Vest Pocket.

And he said, Wilt thou let me see it?

And I said, It is a Charm of Great Potency, and I wear it on one end of my Watch Chain.

And he asked me if I kept it in a Locket, or whether it were something like Radium, and I told him Nay.

And after a time I produced my Charm whereby I achieve Originality.

And I showed him the end of my watch-chain that hath a watch, that I may be reminded of the flight of time, and then I showed him what I wear upon the other end, which is the secret of my Originality.

Yea, I showed him a small pair of Shears.

And he said, I understand not.

And I said, Hear, O man, the one great definition of Originality.

And he said, Speak, for I am listening.

And I said, Originality consisteth in remembering what thou dost read, and forgetting where thou hast read it.

And he said unto me, That is a Fine Definition. Where didst thou read it?

And I said, I have forgotten; therefore is that definition Original.

And it grieved me a little that he should have taken me so completely at my word. For that Definition is really Original with me, and I read it nowhere, save when I had written it myself.

But I am a Philosopher, and I know that the true symbol of Originality as well as the means to its attainment is that which I wear on my watch-chain, even a pair of Scissors. For he that thinketh that anything he thinketh hath been thought by him first, lo, some other man thought it a thousand years ago; and no man knoweth from whom the ancients found it.

God's Arrow

By Eloise Dean

The forest closes 'round my questioning feet.
I cannot see one step beyond yon tree;
The trail is lost, but God will surely meet
My every need. He always cares for me.

Undaunted, on, with singing feet I go;
For, close beside the very spots that mark
Perplexity for me, He waits, I know.
With Him, I need not fear unknown or dark.

I may not hear His voice nor feel Him near,
But, pausing where the trail is lost today,
One long, unhurried moment,—I shall hear
A singing arrow, shot to point the way.

I do not hesitate to express the conviction that attendance by young men at Sunday school or other regular religious work, with its refining atmosphere, is signally preventive against crime and worthy of careful study by those who are dismayed by the increase of crime on the part of the young men of America.—*Justice Lewis L. Fawcett, New York Supreme Court.*

The Power of Man's Spirit

By Grace T. Davis

I see the things that people do,
The things they move, the things they make.
I hear the things that people say,
The waves of air that rise and break.

But other forces vaster far
Are pulsing like a darting star,
Invisible, unheard, profound,
Through all the spirit realm around.

Loves, blessings, prayers, are flashing swift—
Man's greatest, vastest, sweetest gift.
On all things near they shed their grace,
And change to heaven this lowly place.

They never cease; they never die;
To realms remote we never see,
With flight unending onward fly,
Through all the ages that shall be.

I see the things that people do,
The things they move, the things they make.
But there are powers we cannot scan,
The God-like, mystic force of man.

Chicago, Illinois

The Value of Higher Education

Trend and Purpose of the University Today

By David Starr Jordan
Stanford University

THE value of higher education is more felt in America today than ever before anywhere, in all the world's history. This condition is, no doubt, largely due to the recognition of the practical usefulness of knowledge towards "getting on" in life. The university now gives not only intellectual training, but also training adapted to the actual needs of actual men. The old traditional college course of Latin, Greek, higher mathematics, with a smattering of history and literature, and a final wash of safe and sane philosophy, harmless because nowhere touching reality, has passed away. It satisfied a few "Roman-minded or Greek-minded men," and not many others.

The American university of today rests on a different principle. It tries to give each student what he needs, he being preferably himself the judge. He may make mistakes as to choice, as he may in much more weighty matters, marriage for example, but he can judge more wisely than can a consensus of educational experts who have never seen him, and know nothing of his aspirations. Besides, the very fact of choice is of itself a large factor in education. Prescribed courses of study are like ready made clothing, fitting no one except the man who does not care.

Among the defects current in our system is the giving of "information instead of contact," the use of standardization instead of inspiration, the neglect of the vital necessity of right-living as a necessity in "usefulness in life."

As to the first of these, the student should not be stuffed with mere information, imperfectly understood, soon forgotten, often not worth remembering. The goal of higher education should be intellectual freedom, and all real freedom has its rise in a free mind. It should inspire the student to think for himself. It should help him to gather his own information when needed and to enable him to test for himself the sources of fact. It should teach him that sound thinking does not lie in conservatism, nor is liberal thought the basis of the latest economic, social, or literary fantasy. Neither hoary age nor red novelty should turn him from his path. Only the weakminded can be rounded up to the creed of a church, the platform of a party, or the notion of a cult. Only the belated college or the unbalanced one will ever try to accomplish this.

The evil of standardization in the suppression of individuality has several different sources. Among them are inertia, the spirit of order, and the conservatism of student bodies. The swarm of students is now so great that they must often be handled in bunches rather than treated as individuals. It is easier to give out information to masses, than to inspire the use of the mind in each disciple. To think for himself and to enjoy the process, is the best result of higher education. Moreover, the spirit of order is strong with most teachers and dealing with most varying of human elements, it is easy to assume that all units are alike and that each can be graded in percentages. The marking system is better fitted for measuring cord wood than culture, but it makes estimates easy.

Finally the student body itself is in many ways ultra-conservative. "This is the way we do it at Yale." "Stanford men respect Stanford traditions."

Moral Training

The matter of moral training is most important as well as most difficult. The attitude of the organized church often places needless obstacles in the way, by insisting that venerable traditions must guard the progress of knowledge. Science is human experience tested and set in order. By this method and by this only all objective knowledge is secured. We can know nothing *until we find it out*, not merely think it out. Nor again can we derive it from venerable tradition.

"Colleges," says Emerson, "can only serve us where their purpose is not to drill, but to create, to bring every ray of varied genius to their hospitable halls—by their consumed influence to set the heart of the youth in flame." In life there is no substitute for intelligence. There is no high type of morals not built on or braced by intelligence, and it is for the promotion and shaping of intelligence that the university exists.

Though the trend of university education, on the whole, is toward sane and moral life, and though it can have no higher final end, it cannot pursue its result through any systematized machinery. "The rod behind the mirror," once the reliance of German households, has no place in the university. No system of rewards and punishments ever made men good or wise, and none is more futile than that of honors balanced against demerit marks. Enforced attendance at prayers or chapel or, for that matter, at anything else, fails to rouse the spiritual nature, and didactic teaching or paternal scolding are alike ineffective.

As love casts out fear, so enthusiasm casts out vulgarity, which is vice's initial step. The university man should rise above the cheap temptations which beset youth on every side, now tenfold more numerous than before war raised the lid under which society tried to confine vulgarity and folly.

How the University Serves

The university man should rise above all this, all the more securely with each resisted temptation. The foes he must meet are more subtle than those which center in jazz and bootlegging, as varied as his own relations to society. To meet these, the university should be a strong aid. It has about four roads to this end: the contagion of personality, the inspiration of intellect, the arousing of enthusiasm for intensive work, the devotion to helpfulness towards others. As for the first, to turn our youth towards righteousness we must show them how righteousness looks when it is lived; as to the second, a great teacher always leaves a great mark on every student with whom he comes into real contact; as to the third, great investigators breed investigators—there is an intellectual heredity among scholars as well as a physical one, as every serious worker recognizes.

In Emerson's words again: "Free should the scholar be—free and brave." Give him a message to speak to other men, and when he leaves your care you need fear for him neither the world nor the flesh nor the devil.

The university can exert a tremendous influence for moral life, but only through the unflinching devotion of its members. And this influence must be exerted spontaneously, even unconsciously, by men alien to all forms of vulgarity and vice, and in thorough sympathy with the best in mind or morals in the idealism of youth.

Send Your Pastor to the National Council at Washington

If your minister can afford it and you will let him off he will go to the National Council Meeting in Washington in October at his own charges because he knows how valuable such a trip would be for him in his work.

If he is not financially fixed so as to afford such a trip, can the church afford not to send him in view of the return such a trip would bring to the life of the church? Of course not every church can afford to send its pastor, especially those at a distance, and it might not be desirable to have all our pastors from their posts at the same time. But how about your church?

What good would it do him to go? Well, it would give to him, if he is the right kind of a man, as he surely is, a new grip on himself. The wide contacts, the new surroundings, the inspirational meetings, mean refreshing which every minister needs if he is to pour out, week after week, streams of refreshing to his people.

It would mean new vision for his work through contact with others personally. It would mean new courage for him to brush up against many others who are in a similar situation to himself. It would mean new ideas for the guidance of his own church as he saw what others were doing. It would mean fresh passion for his preaching for him to see and hear the inspiring men who will appear at Washington.

The returns, therefore, to the church would be far and away more than the cost of such a trip even from a distance.

And it may be that what is said here about the minister would apply to his wife, also.

A word to the wise is sufficient.

Charles Emerson Burton,
Secretary, The National Council.

Impressions of Europe

What Germany and France Are Thinking

By B. F. Stanton
Superintendent of Schools, Alliance, Ohio

F any American has lapsed into the belief that "the war is over and everything is ppy in Europe," let me venture to disillun him at the very start. The "war is er" but Europe is still weltering in a rass of poverty, uncertainty, and suspin. Industrially and internationally things e not happy. There is evident a disposin to find some solution and that is a peful sign.

The American Seminar led by Sherwood ldy, which went to Europe in the early mmer, is just now returning to the States. a previous article reference was made to e purposes of our pilgrimage. The last nference was completed in Paris, Aug. 21, nereupon the party broke up, some remain- a little longer in Europe and some imediately returning home. Our first study as made in London where we were adessed by a number of the leading students d thinkers of England. The impression we rried away from London is that England suffering a severe industrial depression d does not see the immediate outcome. Her irit is resolute and does not yield to the rkness of the hour. In international afirs England wants to carry her load and eet her full responsibility for peace and osperity.

In Berlin we remained about a week. Ridg from Hamburg to the capital city one as impressed with the prosperous appearnce of the country. The crops were good. omes and farms were in good condition. owns and cities presented no unusual evience of depression. To one who had never en Berlin before the impression was very vorable. Wide streets, well kept, massive nd substantial buildings, the appearance of ne people, all combined to create a favorble impression. Everywhere were statues nd monuments. Sometimes these were rely ornamental; often they were monuents to her great. One felt that by marble nd bronze Germany had decreed that the eeds and valor of her great should be contantly before each succeeding generation. In ne presence of these, however, one could ardly avoid the feeling that something of er former glory has departed.

What Germany Is Thinking

Our conferences were addressed by such nen as Dr. Richter, Dr. Arnold Wolfers, Dr. imons of the Supreme Court, Dr. Luther, he present Chancellor, and many others. A eception was given our group at which we net Ambassador Schurmann, another where ve met Chancellor Luther, and a small group f our party was received by President Hinenburg.

More important, however, than monuments nd receptions is the question of what Gerany is thinking. Answering this, I may ay first she is thinking seriously of her industrial situation. She alleges much povrty. On the surface of things one does not ee much evidence of this in Berlin. However, we were advised that large numbers are idle,—the largest estimate I was given was one-half million. Where large numbers are out of employment there is sure to be poverty. I was taken into hovels of direst poverty. In one the effects of undernourishment in the children were very apparent. Germany is conscious of her industrial efficiency. Like England her great need is markets. If she cannot export she cannot import. If she cannot sell her goods, she cannot pay her debts. Her food products will not feed her population adequately,—she must import to live properly. To do this she must export, for it is an accepted principle of economics that imports are paid for in the long run by some form of exports.

Germany, too, is thinking internationally. We found some disposition to admit war guilt. Probably all the nations lately belligerent would effect more speedily a happier relationship if they could lay aside the question of war guilt and proceed with facts of adjustment. To discuss the question of who is primarily guilty of starting the war may be an interesting academic question, but it will not heal the wound nor relieve the distress of today. Germany wants peace. She wants "peace with honor." She does not like the Treaty of Versailles. She questions her ability to meet its terms. She believes she is the heart of Europe and must, therefore, take a leading place in international affairs.

Field Marshall Hindenburg is President. He belongs to the Nationalist party,—the Chancellor, however, and Foreign Secretary belong to the Populist party, so that it may be said the government is not altogether Nationalist. Again, should the Nationalist and Populist parties unite they would not command a majority of the Reichstag. The Socialists represent numerically the largest party in the Reichstag with 130 members—they represent a large element in the balance of power. When in 1918 and 1919 Bolshevism threatened Germany, it was the Socialist party combining with the Conservative elements which prevented it. At present there are six parties in the Reichstag. Divided as they are on vital issues, it will require some unusual issue to unite them. Hence it may be said Germany is waiting. She must promote harmony within and confidence without.

Geneva and Paris

A week at Geneva, the "Capital of the World," gave us a "close-up" of some of the outstanding features of the League of Nations. America was referred to as "our beloved absentee." We were convinced by what we saw and by the speeches we heard that the League is a real going concern.

At Paris we were given the French point of view of the present situation. One felt the suspicion of Germany that lingers in many minds. Some fear another war. Under the Arc de Triomphe is buried an unknown French soldier. By his grave is constantly burning a flame,—night and day it is kept going, symbolizing the undying spirit of devotion and sacrifice of the French soldier. One cannot wonder at the intensity of French feeling. One day by motor we rode 250 miles through the devastated area of France. We visited our own American cemetery where more than two thousand white crosses mark the graves of our dead. Beside our American cemetery we passed some fifteen others, French, English, Italian, and German, where thousands upon thousands sleep and "dream of battlefields no more." We saw towns and cities which lay a mass of ruins in the autumn of 1918, now in many cases largely rebuilt. We visited Rheims, where, out of 13,000 houses, fifteen were left intact. We saw the Cathedral, once a marvel of architectural beauty, mutilated by enemy shells. We saw forests of specter-like trees—denuded, dead under the devastating barrage of war. All this and more we saw seven years after it happened. Much has been rebuilt. But those millions of dead can never be restored. In France, in England, in America, in almost every land, homes mourn their loss. And in every land there is a feeling that "never again shall this thing occur." And so France mourns. She fears. She seems suspicious. When security by pact is mentioned, she remembers the invasion of Belgium. She is not unfriendly to the League but seems to doubt its power. She wants peace but feels she must find security in her army. Her spirit is invincible.

And so we board the *Mauretania* and turn homeward. We return to America feeling that Europe is suffering from nervous collapse. One should remind himself that it is too much to expect settled conditions after a war of such dimensions in a period of seven years. After the Napoleonic Wars, political conditions were not stable for a generation. It took eight years to fix the Treaty of Westphalia. Let us, therefore, not expect too much from the Treaty of Versailles within the short time which has elapsed since it was made.

We come back to America grateful for America and proud of her achievements and traditions. But we could devoutly wish that among the fifty-five national flags displayed at the League of Nations, the Stars and Stripes had been there. We could profoundly wish that America, with her moral leadership and power, were officially present in the deliberations of the nations. America is needed in world affairs. Let her assume her full responsibility.

Illumination

By Jean H. Brown

A rift in the clouds,
And then—
Darkness again.
But that golden gleam of light,
Across the blackened night,
Showed the groper far below,
The way to go.

Making the Ministry Self-Respecting

Congregationalists making great progress in Annuity Fund and Board of Ministerial Relief

By Frederick L. Fagley

A GROWTH of $1,232,000 in assets in two years will be shown by the Annuity Fund for Congregational Ministers in the biennial report of this board to the National Council of the Congregational Churches, which meets in Washington, D. C., in October.

The total assets of this fund are now well over five million dollars. The income from this fund, together with other contributions from the churches and individuals, is to be used to put the ministry on a self-respecting basis. Dr. Charles S. Mills, the secretary of the boards, well says, "It is manifestly unethical to use the lifetime service of a man giving his life to the extension of the Kingdom of God and to leave this servant of the churches with age unguarded. The provision of adequate care of the aged, infirm, or disabled ministers and their dependent widows and children is a primary social and ethical obligation. The aim of these boards is that the ministry may be set free from the deep anxiety of sudden illness or incapacity or the want of old age, that our ministers may be men of spiritual vision, seers of God, that the people may live and not perish, and that the mighty movements of our times may live and progress."

The Ministerial Boards act under two charters and maintain two departments. One department, the Board of Ministerial Relief, looks after aged or disabled ministers, their widows or dependent children, who are not cared for by the Annuity Fund, and for financial crisis which may come to a minister unexpectedly in the midst of his career. During the last year this board has had receipts of $660,900 and it disbursed $613,965 in relief and other items of expense.

The other department, the Annuity Fund, has charge of the administration of the Pilgrim Memorial Fund which was subscribed by the churches some years ago to establish a real pension system for Congregational ministers. This fund now amounts to more than $5,000,000, and additions by gifts and legacies are increasing the fund continually.

The Annuity Fund is not a charity but a mutual insurance plan, as each clergyman is expected to contribute at least six per cent. of his annual salary to the fund. In many cases the churches or organizations served pay one-half of the annual dues. The amount paid by the clergyman, together with his share of the income from the Pilgrim Memorial Fund, constitutes his reserve. It is expected that the income on retirement for each minister at the age of sixty-five will about equal one-half of his annual salary. This will be true where a minister enters the fund at thirty years of age and continues his connection until sixty-five, and the payment to men entering later in life will be in proportion to their years of membership in the fund and to the amount of annual payments made.

Significance of the Work to Pastors and Churches

The inauguration of this plan for stabilizing the ministry has contributed much to the feeling of security on the part of ministers. It has directly affected the morale of pastors throughout the country. It brings to the ministry a dignity and stability which it has hitherto lacked. It counts directly in recruiting strong young men by exalting the significance of the ministry's vocation and the place it holds in public esteem.

It has been of great value to churches also. The question many conscientious churches have had to face has been, "What will we do with our pastor when he is worn out?" Now the opportunity is offered churches to provide insurance against this contingency. By contributing a small sum each year to the fund the church together with the pastor makes sure his retirement pension.

The churches also will forever eradicate the spectacle of a poverty-stricken old minister. Many pastors cannot save for age. The minister is exploited for every good cause and must give largely. His family must maintain themselves in a suitable way. And pastors' salaries are usually computed on the basis of actual necessities. The more faithful a minister is to his calling, the less likelihood that he will amass funds for his age. But this plan, with its easy payments, in part by the church, together with the income from the Pilgrim Memorial Fund, will provide an adequate retiring income for every pastor in the denomination.

Dr. Potter Praises the Work

Dr. Rockwell Harmon Potter, the Moderator of the National Council, in speaking of the work of this organization, says:

The Congregational Churches from their beginnings in this country have sought to maintain a high standard of intelligence in the preaching ministry of the church. By their own testimony they founded Harvard and Yale in order that their children's children after them might not be left "to an illiterate ministry, when these, our present ministers, lie silent in the dust." The founding and development of colleges and seminaries for the training of ministers has ever been a major part of the work of the churches which own their descent from the brave and far-seeing fathers of the Pilgrim and Puritan colonies.

The work of the Ministerial Boards, both directly and through the several state organizations and funds, in caring for ministers disabled by reason of years of sickness or accident, and the work of the National Board in developing the Annuity Fund, has not been undertaken simply to relieve the sufferings of our colleagues and brethren in the Christian ministry. Its greater purpose has been the maintenance of the standards of the ministry as a profession. This work has sought to give confidence to the youth who undertake the ministry as their lifework and therefore to encourage them to give themselves to the long disciplines needful to prepare for it. It has sought to impress upon the churches the value of a ministry thus adequately trained and the responsibility of the churches for the training of such a ministry and for giving to such a ministry reasonable protection and care when it has accomplished its work.

The raising of the Pilgrim Memorial Fund has been worthy of the far-seeing purposes of the fathers in that it has made possible a reasonable, just, and far-reaching plan for the continued maintenance of high standards in the work of the Christian ministry among our churches.

This is putting intelligence into religion. We recognize, as did our fathers, that religion without intelligence—even the Christian religion—is a dangerous thing. If the Gospel is nobly to serve mankind it must be proclaimed by disciplined men who prepare themselves adequately for their work and who have the sustaining confidence of churches determined to maintain the highest standards of the ministry as a profession. The Ministerial Boards are rendering a great service to the far future in the generous, wise, and scientific leadership they are giving to the churches in the maintenance of these ideals for the Christian ministry.

Journeyings Along the Northern Stretches

"The King's Highway" is the name given in grateful acknowledgment to the road beaten out by Father Serra and his Franciscan Friars, as they journeyed from mission to mission along the coast of California. Beginning at San Diego, it extends beyond San Francisco to Sonoma. "Our Camino Real" we like to choose as designation for the activities of our Pilgrim leaders and churches in Southern California. However, as the King's Highway extends well into the interior of our neighboring conference, so the correspondent was privileged to take his vacation this summer among some of the communities and churches of that far stretching land.

There are to be found the rivers and lakes for the most part of the state; the romantic fields of gold, the national parks of scenic wonder, huge valleys of grain and fruit, and many prosperous cities. In some contrast, Protestantism finds itself in a less hospitable medium than to the South. And Congregationalism has seemed to need a stronger support of fellowship to contend against alien influences. There is a sense of painful loneliness as in lovely city after city no Pilgrim spire rises as witness to the Congregational spirit. In ten years, though the population has increased vastly, our churches are in number considerably fewer, and in membership only a bit larger. Yet there is an arousement to battle more successfully with the difficult situation. And as one measures the fine ability and earnestness of many of the leaders, confidence arises that in the next decade there will be a decided movement forward which will spell out large things for the Kingdom of Christ.

Abundant vitality is widely in evidence. Among the many centers where matters of great interest might be described, I must content myself with mention of four.

On a not-to-be-forgotten Sunday morning we visited First Church, San Francisco. It was a morning of delightful charm; and it was August. Just the day in vacation mid-summer when folks are inclined to seek the open country, and when many churches close their doors, or at least discontinue their Sunday evening meetings. Yet here was commodious First, every seat occupied, the choir space and pulpit platform filled, and lines of people standing in the permitted spaces of the aisles. At an earlier hour, one thousand folks had attended a lecture under the auspices of the men's Bible class—the Judge Wilbur Class, a person who, though absent in Washington, still has a name to conjure with in San Francisco. At the evening hour there would not be room to seat the people. At the midweek meeting, again a similar throng.

In all the great city there is no other instance. Protestantism has a hard time in that city powerful in Roman Catholicism, socialism, great elements of unassimilated foreigners. And Congregationalism has seen numerous churches born to fade away. "First" is the present signal instance of prosperity. In its membership are the nerve and spirit which have maintained it from the early gold days; carried it through the withering publicity of scandal; first raised a new structure above the ruins of earthquake; holds continuity in the shifting tides of population and circumstance. It is the great downtown church, near the Saint Francis and other hotels, with a challenge which would

whelm, did it not awaken the spiritual s to surmount it.

s, there is the personality—the minister. ther we will or no, Congregationalism rises lls with him—at least in this West. There r. James L. Gordon. He speaks well: estly, pleasingly, forcefully; but not pararly an orator. There is a good inctual element in his sermon; well argued, ming, candid, and fair; but you would not nguish him as scholarly. He does know and brings him what he needs and some- s wants. He takes us into his confidence, gs comfort to our hurts, wraps the feeling upport and shielding and sympathy round t our incompleteness and loneliness, makes o feel large in the sense of an army with nd the great sufficient God. Thus he knows t people are interested in, and talks about ; and Sunday and Wednesday evenings he ves the questions that quiver in human s, and answers them. A great priest and d, and pastor-teacher, is that Dr. Gor- Thank God for the light that shines from hill at First Church over a great, groping lace.

isit Sacramento. It has developed surpris- in ten years. A busy city of 100,000, with nificent areas of new residences that are ete with the beauty that art and nature convey. Near Fort Sutter, in strategic lo- on, is our church. Its history is long, and rable with civic influence. It bears noble es in its ministers and laity. Yet, it is an ance of loss in power due to hesitation in cy, "whether to sell its old property and e to the residence district?" It should be h stronger. But now there comes the viril- that clear program favors. The minister, . Harley Gill, is winning and capable. On ce lots they are about to build a splendid cture. Even now, as they meet in a Wo- 's Club House, with its insufficient facili- , support is rapidly being drawn. We can to our capital city for a worthy leader- now. In another decade there may be e such churches of power.

n Oakland, we were at Plymouth. The hall ks of Albert Palmer are all over it. And impress, too, of Arthur Arlett, a great man whose contributions of brain and means itle him to a place in the Congregational droll of fame. Here is a plant ample to ister to its great population along Piedmont nue—an auditorium that has not been d, Plymouth Center with all its facilities social, athletic, and educative ministry. re have been hard times to lift the burden lebt. But that is well cared for now, and h Rev. Harry McCready much beloved, and t steady nucleus of the faithful which one lays finds in churches that live, the future htens. Their spirit of courage and devo- is a power of encouragement to all the owship.

word must suffice for that preacher of inal charm—Dr. Oswald McCall—who stirs pride and joy of Berkeley. Just now First rch is bringing its beautiful new building ompletion. Meanwhile evening services were in union with St. John's Presbyterian. re I had the pleasure of listening to Dr. 'all along with the congregations which filled the large edifice. Only those near may know that he came to California, a thodist from Australia, a stranger to us. ring a freer fellowship, he sought preach- in Congregational pulpits. His gifts un- wn, they were soon appreciated when given ression, and he was invited to one of our t influential opportunities. His is a ingely poetic and mystic fragrance of spirit utterance. Wide-reaching, fluent delivery, passion and noble conception—yes. Also, imaginative figures tumbling over one another, great love for beauty, a feeling for God that communicates itself. He is different, rare; a sweet, rich voice, as one above, for the Spirit.

Yucaipa, Cal. CHESTER FERRIS.

On Report of the Committee of Twelve

III

In previous comments we have suggested that the plan now proposed for the homeland societies has not been thoroughly studied and adapted for them, but is a counsel of desperation, accepting a well-considered program presented on behalf of the homogeneous foreign mission group, and assuming that it is equally applicable to the heterogeneous home mission enterprises. A very natural question is raised in this connection: What do the experienced present administrators of these societies think of the plan? How far have they approved and consented?

A natural modesty prevents these brethren from appearing publicly to present destructive criticism, and this is reinforced by certain caustic insinuations of mercenary and selfish motives which have been voiced.

When the Mayor of New York declined to employ "experts" on certain technical problems, and gave his opinion that "the man in the street" was fully qualified to pass upon them, he was called a demagogue, and his own mental capacity was rightly questioned. It does not take any extended inquiry or intimate acquaintance to assure the inquirer that the group of men chosen by the churches to head their work in its various channels are just what they were supposed to be when they were so chosen; able, unselfish, diligent, and self-sacrificing to a high degree; serving the denomination in positions of difficult responsibility at personal loss, and receiving less financial return today than before the World War. They deserve our full confidence and support.

These men were called before the Committee of Twelve and questioned; they were asked to suggest plans for improvement; they were invited to ask questions regarding the completed report. Thus far no results have appeared from any of these interviews, so far as the constituency is informed; no intimate consultations to secure knowledge of details; no reports of the actions of directors and committees; no statement of the questions and debates held. Did the committee receive nothing of value in all this? Or has it simply ignored what was offered, and proceeded to formulate its own theories? Should not these men be called upon publicly for a clear and definite statement of their views—

(*a*) as to the practicability of the plan for one society;

(*b*) as to the results each would anticipate in his own field. If some of their detractors object to them as "interested parties," let them say so openly and let us weigh the objectors in the same scale.

Still further: What has the committee to say of the experience of the other denominations who have been trying similar plans? Official statements are not easy to secure, but information is not at all difficult to obtain, and it is all of the same tenor:

Episcopalians—A loss of money and a lessened interest.

Methodists—The rank and file do not respond to a budget; they think in the concrete. The large givers, who brought about the change, do not respond to the smaller number of appeals in the total of the former gifts. The result is a shortening of funds from both sources.

Presbyterians—No perceptible economy, a heavy decrease in giving; not ready yet to analyze and determine relative value of various factors.

These verdicts are the frankly given views of representatives, and presumably do not vary greatly from the information available to the committee. Have they given such experience full weight? Ought we not to take time for more complete study: for more careful consultation with our men of knowledge; and for more lessons from the experience of others, which thus far certainly does not encourage haste. *"Festina Lente"* was a famous motto of success—I believe it is still one of the best, and ought to be applied!

ENQUIRING LAYMAN.

The Midweek Meeting

To the Editor of The Congregationalist:

It is important that Dr. Stimson's article in *The Congregationalist* of Sept. 3, on "The Congregational Church and the Prayer Meeting" should not be permitted to "flash in the pan." I do not find myself out-distanced by the younger ministers of today in leaving those things that are behind and pressing forward to new things; and I do not believe that the date of my birth accounts for my deep conviction that Dr. Stimson has given a prophetic utterance in his warning to our churches not to abandon the prayer meeting.

There is plenty of room to press forward in the subjects, objects, and range of prayer, testimony and discussion; and certainly the type of prayer meeting characterized by repetitious and unvarying monotony may well be left behind; but something vitalizing and dynamic is lost to the church that so denatures its midweek meeting that it no longer serves in developing and training an inner group of kindled souls ready to set the pace and lead the files of the church as a whole.

There is reason to doubt whether the faithful efforts and worthy aspirations of our National Council's Commission on Evangelism will have large fulfillment in churches that maintain nothing entitled to the name of prayer meeting; and the apportionment and every member canvass have come now to a stage in which we recognize the need not of more mechanism, but of more power. Decreasing the machinery in the hope of increasing relatively the power is likely to be a disappointing expedient.

The promotion now urgently called for is promotion in our church membership of a clear vision as to Jesus' program for the Kingdom of Heaven on earth and a compelling recognition that being a follower of Jesus means having a loyal share in putting over that program.

During nearly thirty years of pastoral experience I found the prayer meeting and its periodical variant, the "missionary concert" which we called the "outlook meeting," a potent agency for developing this clearness of vision and this type of loyalty, and for keeping aglow those inner fires that furnish the impulse and the atmosphere for the evangelism of the mature.

Now as secretary, after observation of many churches and with active concern for the effectiveness of the churches in their local field and in their great common tasks, I recognize the wisdom and timeliness of Dr. Stimson's summons to Congregationalists to apply the pulmotor to the prayer meeting, earnestly hoping that this summons will be widely heeded.

Chicago, Ill. FRANCIS L. HAYES.

Vital Questions for Congregationalists

To Come Before the National Council in October

Dr. Butterfield Declines

Owing to absence from the college, it was only a short time ago that I noticed the letter from Dr. Bradley suggesting my name for consideration as Moderator of the National Council. Much as I appreciate the suggestion, I have been obliged to write Dr. Bradley that it would be quite impossible for me to serve in such a capacity. My present obligations are such that in attempting to act as Moderator I should do grave injustice either to the college with which I am connected or to the National Council, and probably to both.

KENYON L. BUTTERFIELD.

East Lansing, Mich.

For the A. M. A.

Every protest I read against merging the American Missionary Association with the Education Society, the Home Missionary Society, or any other society to cause it to lose its identity, gladdens my heart. The American Missionary Association has been very dear to me since I worked under it before and after the close of the Civil War, and saw what it was doing for the poor freedmen all over the Southland. Yes, and what it has continued to do for the Negro all these years. I have often thanked God for the American Missionary Association, and that through it I was permitted to have the most blessed experience of my long life—over ninety years.

No, friends, don't destroy the American Missionary Association for any of us by merging it with some other organization. Let it go on doing its own work, in its own way, and under its own name, and may God's richest blessing continue to rest upon its work through all the coming years.

MRS. EMILY STUART LAWRENCE.

Sabetha, Kan.

For Mergers—Certainly

These questions were answered correctly by Rev. Kerrison Juniper and a Washington, D. C., correspondent in *The Congregationalist* of Sept. 3. Others in the same issue wrote, "We are opposed to the merger of the work of the A. M. A. with any other board." The Washington correspondent replies to Mr. Brownlee's article in behalf of retaining the A. M. A. "because of the wonderful work it has done," with a quotation from Lowell: "New occasions teach new duties." It is of this particular point I would write.

The A. M. A. was not organized as Congregational. It was organized during the Civil War out of a necessity for special work among the "freedmen," and a general appeal was made to Northern churches for support. After the war the various denominations withdrew from the A. M. A., and finally left that society to the Congregationalists. A Congregationalist of great wealth in Baltimore left large sums to our missionary boards on condition that their names be changed from "American" to "Congregational." The A. M. A. declined an offer of $250,000 on the ground that it received support from other than Congregational sources.

The situation has greatly changed in thirty years, and the logic of the situation now is two great divisions of our work—home and foreign. What would "captains of industry" like Gary say from the standpoint of efficiency and economy to the astonishingly over-organized and expensive methods of doing our part in the work of the Kingdom?

In any case, few indeed are the churches, if there are any, that will do their full duty for home and foreign missions without inspirational leadership in the pulpit. The convenience of pastors in making appeals, and effectiveness in results, would be promoted by some merging of boards. It may be presumed that there is sufficient genius for reorganization in the denomination to produce the necesssary result.

A. T. CLARKE.

West Palm Beach, Fla.

Nominates Roger Babson

Who shall be the next Moderator of the National Council?

Roger Babson.

Should the Presbyterians and Congregationalists unite?

Hardly, just now.

What should Congregationalists say on public questions? For example, social reform, interracial, international questions?

Whatever they honestly think.

Should there be but one Board of Foreign Missions?

Yes.

Should there be but one Home Board?

Yes.

Should the Foundation for Education be merged with the Education Society?

Yes.

Is there any reason why the Annuity Fund and the Ministerial Relief Fund should not be administered by the same organization?

No.

Shall we lose interest in missions if we lessen the number of specific objects in the Apportionment by merging some of the societies?

No.

Should the "Missionary Herald" and the "American Missionary" be united into one magazine?

Yes.

Are we properly emphasizing or over-emphasizing the State Conference in our present organization?

Not over-emphasizing.

Should each society approach the local church and the individual Congregationalist in the interest of its own receipts, or should all commit the major portion of their cultivation of income to a common agency working in cooperation with the State Conference?

The latter.

Los Angeles, Cal. CARL S. PATTON.

Should Not Unite *Now*

1. Should the Presbyterians and Congregationalists unite?

When the Presbyterians have decided the constitutional question, when they give more evidence of being free in their thinking, like the Congregationalists, then we can discuss it. Personally, I should not want *now* to unite with the Presbyterians, nor with any body that does not exhibit equal freedom and tolerance with us.

2. Public questions.

In view of the honest, Christian difference of opinion as to specific details, bills, and movements, I think we do well to state the broad, cutting, Christian principles, and at the same time present the facts concerning matters that need correction.

3. As to organization.

To my mind, our somewhat elaborate organization has always been confusing. I should like to see one foreign board, one home board, each with a magazine, a merger of the Foundation of Education with the Education Soci of the Annuity Fund management with of the Ministerial Relief. A general appro rather than an individual approach from e society is preferable. I should like to see e state office handle all the matters in that st that concern the aid of the churches. I with doubt at any move which will increase power of our state superintendents, for I lieve strongly in the independence of our m isters and churches. By no means should th be any discrimination against missionary F damentalist ministers, when they are called aided churches.

Denver, Col. PERCY C. LADD

Favors Mergers

Who shall be the next Moderator of the tional Council?

Dr. Carl S. Patton, Los Angeles, or Willi E. Sweet, Denver.

What about the representation of women the Council and in our missionary associatio

Why bring up the question of sex? Elect m or women because of interest and fitness, because of sex.

Should the Presbyterians and Congregation ists unite?

Not now!

What should Congregationalists say on pub questions? For example, social reform, int racial, international questions?

Whatever they believe to be the Christi attitude.

Should there be but one Board of Fore Missions?

Yes!

Should there be but one Home Board?

Yes!

Should the Foundation for Education merged with the Education Society?

Absolutely!

Is there any reason why the Annuity Fu and the Ministerial Relief Fund should not administered by the same organization?

None that I know of.

Shall we lose interest in missions if we less the number of specific objects in the Appo tionment by merging some of the Societies?

Under the cultivation of the every memb canvass and the duplex envelope they are rea now for fewer specific appeals. A few of t older people have a special fondness for son one work, *e.g.*, American Board or A. M. A. T rank and file give to "benevolences" witho differentiating the individual boards or societi included in that term, "benevolences." The is considerable criticism of the number of s cieties and the apparently unnecessary overhea expense.

Should the "Missionary Herald" and th "American Missionary" be united into one ma azine, or become a monthly edition of "The Co gregationalist," or should all three continue at present?

Combine into one paper with monthly mi sionary number.

Are we properly emphasizing or over-empha sizing the State Conference in our present o ganization?

A little danger of over-emphasis. The ge eral result is wholesome. But a tendency t provincialism. Churches need the wider touc and outlook the national societies give.

Should each society approach the loca church and the individual Congregationalist i the interest of its own receipts, or should a commit the major portion of their cultivatio

ncome to a common agency working in co-ration with the State Conference?

argely the cultivation of interest in missions ier than that of a particular board. How-r, concrete information of specific work ac-plished is a great incentive and ought to ised.

anta Ana, Cal. PERRY F. SCHROCK.

Fair Representation for Women

What about the representation of women in Council and in our missionary associations?

Ve are entitled to a fair representation.

What should be the relation of the woman's anizations to the general organization of the rch, locally, state-wide, and nationally?

They should be intimately associated with church in each capacity; in fact, should be integral part.

Should the Presbyterians and Congregation-ts unite?

As soon as it can be brought about.

Should there be but one Board of Foreign sions?

Yes.

Should there be but one Home Board?

Yes.

Should the Foundation for Education be ged with the Education Society?

Yes.

Is there any reason why the Annuity Fund and the Ministerial Relief Fund should not be administered by the same organization?

None whatever.

Shall we lose interest in missions if we lessen the number of specific objects in the Apportionment by merging some of the societies?

No.

Should the "Missionary Herald" and the "American Missionary" be united into one magazine, or become a monthly edition of "The Congregationalist," or should all three continue as at present?

One magazine for home, one magazine for foreign, to be entirely separate from *The Congregationalist.*

Are we properly emphasizing or over-emphasizing the State Conference in our present organization?

Just right in Minnesota.

Should each society approach the local church and the individual Congregationalist in the interest of its own receipts, or should all commit the major portion of their cultivation of income to a common agency working in co-operation with the State Conference?

Push whole program through the State Conference.

MRS. LOWELL E. JEPSON.
President, Minnesota Branch, W. B. M. I.

Along Our Stream of Freedom

An Evening with an Original Jubilee Singer

n the reconstruction of Fisk University, to ich I referred in a previous installment, it increasingly manifest that her foundations e laid in faith and prayer and song. Under inspiration of Prof. George L. White, the rt songs of the American bondmen were ssed into service to promote the education of ir children. Eleven sons and daughters of freedmen had the privilege of carrying these gs around the world. Of these only two vive—Maggie Porter Cole of Detroit and bel Lewis Imes of Cleveland.

MABEL LEWIS IMES

One rainy evening last summer I stole away m others and found my way to a little cot-e sitting back from the street at 2213 East l St., Cleveland, O., where Mabel Lewis es, near three score and ten, is passing the ening of a life filled with melodious memories. rn in the Crescent City, she was taken to w York at the age of two, not knowing who r parents were. After a few years in a rvent, she went to live with a private fam-, who discovered her musical ability. At the e of thirteen she was called to join the fa-us Jubilee Singers, and traveled with them their wonderful tours in the New World d the Old. Incidents that are familiar gain new touch from her recital.

FAMILIAR INCIDENTS RETOLD

Her eyes glowed as she told of that thrilling perience at McKenzie, Tenn., a railway junc-n not far from Nashville. When some rough-cks saw the group on the platform waiting the train, they proposed to kill Professor hite, the white leader, for taking Negroes on such a mission. As the assailants drew ar, Mr. White told the Singers to sing, "Oh, ink of the Home Over There." Upon this disturbers paused, and the Singers began, Iome, Sweet Home." And when the train y were awaiting pulled in, they sang, "Did et My Lord Deliver Daniel?" With tears in eir eyes they who would have beaten these Singers and killed their leader bade them god-speed on their journey, saying they did not know Negroes could sing like that.

The incident at Beecher's church received a new touch. It is recalled that Plymouth was the first church to welcome the Singers in the North. They were called Beecher's Minstrels, in derision. But that evening the house was packed to overflowing. It was the time of Mr. Beecher's severe ordeal, and when they sang, "Nobody Knows the Trouble I See," he arose and said, "That's true, that's true." Deep answered unto deep. The message of God to the slave comforted the martyr.

The aged singer grew still more animated as she spoke of the evening in Spurgeon's church in London. Mr. Moody was conducting a great revival there. A centenarian, just converted, was exhorting others not to procrastinate as he had. The Singers were stationed at an invisible point in the topmost gallery, and at a given signal sang "The Angels Are Hovering Around." The weird effect was indescribable. Englishmen had never heard such voices before, and no explanation being given, some declared the angels sang that night. They did. That evening Mabel Lewis, born a Roman Catholic, experienced her second birth, and joined the assembly of the twice-born.

BLACKS AT THE WHITE HOUSE

But all the experiences of the Singers were by no means pleasant. I found the aged singer's fingers still bleeding from the thorns amid the roses. In that day it was very difficult in this country to secure hotel accommodations for colored people, although no such difficulty was found abroad, where the Singers were wined and dined by kings and queens, lords and ladies. It is commonly supposed that Booker Washington was the only man of his race to dine at the White House, but not so. Once the Jubilee Singers were turned out of a hotel in Washington, and they were invited to lunch at the White House by President Arthur. It was the privilege of the Singers to sing before two other Presidents of the United States—Grant and Garfield. The latter held that now God was stretching both his hands unto Ethiopia through the singers of these sorrow songs.

THE ORIGIN OF THE NAME

Professor White kept his Singers up to the high-water mark of spirituality. Every day, save when the exigencies of travel prevented, they gathered for devotion. It was in one of these devotional gatherings that Mr. White came one morning after a night of prayer, saying that he had found the name for the Singers. Up to this time they had been known as "Christian Singers." The name that came to him by inspiration was "Jubilee Singers," in commemoration of the year of jubilee of a race. As such they became famous, and their songs were known as "Jubilee Songs." I regard this a much better name than the modern term, "Spirituals," of whose derivation I do not know, but which never strikes me favorably. Call them by their inspired name, "Jubilee Songs." These singers went forth Oct. 6, 1871, and this is recognized at Fisk as "Jubilee Day." This year it is planned to celebrate the day by having present these two living original Jubilee Singers, that the youth of Fisk may be baptized into the Jubilee Spirit.

Mr. Seward, the assistant to Professor White, wrote for these singers a grace to be sung at meals. It is now sung at Fisk and in many schools throughout the South.

Thou art great and thou art good,
And we thank thee for this food;
By thy grace must all be fed;
Give us, Lord, our daily bread.

And, as President Cravath used to say, though the school has passed through hard days, "the jar of meal wasted not, neither did the cruse of oil fail." May this supply for the higher education of a race ever be divinely replenished.

OLD FAVORITES RESUNG

It was nearing the close of a perfect evening when Mrs. Imes showed me the wonderful scrap-book she kept of the triumphs of her troupe. In it were the signatures of Garfield, Gladstone, Grant, and many other notables in the Old World and the New. Finally, she sang for me the two favorites, "Steal Away to Jesus," and "Swing Low, Sweet Chariot," the songs with which the Singers always began and closed their concerts. Her voice is still sweet and fresh—and as she sang, the old light came back into her face, and it, too, shone young. She deplored the faster time with which these songs are now sung, thus losing the devotional spirit, which is their very essence. It is to be regretted that the term "Jubilee Singers" was not copyrighted, so as to have prevented the "slaughter of the innocents" of these precious melodies that have been so exploited by irresponsible troupes for material gain.

The finest tradition of these songs extant is that which is conserved by the present quintet of Fisk Jubilee Singers. There is now talk of reorganizing a larger group of these singers to sing as the originals did, that this unusual gift of song may not be lost to the world at a time when it most needs it.

In addition to earning her living by plying her needle, Mrs. Imes is writing her memoirs.

HENRY HUGH PROCTOR.

Brooklyn, N. Y.

The duty of the church is plain. She is to teach spiritual brotherhood. She is to seek to incarnate the principles of Christian democracy in all the realms of man's experience. She is to recognize no rightful cleavage between personal and social religion.—*William A. Harper.*

Negro Education and Leadership

The Question of Principals

By Fred Leslie Brownlee

Corresponding Secretary, Department of Missions, American Missionary Association

WE are indebted to President Irving Maurer of Beloit College for calling attention, in *The Congregationalist* of March 12, to a problem destined to become increasingly acute, not only in America but throughout the world. It is a question that all missionaries at home and abroad should face frankly and answer fundamentally. Are we brave enough to apply the test of Christian brotherhood to the limit? The history of the A. M. A. speaks for itself. The facts concerning the present distribution of leadership in its schools reveals an inevitable tendency. The suggested questions I raise are troubling the minds of not a few closest to the actual situations. The American Missionary Association has today twenty-two schools for Negroes in the South, located in ten different states. Eleven of these schools have Negro leaders, and eleven of them have white leaders. Four years ago, there were only eight schools with Negro principals. Since then, three additional institutions have been absorbed by public school systems, in which only Negro principals are employed. Within the past four years, then, six A. M. A. schools have been turned over to Negro leadership.

Another interesting fact is that the A. M. A. employs today 282 Negroes and 239 Caucasians. Alabama heads the list, furnishing 50 workers; Georgia comes second with 48; North Carolina third with 47; and New York fourth with 43. This does not mean that all persons from the Southern states are colored, or that all of those from the Northern states are white. The geographical distributions, however, do indicate racial predominance. To my knowledge, we have no Southern white people employed in any of our Negro schools. We are not averse to them. They practically never apply.

At Talladega College we have a white president, a colored dean, a colored dean of women, and 27 colored workers out of the total of 41. On the average, about one-third of the workers in mixed schools belong to the colored race. The schools with Negro principals have only Negro workers.

The names of the A. M. A. schools are also significant. Only three institutions have the word "industrial" attached to their names. Two of these are in the process of changing their names. The rest of the institutions are named schools, institutes, normal schools, academies, or colleges. We are not averse to industrial education. Industrial departments are found in all of our institutions. We have never confined ourselves, however, to "educational blind alleys." Hampton Institute, representing the association's pioneer educational work under General Armstrong, became one of the greatest, if not the greatest, industrial schools in America. On the other hand, Fisk, Atlanta, and Talladega are colleges of liberal arts of no mean proportions.

So much for interesting facts, figures, and tendencies. What about the specific questions raised by President Maurer? He wants to know what the policy is with regard to the leadership of Negro institutions. There is no settled policy. The best that can be said is that there is a decided tendency, and that this tendency is in the direction of putting Negro leaders in charge of Negro schools. All of the public schools in the South for Negroes, so far as I know, are headed by Negroes, and not a few mission schools now have colored principals. This has come about naturally. It represents no pressure from the white South, and very little agitation on the part of Negroes, at least so far as A. M. A. schools are concerned. It simply means that the leaders have been produced, and that they have been given chances to lead. I am happy to say they are leading very well.

Why Negroes Are Principals

President Maurer desires to know further what is to be the status of white educators who have given their lives to training Negroes in educational work, if this newer policy is followed to its logical conclusion. This is an interesting question, but before attempting to answer it we may well consider a fear which seems to be hidden in it. In fact, Dr. Maurer makes this fear vocal by saying, "Many friends of the Negro race are of the opinion that there would be a great loss if the policy of Negro educators for Negroes should become an absolute fact." Please remember that we are dealing with a tendency rather than a policy, and that this tendency seems to be inevitable under existing conditions. Leaders of the leaders in the group President Maurer contrasts with the Booker T. Washington type do not really desire complete racial segregation in America. They deplore both the conditions and the results of these conditions which inevitably produce segregation even in A. M. A. schools so far as leadership is concerned. Their seeming agitation with reference to the removal of presidents and principals from Negro schools usually is not because of the color of the leader, but rather his caliber. They want the best available leadership, regardless of color. If the A. M. A. has any settled policy in appointing workers, it is precisely on that basis. The numerous utterances of Negroes speak eloquently of high regard for the great pioneer leaders from the North who lived in social isolation, and even in imminent danger, in order that Negroes might have the advantages of education and Christian culture. Nevertheless, without the slightest disrespect for the noble heroes of the past or any reflection on the splendid qualities of some of the white leaders today, they exercise their intelligence in discriminating between good and bad, ability and the lack of ability, and above all between white people who are willing to work *for* them and those who work *with* them.

President Maurer's definite question, however, has to do with the coming "status of white educators." Must their status always be that of leaders? Must they always be "it" in order to play the game at all? In the end, may not these very questions prove to be t crux of the whole matter? Dr. Maurer speal of "our finest evidences of inter-racial frien ship and co-operation." Presumably he refe to what the noble white people have done a are doing for and with colored people. Wor escape us to describe how truly fine and real genuine this friendship and co-operation ha been and still are. But is this fellowshi dependent wholly on the white men alwa doing the leading?

Again, President Maurer desires that w approach the problem "from the standpoint the Christian spirit which has been the glo of our educational adventures among Negro during the past 50 years." Some of us, colore and white, wonder if we are not approachi a great testing of this Christian spirit. If t Christian spirit produces friendship and c operation only so long as the white man lead may we not be in danger of misnaming t spirit? According to the story of the man wh fell among thieves on the way to Jericho, was the Samaritan, the outcast, the despise who led to safety and health a member of t powerful and exalted race. Perhaps the Chri tian spirit has something to say to us on ra relations that we are failing to consider. F example, why change all the members of faculty from white to colored just because t new principal of the school happens to belo to the Negro race, particularly if he has bee appointed solely because of his unique quali cations to fill the principalship, regardless his race? What does the Christian spirit sa to this question? This is where the sh pinches just now. The Negroes do not wa to be separated from their white friends. Wh will dare to prove the sincerity of this frien ship by co-operating when it is a Negro wh leads?

After all, does the Christian spirit reall know men as Negro and Caucasian, Jew an Gentile, Greek and barbarian? Did not t Gentile learn how to drive out the Jew, an the barbarian the Greek by imitating t examples set by the Jews and the Greeks Negroes are excellent observers. Should the also be made to think about driving out whi people in order that they may assume pos tions of leadership? This is the twentiet century; and six years after an Armistice wa signed! We should have discovered the ver soul of the Christian spirit. And while th soul may not bid us become color blind, y it asks us, does it not, to free ourselves fro even the gestures of the thought that diffe ences in color must be labeled "superior" an "inferior."

Until we can answer in a fundamental wa the question of race relations, we are not i a position to check satisfactorily what Pres dent Maurer fears is a policy leading to th ultimate elimination of all white workers i Negro schools. The A. M. A. deplores suc separation. The Negroes who know anythin about the history of the A. M. A. deplore also. But, why we should have to talk abou the question troubles the Negro unless he mus assume that for us co-operation is possibl only when the Nordic leads. Is this reall co-operation in the last analysis? In placin workers in A. M. A. schools, the secretary o the Department of Missions welcomes sug gestions.

From My Parsonage Window

By Frances Walkley

A bit of water that reflects the sky,
A mountain peak which lifts my thought on high,
A pine tree, green in sun, in snow and rain,
These are God's hints of how I, too, may gain
Strength for life's tasks, peace through both joy and pain.

AMONG THE NEW BOOKS

Books by Edward Grubb

THORITY IN RELIGION, by EDWARD GRUBB millan. $1.25). The main purpose of this ne is to help young men and women who facing the breakdown of what they have to regard as external and artificial author- to discover that there is none the less an rd authority in religion, real and valid. "A ounded Christian faith," says the author, not dispense with the legitimate authority ther Church or Bible, still less with that of Christ; but none of these are of avail with- he insight that comes of personal and col- e Christian experience." Mr. Grubb is a r of deep insight and fine spirit whose book be found very helpful in the clearness of its sis of the nature and problems of author- nd in its constructive guidance.

AKER THOUGHT AND HISTORY, by EDWARD B (Macmillan). The title of this volume mewhat misleading. It is neither a formal ment of Quaker thought nor a consecutive nt of Quaker history, but is a series of essays covering a considerable variety of es that relate to the general title. *George and Christian Theology, The Evangelical ement and the Society of Friends, Creed Life,* are among the themes discussed, and are also three papers dealing with aspects piritual healing.

Education in East Africa

DUCATION IN EAST AFRICA, by THOMAS E JONES, PH.D. (Phelps-Stokes Fund, 101 Ave., N. Y. $2.25). This is the report of nmission under the auspices of the Phelps- es Fund, in co-operation with the Interna- l Education Board, which made a study of , Central, and South Africa in 1924. Its ose was "to present the conditions of na- education, with suggestions for their im- ement." The objectives included that of ng the natives through the encouraging ore and better education of the right type, as a result, "to promote, directly and in- tly, friendly interracial relations."

he Education Commission, like the first lar commission of 1920-21, which studied ation in West, South, and Equatorial ca, was headed by Dr. Jones, Educational ctor of the Phelps-Stokes Fund. The other bers included James E. K. Aggrey, a dis- ished native of the Gold Coast; James H. ard, president of the Jeanes and Slater ds; Homer L. Shantz, plant specialist of United States Department of Agriculture; Garfield Williams, educational secretary he Church Missionary Society of England. or Hanns Vischer, secretary and member of British Advisory Committee on Native Edu- on in Tropical Africa, worked with the mission, also C. T. Loram, authority on ve education and member of Native Affairs mission of South Africa. James W. C. gall of Scotland, and George B. Dillard, d as secretaries of the commission.

he countries visited and studied included ya, Uganda, Tanganyika, Nyasaland, Zan- r, Rhodesia, Basutoland, Bechnanaland, ziland, Ruanda, Urundi, Portuguese East ca, and Abyssinia. All phases of the life the people were considered. The recom- dations reflect the experience and wisdom hose best qualified to lead the way. The rt is optimistic, indicates encouraging prog- ress here and there, and is hopeful regarding the future of the African natives and the proper development of their countries. But only a beginning has been made, and the problem is one of great magnitude and many difficulties. The report gives the impression that the European governments, especially Great Britain, are now increasingly seeking to promote the welfare of the natives. The service of Christian missions is the outstanding influence for the advancement of the people. Especially complimentary are the references to the work of the American Board. Its educational and welfare work are highly commended. The report emphasizes the principle of developing types of education adapted to conditions in Africa, relating it naturally to the traditions of the people, developing character, reforming vicious habits and promoting health, wholesome recreation, good homes, desirable industries, and profitable agriculture.

The report is a remarkable volume, well written, well illustrated from photographs, and it is vastly instructive and illuminating. It should prove of far-reaching value in constructive educational guidance and statesmanship.

Astronomy for Old and Young

THE HEAVENS, by J. H. FABRE, translated by DR. E. E. FOURNIER D'ALBE (Lippincott). This book by the eminent French naturalist will be found a boon to average readers who wish to acquaint themselves with the heavenly bodies. The value of its "twenty-five lessons," in as many chapters, is the clearness of Fabre's expositions. He builds upon ordinary, everyday observation a superstructure of extensive astronomical knowledge. He begins with the earth—geometry, surveying the earth, how the earth is weighed, its rotation, centrifugal force, poles, latitude, longitude, etc.—and passes to the illumination of the atmosphere, the study of atmospheric refraction, distances, etc., and thence passes to the study of the moon, eclipses, the sun, the seasons, the solar system, the planets, the comets, the stars, and the nebulae. Its 350 pages are interspersed with many textual and full-page illustrations. Notes of recent astronomical progress have been added by the translation.

THE YOUNG FOLKS' BOOK OF THE HEAVENS, by MARY PROCTOR (Little, Brown. $2.00). What Fabre has done for older readers, Miss Proctor, daughter of the late Richard A. Proctor, has sought to do for younger readers. She describes the wonders of the heavens and how scientists have learned the facts concerning the heavenly bodies. She tells of how men have regarded the stars in ancient times, and she has human interest stories of great astronomers and their work. The illustrations are numerous and many of them very fine. Just the book for boys and girls of from 10 to 15 years and even older.

Problems of the Country Church

A hopeful sign in the church today is the increasing number of ministers who regard the country pastorate, not as a mere probation and practice ground for promotion to a city pulpit, but rather as a field of work equal in importance to any, and with its own peculiar problems and technique. Not only the minister, but the layman needs to understand this, and the Board of Sunday Schools of the Methodist Episcopal Church has recognized this fact in launching its "Rural Life Series." The first two to be published are A CHRISTIAN IN THE COUNTRYSIDE, by RALPH A. FELTON, and THE COUNTRY CHURCH AND ITS PROGRAM, by EARL A. ROADMAN (Methodist Book Concern. 50 cents each).

These texts are designed for use as optional courses in adult classes in the Sunday school and are admirably adapted to that purpose. As the editors have pointed out, they are not substitutes for Bible study, but a means of making the teachings of the Bible vital and practical in the everyday life of the church and the individual. They are interestingly written, abounding in concrete illustrations, with stimulating questions for thought and discussion, and well-chosen references for reading and study. They should prove of great service in the religious training of the country church.

Helps for the Church School

KINDERGARTEN METHOD IN THE CHURCH SCHOOL, by EDNA DEAN BAKER (Abingdon Press. $1.50). Rarely have we read a textbook on method with such perfect delight as we gained from this volume of Miss Baker's. President of the National Kindergarten and Elementary College and one of the leading women in her chosen field in the country, the author is a genuine lover and understanding friend of children. Every kindred spirit will read these pages with now an amused chuckle at some delicious bit of childish whimsey, now a thrill at some revealing glimpse of the inner secrets of a child's soul. But Miss Baker has given us, not only a book that is a joy to read, but a valuable guide to the material and technique of kindergarten work in the church school. None but an experienced teacher could have gone so thoroughly into all the little details that make for success in the handling of children and stated them so clearly that even the inexperienced can appreciate their meaning and value. The five parts of the book deal, respectively, with The Child, Subject Matter Correlated with the Activities of Child Life, Equipment, Administration, and The Teacher. There are stimulating questions for discussion in the training class, and many helpful references to books and lists of pictures and materials. A good index makes the work easy to use for reference purposes. It is one of the best texts on this subject that we have seen.

AT SCHOOL WITH THE GREAT TEACHER, by JEANETTE E. PERKINS (Pilgrim Press. $2.50). This book is different. It is a *unified* (not "correlated") course of instruction for eight-year-olds for Sunday and week-day work. It was not written in the seclusion of the author's study, with the hope that it might prove adapted to the pupils when done, but is the result of experience in two different types of schools, under skilled supervision, results in each case being carefully noted and discussed in committee before putting the material into form for printing. It is not a ready-made course to be used "as is" by every leader, but rather, a body of source material, so arranged as to be highly suggestive for the manner in which it may be used, yet definitely calling for adaptation to varying conditions.

Best of all, it keeps always in mind, not a prescribed text to be put over, but the actual

problems and needs of real children that are to be met. An unusual feature is the inclusion of reports from the experimental schools showing just what the children did and said in response to the teaching, thus illustrating with entire frankness both the strong and weak points.

The book will serve several purposes. Those who are looking for a well-balanced and genuinely related Sunday and week-day course will find it here. The teacher of classes on Sunday or on week-days, as independent units, will find abundant material for stories, worship, and service activities, nor will the vacation school leader find it less helpful. Perhaps its best feature is the way in which it invites the pupils to share in the development of their own course of study and activity. The index increases its practical value as a general reference work.

A Top Notch Teacher, by A. H. McKinney (Wilde Co.). The sub-title describes this volume as "an inspirational handbook for church school teachers, leaders of clubs, and all others interested in religious education." It deals, not with the technical training, but with the personal life of the teacher, the various chapters dealing with such topics as Personality, Faith, Courage, Patience, and other qualities which go to make the character of the successful teacher or leader.

Religious Books

The Origin and Evolution of Religion, by Albert Churchward, M.D., M.R.C.P. (Dutton. $15.00). As the fruits of a lifetime of study this volume is notable, whether or not one accepts in every particular Dr. Churchward's apparent assumption, or conclusion, that similarities in rites and symbols, or any common element, suggest a connection, or a common origin. One cannot, for instance, but be somewhat skeptical when the Christian belief that life and immortality were brought to light in Jesus is identified with "the same revelation accredited to Horus, the anointed, at least 300,000 years before"! And, whatever may be said concerning the persistence of primitive superstitions and practices in the symbolisms and ritualisms of sacerdotal Christianity, one is constantly reminded of Paul's reference to "the simplicity that is in Christ." The uniqueness of Jesus was in the simple directness of his appeal to the inner facts of life and experience. Thoreau remarked in what was more than merely a striking epigram that "if we would understand Christ we must abolish Christianity." Before reducing the Christian religion to a mere cult among cults the erudite author of this work might well have given heed to the element of truth contained in Thoreau's epigram.

Dr. Churchward thinks that "religion cannot advance in evolution without science, and true science will not advance without religion." He foresees a time, however, when in the increased striving and working to know the truth, "all the dogmas that have been introduced into the Christian religion will be swept away and we shall have a higher religion than that which has yet been evolved, and obtain a truer conception of God in all His great manifestations and of a future Spiritual life to be attained by all who believe in Him." If by this the author means an exaltation of spiritual and ethical life above dogma—in fact an emphasis upon the simple content of Christ's teaching which Thoreau indicated—many would share the writer's hope in this as the highest evolution of religion. It would still be necessary to determine, however, just to what extent and in what way dogma is the expression of truly religious life and life the expression of dogma. Many open-minded Christians would find a very different origin for certain phases of Christian dogma from that which Dr. Churchward assigns.

Only erudition equal to that of Dr. Churchward would justify a discussion of his investigations and conclusions in detail, but an average reader, while humbly recognizing the devotion of a lifetime to research, gets the impression that Dr. Churchward's erudition has in some respects warped his judgment and has led him to see continuities and connections between religious elements where the association is not always clear. Also while the author disagrees with Dean Inge in asserting that both Babylonian and Hebrew legends came from Egypt instead of Hebrew legends from Babylonia, as Dean Inge had asserted, he fails to take into account the distinct elements of ethical and spiritual truth, in the Genesis stories, for instance, which give to these documents for many of us a place and significance in the devlopment of religion ideas quite apart from their legendary setting or literary form.

The Gospel and the Modern Mind, by Walter Robert Matthews (Doran. $1.75). Dr. Matthews is dean and professor of the philosophy of religion in King's College, and has also been chaplain to King George V. He visited America last year and the present volume contains a course of sermons preached in St. Bartholomew's Church, New York, recast in essay form. The purpose of the book is "to interest educated men and women who, without being experts in science or philosophy, have adopted what we vaguely call the "modern" view of the world. The author sees rightly that many who feel broadly the truth of the "modern" view are perplexed about religion. He hopes to help these by clear and candid discussion of "some fundamental affirmations of the Gospel in the light of modern thought." It is a popular statement valuable because though readable and understandable it is written by a man of scholarly attainments and adequate religious experience.

Can a Man Be a Christian Today?, by William Louis Poteat (University of North Carolina Press. $1.50). The author is president of Wake Forest College, and the volume constituted the John Calvin McNair Lectures for 1924. President Poteat faces his question more from the standpoint of the possible conflict between religion and science than from that of the social and industrial obstacles in the Christian way. His general standpoint may be judged from the opening sentences of his *Conclusion:*

If you ask me what is a man of intelligence to do in this scientific period to preserve peace in the family of his ideas, I answer in one word: Consider Jesus. Press through a thousand professional interpreters to him, see him at his gracious ministries, hear his original, unamended word.

Introduction to the Textual Criticism of the New Testament by A. T. Robertson (Doran. $2.50). Professor Robertson is professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky., and the writer of many books on the New Testament. Since B. B. Warfield's *Introduction to the Textual Criticism of the New Testament*—the medium through which many of us obtained our first insight into that entrancing field—has been out of print, Professor Robertson, as a teacher of the subject for many years, has found the lack of an adequate textbook, and he has now himself sought to supply that need. His book is dedicated to the memory of Warfield, of whom he relates the strange incident that he endeavored to persuade Warfield to revise his book but that the latter declined on the ground that his interest had come to be chiefly in the sphere of dogma theology after his removal to Princeton. Professor Robertson was urged by Warfield undertake the revision himself, but he unable to do so, and the present volume is independent attempt to apply the writer's experience in teaching Textual Criticism to utilize results attained since Warfield's w Professor Robertson broadly characterizes own treatment as a presentation of the met of Hort with sufficient fullness for the stud

The New Orthodoxy, by Edward Scrib Ames (University of Chicago Press. $1.50). new revision of a book that we are glad to attaining a second edition. Dr. Ames is r ister of a Disciples Church in the Univer area in Chicago. A new introduction been added to the present edition in which pages are devoted to a very striking series sentence definitions of religion.

Fiction

The Red Lamp, by Mary Roberts Ri hart (Doran. $2.00). All the skill of gifted writer has been employed in weavin story whose mystery is touched at all ti by the occult. If the reader could lay d the book fifty pages before its close, he w probably be eloquent in the praise of its s and plot. The man of mystery, howe and his strange crimes, seem to have ta even Mrs. Rinehart to give to them a sembla of reality. But perhaps after so many p of delightful thrills the reader need not be exacting.

The Strolling Saint, by Rafael Saba (Houghton Mifflin. $2.00). Sabatini has ag with magical fingers opened a page of hist The fortunes of a young lord of Italy, desti by his mother for the priesthood, at a t when Paul III was Pope at Rome and Pope's bastard son held evil sway as tyr and Duke of Parma and Piacenza, are l enscribed. The page, however, is marred by licit love, blood, and murder.

His Wife-in-Law, by Marie Conv Oemler (Century. $2.00), is an exceedin interesting piece of fiction. Mrs. Oemler the happy faculty of giving her stories original touch which, as in some instances originality, does not make them improba Members of a proud old white family of South lay emphasis on aristocracy, forgett that real aristocracy is not a matter of mo and other superficial standards. The love st is tense. The reader admires the strong n who runs away with Mary Middleton w though she loves him, is too hide-bound family conventions and opinions to let her realize the fact. Keen character portrayal subtle humor make this story above average.

Not Under the Law, by Grace Livingst Hill (Lippincott. $2.00). A thoroughly wh some story which would especially appeal the girl in her late teens and early twent Joyce Radway is blessed with originality a forceful personality and she exhibits b these traits to marked degrees, notably in transformation of a little land office into a c home.

Lazarus, by Henri Berand, translated Eric Sutton (Macmillan. $2.00). A return the world after an accident which resulted a total loss of memory for 16 years prese many unusual possibilities as a basis for novel. In this translation from the Fren of Henri Berand, interwoven with all it mea to lose step with time, the author has int duced an unusual element. The victim, former musician, who for 16 years became tailor, is haunted by the illusion that t

r exists as a separate personality. It is trange tale, with a stranger ending, that y may find neither convincing nor satisfac-, though the book is both engaging and well ten.

N ZANZIBAR, by RALPH D. PAINE (Hough-Mifflin. $2.00). A breezy sea story of ter-ing adventure, unconventional love, and ir-essible humor. Full of surprises. The es are set in Zanzibar and on the Indian an.

N OCTAVE, by JEFFREY E. JEFFREY (Lit-Brown. $2.00). For eight days everything wrong in the life of a man who asks e of life except to enjoy every comfort and od many luxuries, and to be free from all s and annoyances. The idiosyncrasies of dle life have seldom been more successfully cted than by this author, who has at the e time written a most enjoyable comedy.

Short Stories

HE OLD WOMAN OF THE MOVIES, by ENTE BLASCO IBANEZ (Dutton. $2.50). This ection of short stories takes its name from first, the tale of an old woman of Paris se grandson has been killed in the war. She tes a disturbance when she sees him in a ure of the trenches in the movies. Of the y varied stories that follow, "The Four s of Eve" displays a flippancy that borders the profane, while "The Widow's Loan" eals to a marked degree the well-known stry of the writer.

OINTS OF HONOR, by THOMAS BOYD (Scrib-s. $2.00). In a foreword to this volume the ior says that "the heart of war is to be found ctual combat." The collection of stories that ows reveals the reactions of different men, clinging to some point of honor, when con-ted by the strange vicissitudes of war. The dness and realism of the sketches arise pos-from the author's statement that while are not factional transcriptions neither they inventions but are drawn from actual penings.

The Freshman Girl

HE FRESHMAN GIRL, by KATE W. JAMESON FRANK C. LOCKWOOD (Heath). The pur-e of this excellent book is well expressed the authors' preface. "Our object is to r to freshmen girls a simple, sympathetic, comprehensive manual that shall be a guide hem through the early and trying days of r college life, and shall set before them nd and inspiring ideals of conduct and char-er." They have done just that and done it l. Eminently qualified experts have contrib-l to the book chapters on such subjects as ting Adjusted to the Campus, How to dy, the Social Life of the Campus, the Stu-t's Budget, Good Health, and the Religious e of the College Girl. The writers include sident Mary E. Woolley of Mount Holyoke lege, Dean Nurdin of the University of sconsin, Dean Clark of the University of nois, Dean Conrad of Ohio State University, Dean Briggs of Harvard, formerly of Rad-fe. Every girl should read this book before ng to college.

General

HINESE GINGER, by CATHERINE ATKINSON LER (paper. 50 cents). A book of Recrea-n Programs from China, with instructions "putting on Chinese spectacles."

HE JOURNAL OF LOUIS HEMON, translated WILLIAM ASPENWALL BRADLEY (Macmil-. $2.50). Readers of the notable and de-tful story, *Maria Chapdelaine*, will be erested in the *Journal* of its author, record-ing the experiences and impressions during the months spent in Quebec Province when he was gathering materials for his story. Simple experiences are glorified by a very beautiful style, and striking illustrations help to make the text and its backgrounds effective.

AMERICA'S NEED FOR EDUCATION, AND OTHER ADDRESSES, by CALVIN COOLIDGE (Houghton Mifflin. 80 cents). A volume in the *Riverside Educational Monographs* that needs no word of commendation. One of the addresses has appeared in *The Congregationalist*. The volume contains (1) A Proclamation: American Education Week, 1924; (2) America's Need for Education; (3) The Needs of Education; (4) Thought, the Master of Things; (5) The Things That Are Unseen; (6) Concerning Teachers' Salaries; (7) Letter to Mr. Allis on the Inauguration of President Olds of Amherst College.

THE KING OF SCHNORRERS, by ISRAEL ZANGWILL (Macmillan. $2.50). A reprint of one of Mr. Zangwill's earlier and notable books. Sixteen stories, grotesques, and fantasies interestingly illustrated by various artists, including the celebrated cartoonist, Phil May.

First Church, Washington, Votes New Building

At a large and enthusiastic business meeting of First Church, Washington, D. C., the evening of Sept. 18, it was voted to build a new church on the present site, corner of G and 10th Sts., N. W. The plan is to have an auditorium seating 2,500. The church will seek to raise $1,250,000, about half a million of which will be for the support of special religious, educational, and social work under the direction of the First Church.

The Congregationalist's Bible Class

Paul in Athens

Comment on the International Uniform Sunday School Lesson for October 4
Acts 17: 22-34

Athens has been spoken of as "unquestionably the most beautiful city in Europe, with its magnificent views of sea and mountains, and its unrivaled temples of Pentelican marble." It was the intellectual capital of Achaea, though Corinth surpassed it in political and commercial importance.

At the time that Paul visited the city it was a center of romance and tradition in which the very religion of the place had become a matter largely of speculative and aesthetic interest rather than of deep and intense moral concern. Luke evidently knew Athens very well, and though his words have lost something of their full significance through long and constant association with them, one should appreciate the shrewd thrust and the critical judgment implied in his reference to the Athenians as spending their time "in nothing else but either to tell or to hear some new thing."

It is against this background of merely speculative interest that he places the remarkable sermon of Paul on Mars Hill. The simple dignity with which Paul proclaims the fundamental Christian assumptions concerning the world and life is strangely in contrast with the erudition that discusses at length all manner of new and fantastic things, and at the same time neglects the essential fundamental verities. Paul speaks with great confidence because of the way in which these simple truths had become established in his own life and faith.

Note how natural are the elements of his faith in God as Paul defines it. His assumptions go to the very foundation of all our thinking and being. We see everywhere in life, within the power of man himself, the capacity for making things, and in this power of man himself Paul finds the evidence of creation and a creator. The world did not come by chance any more than houses and temples come by chance. The world was the expression of the vision and activity of a creator. Once this fundamental faith or assumption is acknowledged, how simply and naturally the details of a true religion follow. If God had made the world, and if man comes to him as the Creator of all things, what a large conception such intelligent faith will imply! As Lord of heaven and earth his dwelling place cannot be confined to temples that are made with hands—a reasonable and natural conclusion—and as the giver of life and breath to all he manifestly does not depend upon the effort of men's hands; that such a God should be in images of gold and silver and stone or in anything made by man's hands seems most absurd. If he is the Creator of all things, he must be everywhere, "for in him we live and move and have our being." How else could we think of him? Probably nowhere in all literature, except possibly in the suggestions of the early chapters of Genesis, have we the blending of faith with the natural assumptions concerning the world and its meaning set before us in such a remarkable way.

Nor should we miss in this passage the emphasis upon the Fatherhood of God. God is not only the Creator of the world, he is the Father of his children. Moreover, Paul links this doctrine of the Creator and the Father of all men with the highest manifestation of life in Jesus of Nazareth, and he centers the reality and the permanency of the spiritual in the doctrine of the resurrection. Here it was, apparently, that his exposition failed to reach his hearers, but the doctrine of the resurrection for Paul was the climax of his faith in God and in the permenancy and effectiveness of God's purpose in Christ.

It is doubtful if anywhere such admirable exposition has been packed into so small a space. The record is a tribute to the masterly skill of St. Luke, but Paul himself must have preached with great power and concrete expression. The tent-maker stands vindicated in history against the philosophical and aesthetic dabblers in truth who laughed him to scorn.

If there is one passage that might perhaps be laid at the very heart of the present generation, it is Paul's reference to the responsibility which each generation bears. Referring to what was the past for those who listened to him, he said, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." What does God command of our age? What is our distinctive responsibility? What are the peculiar forms of idolatry which dominate life today? What are the false conceptions of God and of his grace and glory that they perpetuate? How can we save the world from these false conceptions and idolatries? How can we bring men under the power and rule of the simple elemental assumptions of faith? These are the questions that seem worth discussing as we seek to bring this great sermon at Athens into the fullness of its effect upon our own time.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Slovenly Lips

A day or two ago I took up an article which a deafened friend had sent me—an article on lip-reading—supposing that it would concern itself with helpful suggestions for the hard-of-hearing. Its most important suggestion, I was surprised to find, was for those who are not hard of hearing. The very first paragraph began with some much-needed remarks about our American slovenly way of uttering our words.

A certain man of my acquaintance, for instance, is very fond of the word *moral*. It is one of his pet words. Or perhaps it is his pronunciation that makes it seem to be so often on his lips. For he utters it as if it were spelled *morl*. And one has but to listen for a few moments to a person who has been taught crispness and clear-cutness and nicety of enunciation, to be made painfully conscious of the muddy, blurry way in which a large part of us Americans give utterance to our thoughts.

The English language can be a very beautiful thing when careful discrimination is made in the sound of the various vowels, and the consonants are given their rightful value, and the words are sounded (not, oh, never with the pretentiousness of a pedant, but) with clearness and precision and beauty of intonation and a certain crispness, and in the forward part of the mouth. But this same speech can be a very ugly thing, and a very hard thing for even fairly good ears to understand, when heavy lips are held unmovable and teeth are kept shut or nearly so, when vowels and consonants are muddied, and when the sentence as a whole is rather gulped in the throat than sent forth by the tongue and lips aided by the teeth.

It is not long since I listened to a public speaker, a young man, who was inflicting just that sort of speech upon his hearers. His ideas were excellent; his carefully chosen words carried his thought forward swiftly and interestingly; he gives promise of being something more than the ordinary sermonizer. But how he does need some one to tell him, at this beginning of his career, that lips are intended for use, and that speech as well as thought should be made easy to follow.

In the article to which I have referred the writer goes on to say: "The ideal of lip-reading, the thing it might be, is the best help yet devised for mitigating both the affliction and the infliction of deafness. But to attain this ideal something more than the education of the deaf is necessary—the hearing, too, have something to learn."

It is not just on account of the hard-of-hearing, however, that people in general have something to learn. A few words found in the *Autocrat* when I was but a youngster come now to my mind as I write: "To trifle with the vocabulary which is the vehicle of social intercourse is to tamper with the currency of human intelligence. He who would violate the sanctities of his mother tongue would invade the recesses of the paternal till without remorse, and repeat the banquet of Saturn without an indigestion." If it is necessary, for the nation's well-being, to keep the financial currency absolutely free from debasement, much more is it necessary to honor "the currency of human intelligence." And yet how many who feel the greatest concern over that which affects business, debase, every hour of their day, that which is of vital consequence to minds and souls—that is, thought and its expression.

Closet and Altar

THE LAST ENEMY

It is sown in dishonor, it is raised in glory. It is sown in weakness; it is raised in power. —I Cor. 15: 43.

"The last enemy that shall be destroyed is death." Until that time comes death is God's servant and the friend of man. Than we shall be far beyond the power of death. Now it opens the door for all of us into the eternal life with God.—*Thomas Bedloe.*

In the thought of the coming night Christ crowded the twelve hours of his brief day with ceaseless activities of grace, and in doing so he vanquished death. He made it an ally, not an enemy. And it is such an ally to all who think of it as he did, exalting instead of paralyzing their powers. Death has won its deadliest victory when it makes us think that life is not worth living, but when it so intensifies our earnestness and loyalty to duty it has itself been so far overcome.—*James Denney.*

A rhyme of good Death's inn!
  My love came to that door;
And she had need of many things,
  The way had been so sore.

My love she lifted up her head,
  "And is there room?" said she;
"There was no room in Bethlehem's inn
  "For Christ who died for me."

But said the keeper of the inn,
  "His name is on the door."
My love then straightway entered there:
  She hath come back no more.

Lizette Woodworth Reese.

As death, rightly considered, is the true purpose of our life, I have since a year or two made myself so thoroughly acquainted with this true and best friend of man that his picture no longer frightens me; it brings much that is reassuring and comforting.—*Wolfgang Amadeus Mozart.*

A dying day is in itself a joyful day to the godly; it is their redemption day, when the captives are delivered, when the prisoners are set free.—*Thomas Boston.*

All other unions are dissoluble: a man may be plucked from his dwelling-house and lands, or they from him, though he have ever so good a title to them; may be removed from his dearest friends, the husband from the wife, if not by other accidents in their lifetime, yet surely by death, the great dissolver of all those unions, and of that straightest one, of the soul with the body, but it can do nothing against this union, but, on the contrary, perfects it.—*Robert Leighton.*

Almighty and eternal God, who hast sent us into his world to live according to thy laws, look in mercy upon us, we beseech thee, and enable us to do our duty wisely hour by hour. Grant that having served our generation we may be gathered to our fathers with the comfort of a reasonable hope in thee and in perfect charity with all men; so that neither life nor death, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creatures may be able to separate us from the love of God, which is in Christ Jesus our Lord. Amen. *Jeremy Taylor.*

CHRISTIAN ENDEAVO

Are We Good Citizens?

Comment on the Prayer Meeting Topic f
October 4-10

BY CHARLES ERNEST WHITE

Topic: How Can Our Society Benefit Community?—Matthew 5: 13-20. (Consecra Service. Rally Sunday.)

Light from the Bible Passage

Jesus put a high valuation on real Christi Nothing can take their place or do their w They are as essential to the needs of the w of men as salt and light. The former, to of any use, must have its full strength. that has lost its saltiness is useless; Christi that have lost their true Christianity are valueless. A hidden light is no better than light. A Christian that tries to live a secret is of no value to the world. Our Christ life fulfills its highest purpose when it ma the way clearer and more attractive for oth A Christian has no right to take his life eas He cannot meet his Master's approval un he fulfills Jesus' commands. Any conduct ours that appears to take God's will lightl a reflection on Christ. Nothing less than pendicular uprightness will qualify us for zenship in the Kingdom of Heaven.

Leads for the Leader

Think through this twofold question: whom and for what does Christian Endea exist? For itself and its members? What it do for them? For the Church? What sho it be doing for it? For the community? the world?

A few suggestions as to community servi

1. *Know it.* We know about the rich well-to-do: what about the poor? We kn about the educated: what about the othe We know about the natives: what about aliens? We know about the active and we what about the sick and shut-ins?

2. *Be a part of it.* We are not in the co munity for what we can get out of it. We to make our contribution *to* it. Salt has to *in* the thing it salts.

3. *Serve it.* Are Endeavorers helping create more respect for the Eighteenth Amer ment? Are they, through Visiting Committe seeking out the newcomers, the lonely, the sh ins? Through Christian Citizenship Comm tees aiding every movement for a higher ty of citizenship? Are they helping to set a high type of amusement and recreation?

Thoughts for Members

Let all the people praise thee,
  Give all thy saving health,
Or vain the laborer's strong right arm
  And vain the merchant's wealth.
Send forth thy light to banish
  The shadows and the shame,
Till all the civic virtues shine
  Around our city's name.

—William George Tarrant.

A great city is that which has the greatest m and women,
If it be but a few ragged huts it is still t greatest city in the whole world.

—Walt Whitman.

A Moment of Prayer

"Give us, O God, the strength to build
  The City that hath stood
Too long a dream, whose laws are love,
  Whose ways are brotherhood,
And where the sun that shineth is
  God's grace for human good." Amen.

WITH THE CHILDREN

What's in a Name

By Emma Florence Bush

ldah greatly disliked her name, though it had in the family for six generations. She was venth one. She wondered why they could not called her great-great-great-grandmother a y name like Ruth, instead of such a homely as Huldah. Aunt Huldah, who was still g and pretty, spelled hers "Hulda," but then she did not want the name no matter it was spelled. At school, while the other wrote their names on the board, "Ruth, line, Daisy, Barbara, and Rose," it looked mely to see just Huldah Stevens there.

was her eighth birthday and she was going ve a party. Her most intimate six little ls had been invited and that would make in all.

wish I had some pretty dishes," sighed ih. "Ours are just plain ones with a pattern on them like we have every day t, just a different color."

ever mind, you make the table look ," said Mother, "and we will have a table for the dolls and use your doll's ."

her birthday morning, Huldah received a ox by express. It was from Great-Aunt h, who lived sixty miles away.

en Daddy opened the box, there was a which he handed Huldah, who read:

ear little niece:

now you do not like your name, even a six little girls have had the name before Some day when you are older, I hope ill be proud of it; but because I felt the as you do now when I was your age, I nding you something that has belonged ch of the Huldahs, that you may begin derstand what it means to be one of so

Lovingly,
AUNT HULDAH.

dah opened a package marked "Number She found a little housewife with needles, e, and such a funny little pair of scissors A card inside read:

s was the first Huldah's sewing box. She d it with her when she married and left oston Town and went with her husband he Maine woods to live. With these she made her own clothes and those of ildren, while her husband chopped down built the log cabin where they lived, the wild animals that prowled around home, and raised what they ate in the oil.

rage Number Two held a string of gold The card read:

se beads were given to the second Huldah father when she was married. She mar- Judge and with him came back to Bos- own where her mother had lived when is a little girl. But she never forgot her n the Maine woods nor the good mother own name she bore.

rage Number Three was the largest in k. Daddy had to open that while Huldah other stood and watched him. There a dozen plates, and cups and saucers, with a gold band running around the and large pink rosebuds scattered over

s is all that is left of the set the third h had when she was married [read the You can use them for your party to- ut be sure and be very careful of them, emember how careful all the Huldahs ave been for so many to be left today.

The next package was a wax doll, black with age, and her trunkful of clothes.

This was the doll brought to the fourth Huldah from Paris by her uncle [read the card]. She made all the clothes herself, and when she grew too old for dolls put her carefully away.

A little old-fashioned sunshade that had belonged to Great-Aunt Huldah herself came next; and the very last package of all was a little old-fashioned dress, and the card read:

Your Aunt Hulda wore this on her eighth birthday, and I thought you would like to wear it, too.

When the little guests arrived they were met by a little hostess wearing Aunt Hulda's birthday dress, and they had their ice cream and cake and cocoa from the third Huldah's dishes.

They all thought it was lovely to be a little girl who could have so many things from other little girls who had had the same name, and after that birthday Huldah never again wished she had any other name than her own.

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Robert Stephenson's Sweet Money

By Adelbert F. Caldwell

"I wonder why Robert couldn't do it."

Mrs. Whipple, Robert's aunt, had just received word from Lewis Handy that it would be impossible for him to come that morning to do her chores. So much that needed to be done, too; and she felt that the work could not be put off many days longer.

Only the evening before Robert had asked his aunt if she would not make for him a box of cookies, his contribution to the cave lunch, which several of the boys had planned to have the following Thursday.

"Joel Denman is going to take eggs to boil," explained Robert. "Harold Cantwell and George Newcome are one to take jelly tarts, and the other sandwiches. Then the other boys have agreed to furnish the rest of the things that Carl Thomas has down on his list, and I'm down for cookies."

"Perhaps I can make them," replied Mrs. Whipple. "I'll see."

And well Robert knew that her "I'll see" was as good as a promise.

After going over in her mind what jobs ought to be done, Mrs. Whipple stepped to the back door and called Robert, who was painting a bird house.

"Yes, Aunt Harriet, just a minute," answered Robert; "just as soon as I use the paint on my brush."

"I wonder, Robert, if you couldn't rake up the yard and do the other few things that I had engaged Lewis Handy to do?" asked Mrs. Whipple, as soon as her nephew came into the kitchen. "There are the plants to dig around, the rose bushes to stake up, and several other things I'll think of when you get to them."

"Of course I can do it," said Robert.

"I'll pay you," resumed Mrs. Whipple, "let me see—how much," and she made a brief calculation. "About thirty dollars I think I can give. How would that do?"

"Why, Aunt Harriet," protested Robert, "I don't want any pay, and thirty dollars—"

"In sweet money it wouldn't amount to so much as it would in Uncle Sam's currency," interrupted his aunt.

"Sweet money?" repeated Robert, mysteriously. "I never heard of that kind of money before. But if you say so, I'll take a little of it, but not thirty dollars. Perhaps if I work all day I might take a dollar. I'll let you give me a small amount, just to see what sweet money is like."

"But if you do the work for me, I shall insist on paying the thirty dollars," smiled Mrs. Whipple. "So we'll consider the bargain closed."

"Thirty dollars!" exclaimed Robert to him-

POLITICS IN ANIMAL TOWN
Mr. Bear in a Lively Campaign for His Favorite

self, while digging industriously around a peony. "And sweet money; well!"

"I'll pay you for your work next Thursday morning," said Mrs. Whipple, when Robert came in for dinner.

"Any time, Aunt Harriet, will suit me."

However when Robert was back again in the yard he said to himself, "I wish pay day were this afternoon. I want to see some of Aunt Harriet's sweet money."

"You have well earned the thirty dollars," was Mrs. Whipple's satisfied comment, that night at supper. Thursday morning you will receive your basket of money."

"Basket of it!" said Robert incredulously.

"Yes," smiled Mrs. Whipple.

"The sweet money is more mysterious than ever," thought Robert, as he went out to close the shed door.

On Thursday morning, bright and early, long before Robert was awake, Mrs. Whipple was up and busy at work at her sweet-money mint. And by the time her nephew was ready for breakfast there were spread out on the table in the kitchen twenty round, crispy dollars, ten halves, and twenty quarters, all sweet and golden. On each had been stamped before baking its own particular denomination.

"Are these lovely cookies my sweet money?" asked Robert, delightedly, going over to the table where the "coins" were spread out in long, golden rows.

"Don't you like them?" was Mrs. Whipple's smiling reply.

"I should think I do," said Robert, enthusiastically. "Are they for me to take to the cave lunch?"

"Yes."

"The other fellows will have to give me something pretty fine, in exchange for these coins," said Robert, taking one up from the table. "I tell you, Aunt Harriet, I'd like to work again for some more sweet money; and I don't care how much you offer to pay me. I'll take it all —every single cent."

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Our Readers' Forum

Why Not Tell It with Pictures?

To the Editor of The Congregationalist:

Would not the meeting of the National Council in Washington, D. C., in October, be an opportune time to secure half a hundred pictures, more or less, of the Council and its settings in the nation's capital? Why could not an official photographer be employed by the Council to secure these pictures? From the films thus secured several sets of slides could be made later and sent out to the different sections of the country to be used by pastors and delegates in telling the story of the Council meetings. Possibly a motion picture, with the President in it, could be secured; at any rate the photo pictures would be easy to get, and the capital city would lend itself beautifully and effectively to such photography. Then, in the North and in the South, in the East and in the West, on many an occasion in the ensuing biennial, the story of this great gathering at the nation's capital could be told in pictures to help visualize and make more impressive the spoken word. It may be some years before the National Council meets again in Washington, with the President of the United States for its Honorary Moderator. Why not make the most of the coming meeting of the Council in every way possible, and tell the story of its sessions far and near in every way that will give the widest publicity? Yes, why not tell it with pictures?

Seattle, Wash. CLARENCE R. GALE.

The New Schism

To the Editor of The Congregationalist:

It seems unfortunate, at the very time when many are working for a reunion of Protestantism, when some churches are trying to federate, or in other ways combine their forces, and when the spirit of sectarianism is everywhere deplored, that there should be new causes of division rising up among us. I refer especially to the controversies between Fundamentalism and Modernism, and between Klan and anti-Klan. I have not identified myself with any of these, and so may perhaps be permitted a word as in a manner an outside but very interested observer; not outside of the church, but outside of the leading factions. We are all Fundamentalists if we can agree as to what things are really fundamental. But here are four new parties; and their causes are being maintained with a great deal of heat and, for the most part, with very little effort to ascertain the truth.

Are we going to divide our churches on these issues and multiply the already existing denominations by four? That is what some seem to be striving to accomplish. If we continue on that principle, we shall soon need a separate church for each individual who has an opinion of his own. We cannot prevent new issues from arising. Let each person be conscientious in forming his opinion and earnest in maintaining it. Where does the harm come in? The harm is done when individuals begin to say, "You cannot belong to my church unless you think as I do on these subjects," or, "Unless you preach as I think we will boycott your church!" There is something of that spirit in many places. Will that save Protestantism? Why, it is playing right into the hands of the opposition, who have always looked forward to this very thing; increasing division and subdivision till there is nothing left. Let us learn the old lesson of respect for honest differences. The "spirit of unity" is of some importance and comes pretty close to being one of the real fundamentals.

Wauregan, Ct. WILLIAM FRYLING.

National Prohibition Criticized

To the Editor of The Congregationalist:

Fanny Comstock, in *The Congregationalist* of Sept. 3, suggests an argument for the enforcement of prohibitory laws which she deems shows a parallel in the enforcement of all laws. In this I fail to appreciate her logic. It is true that traffic ordinances are for the protection of society, as all public regulation is or should be. But traffic is not prohibited, nor is the freedom of the individual interfered with in any way.

To get rid of the saloon in politics, the Eighteenth Amendment was forced into the Constitution. This made it incumbent on Congress to enact a law to carry out that mandate. The Volstead Act is not a perfect law, in that it is so drastic that society does not fully approve it. That it infringes constitutional rights of the individual has been fully decided in high courts. There is no parallel between the enforcement of the Volstead Act and the regulation of traffic, for society unanimously approves the latter, only criticizing court leniency toward offenders.

Prohibitory legislation has made it a crime for those from foreign lands who have come here to find homes to follow their custom of using native wines and beers as table beverages, as we do coffee, but the saloon remains, a more demoralizing influence among the young it was under excise legislation. Coffee was considered an intoxicant in an early and while fond of it and a teetotaler in r of wine and beer, I do not hesitate to s as my opinion that coffee and tea are m jurious to the throat and stomach, if to excess, than any light wine or brewed

But the gravest charge against such er ment as we have had is its character. head of the department in whose charge duty to enforce Prohibition, is, and has from its inception, a man to whose im wealth profits from distilling—whisky-r —have been largely contributory, and whose warehouses in Pennsylvania more half the contraband liquor sold official ington is said to have been drawn. To down the line and explain the graft con with the doings of paid officers of the would require too much space, but enforc has been against the poor and not again wealthy bootlegger.

To touch another point: The Eight Amendment takes from the state the ta policing the liquor business, and the Pres powerless to enforce the law, now seeks co-operation in fighting the only offense a federal statutes it feels unable to punish

Dearborn, Mich. W. T. WOODBU

The Brazil Congregationalists

To the Editor of The Congregationalist:

Readers of my article in *The Congregati ist* entitled "Congregationalism in Brazil" be interested in some data just received Rev. Antonio Marques of Rio de Janeiro at the Annual Convention of the Congregat Churches of Brazil held recently in Santos, re-elected as president for three years.

At the convention seven men were ord to the ministry, two more churches were mally recognized as belonging to the Cong tional Union, and the work of the Cong tional Churches of Brazil was divided into fields, four in Brazil and one in Portugal. was determined to hold annual regional co tions in each field and the name of the u was changed to *Uniao Evangelico Cong cional do Brasil e Portugal.*

The convention regretfully determined it could not afford to send a friendly dele to the meeting of our National Council Washington, but hoped to accomplish tha some later time.

New York. FRANK K. SANDER

Onward Christian Worker

(Written for the Cheshire County Christi Endeavor Union by Arthur H. Sargent Gilsum, N. H.)

Onward, Christian workers, to the harvest f
With the life of Jesus in your own reveale
Christ's the master workman in this
below—
Forward to the reaping see his workers g

Chorus:

Onward, Christian workers, to the harvest f
With the life of Jesus in your own reveale

Hand in hand united, all one body we,
One in high endeavor, by the truth made f
Strong for honest labor, above all pain or l
We scorn the shame and danger, and glory
the cross.

Onward then, young people, join our ha
throng,
Blend with ours your voices, in the harv
song.
All our hope and promise unto Christ
bring—
Hence, for heavenly wages to work and p
and sing.

NEWS OF THE CHURCHES

From Wisconsin to Oregon

. H. D. Davies, who has just begun the ate of The Dalles, Ore., is a native of sh, Wis., and graduated from the high school there in 1900. He had his college training at Ripon and graduated at Princeton Seminary in 1907. He took his M.A. at Princeton in 1906 and studied at Halle and Basel, 1907-08. He was a graduate student in Semitics and instructor in New Testament Greek at the University of Wisconsin, 1908-12, and taught Hebrew in tah Episcopal Seminary, 1911-12. He the church at Wauwatosa, Wis., 1912- uring his pastorate the church increased in membership and became one of the completely organized in all departments k of the Wisconsin churches. A Colonial was built and dedicated in 1921.

. H. D. Davies

Davies has been interested in the work own community first of all. He has been an of the District Welfare Association, ber of the Milwaukee Advisory Board, rried large responsibility in Milwaukee nity fund campaigns. He has served the nation with a loyalty and with an intelligence that have made him very effective. He has served again and again as a member of the board of the State Conference, has been moderator of the conference, conference preacher, and has given a large amount of work to the young people's movement in the state. The credit for the success of the Green Lake Conferences is probably due more to his leadership than to that of anyone else, and he has for some time been the representative of the State Conference in the control of the Green Lake Bible Institute, where the conferences are held. He is a good preacher, a wise pastor, an optimistic, forward-looking Christian gentleman in all the relationships of life. He will be greatly missed from the Wisconsin work. The church at The Dalles offers a fine opportunity for constructive leadership and it seems providential that Dr. and Mrs. Davies have been secured for its work. They will furnish the right kind of leadership for building constructively in this newer territory.

Dedication at Atlantic Ave., Long Beach

In accordance with the recent aggressive policy of the Southern California Conference in church extension, not to await a formal invitation of residents to form an organization, but rather to answer the need of a field with the churchly service, a large corner, 140 by 140 feet, was secured on Atlantic Ave., Long Beach, something over three years ago. Rev. W. R. Marshall of Bellingham, Wash., was secured to lead the work, and his whole salary at first was paid by the conference. He lived in a large residence on the property which also served for church purposes. The work grew to such an extent that rooms in the Roosevelt School building were utilized.

By heroic sacrifices, the young congregation has provided itself with the first unit of the permanent plant,—a roomy structure to provide for the religious education and social functions. It also contains an auditorium to seat 500, which will suffice for some time. There are also a ladies' parlor, large dining room and kitchen, and full equipment for the church school in departments. It is in the Spanish type of architecture, suitable in appearance, and cost with furnishings $40,000.

July 12 was the day of dedication. At the morning service, Supt. G. F. Kenngott preached the sermon; at the afternoon fellowship service, Rev. H. K. Booth of First Church gave the sermon; at the evening community service Rev. C. F. Aked was the preacher. Near a great school, the church enters with earnest ambition into its large field of service.

A most pleasing recognition to the minister was a banquet and program put on in the church by the local Kiwanis Club, of which he is a member. There were many felicitations. It was found that the Kiwanis in departing had left $350 on the tables.

Planning the Church's Program

First, West Springfield, Mass., is located in a growing community and like all of the enterprises of the town it is taking an upward look. It is one thing, however, to talk about a great future for an organization and it is another thing to make that greatness a reality. The officers and people of First Church have made up their minds that if there is a great future for the church they must work to make it.

During the summer the organizations of the church have been planning their programs. The young people have arranged for a series of vocational meetings to assist the young men and women of high school age in making right life choices. The program follows:

YOUNG PEOPLE'S AND SUNDAY EVENING PROGRAM

(Services at six forty-five o'clock)

To assist the young people of our parish in making right life choices a series of vocational services has been planned. Once a month the young people have arranged to hold an everybody's night, at which illustrated lectures will be given.

Oct. 4—"Get-Together" Night
Oct. 11—"Business," Prof. John A. L. Derby
Oct. 18—Everybody's Night, "Hofmann's Study of the Life of Christ" (Illustrated)
Oct. 25—"Forestry," Mr. Herman C. Walker
Nov. 1—"Physician," Dr. Warren Bostick
Nov. 8—"R. R. Y. M. C. A.," Mr. Lewis T. Erickson
Nov. 15—"Social Service," Mrs. Mary C. Dwinell (other young people's organizations invited)
Nov. 22—Everybody's Night, Thanksgiving Service
Nov. 29—"Lawyer," Mr. Frank Auchter
Dec. 6—"Finance," Mr. J. Malcolm Warren
Dec. 13—"Ministry," Rev. Fred G. Morecombe, Ph.D.
Dec. 20—Everybody's Night, Christmas Sunday
Dec. 27—"Dramatics," Mr. William T. Simpson
Jan. 3—"Music," Mrs. Alice Nichols
Jan. 10—"Y. M. C. A.," Mr. Murray Cate

Fathers and Sons in the Ministry

XXX. The Veazies

Rev. Walter C. Veazie, the elder in this ministerial succession, has spent the major portion of his 40 years in the ministry as pastor at large, evangelist, and general missionary. However, his ministry began and closed in a local pastorate, beginning with the Second Church of Pueblo, Col., where he was ordained in 1884, and closing in 1924 with the church in Winslow, Wash. For 23 years Mr. Veazie was state evangelist and general missionary in Kansas and Colorado, holding meetings wherever the need seemed the greatest.

ev. Walter C. Veazie

Rev. Carl H. Veazie

In 1910 he came into the Pend d'Oreille country in Eastern Washington, where he was joined by his son, Carl H., who had just graduated from Chicago Seminary. Here father and son served the mission stations and churches from Cusick to the Canadian border, at Cusick, Ione, Metaline Falls, and elsewhere. Leaving one in 1923, Mr. Veazie, Sr., as stated, had his last pastorate for a year with the Winslow Church across the Sound from Seattle.

Veteran of the Civil War, business man in Denver, careful student of the Bible, astor, preacher, evangelist, and personal friend of many, Mr. Veazie has exerted a ide and benign influence. He and Mrs. Veazie, his faithful companion and co-worker n all his labors, are now living in Seattle. They are now great-grandparents. A randson, son of Rev. N. O. Bartholomew, of Maplewood, Mo., whose first wife was he oldest daughter of Mr. and Mrs. Veazie, has just been licensed to preach. A econd daughter, Mrs. Peter Retlinger, is the wife of the government forester in enver. A son, Prof. Walter B. Veazie, is at the head of the department of philosophy, University of Colorado. A second son, Rev. Carl H. Veazie, has been pastor the Prospect Church, Seattle, since 1919. Formerly he held pastorates at Corbin ark, Spokane, and at Wallace, Ida.

Jan. 17—"Teaching," Mr. William Cowing
Jan. 24—Everybody's Night, "Making the Alien Kin" (Illustrated)
Jan. 31—"Physical Education," Miss Doris Haynes
Feb. 7—"Y. W. C. A.," Miss Mary L. Cady
Feb. 14—"Religious Education," Rev. Warren T. Powell
Fez. 21—Everybody's Night, "Farm, Field, and Factory in Japan" (Illustrated)
Feb. 28—"Missionary," Rev. H. Arthur Kernen
March 7—Open Night
March 14—"Civil Engineer," Mr. Frederick Steel
March 21—Everybody's Night, A Service of a Lenten Nature
March 28—"Nursing," Mrs. Pearl Casman
April 4—Everybody's Night, Easter, Service of Special Nature

For some time a number of people have been asking to have a Sunday evening service. To meet these requests the young people have planned to hold once a month an everybody's night. These meetings will be of an unusual nature and use will be made of the stereopticon.

One of the most active organizations of the church is the Womans' Guild, which has planned a fair to be held on two nights in October. In September the guild is doing a splendid piece of co-operative work in furnishing the meals for the meeting of the Westfield Baptist Association held at the West Springfield Baptist Church. This will allow the Baptist women to attend the meetings of the association.

The Conquest Circle, a group of young women organized to do handwork for home and foreign service, is planning for a profitable year's work.

The girls of high school age have been organized into a King's Daughter's Circle. They are planning to do work for local organizations and have volunteered to care for children during church services while the parents attend.

The officers of the Men's Club have planned an interesting program as follows:

OUR MEN'S CLUB

This organization plans for one of the best years in its history. The dues for membership are only one dollar a year and every man in the parish is cordially invited to meet with the club on the dates below. At each meeting a supper will be served for which a nominal fee will be charged. Supper at six-thirty o'clock.

Nov. 9—"The Good Old Times"; Speaker, Prof. George W. Miner
Dec. 14—Father and Son Dinner; Speaker, Prof. Eugene C. Foster
Jan. 11—"Evolution"; Prof. Burt B. Farnsworth
Feb. 8—"Out of the Middle Ages into the Muddle Age"; Rev. Claude Allen McKay, D.D.
March 8—"Obedience to Law"; Deputy Commissioner Frank W. Wright
April 12—Open Date
April 21—Possible date for the annual entertainment
May 10—Possible date for the Federated Men's Club Meeting

The active work of the church is beginning a few weeks earlier than last year. The church school started on Sept. 13, and on that same date the opening fall Communion service was held. Rally Day is to be held in the church and church school on Sunday, Oct. 4. morning service the minister is to pre "The Mind of Christ in Church Work." will be special exercises in the church sc

Sunday, Nov. 1, is designated as Inga Sunday. It is hoped a number will uni the church at that time.

Rev. Stanley Cummings

After a successful pastorate of six years in St. Albans, Vt., Mr. Cummings has now accepted a call to First Church, Bennington. Mr. Cummings' first sermon was preached in Routt County, Colorado, at an altitude of nearly 8,000 feet above the sea and to a congregation made up largely of cowboys. He looks back to this experience as one of the most interesting and valuable of his life.

From West to East

WASHINGTON

Mr. Floyd Green Licensed to Preach

At a specially called meeting of the Associations, at Plymouth Church, Aug. 17, Mr. Floyd Green was voted a to preach. Mr. Green has recently finis studies at the University of Washington attending the university he has suppl two years the church at Suquamish. coming year he is to have charge of the connection with the Forks Church and boring fields, and then plans to finish hi aration for the ministry at a theologica nary. His choice of the ministry a promise he gives of usefulness therei gratifying to the brethren who heard hi ments of religious experience and Christ liefs, and who have known of his life an while at the university.

Mr. McClure Goes as Chaplain

The Roberts World Tour Corporati selected Rev. G. V. McClure, pastor Columbia Church, Seattle, to go as c with a company of pilgrims on a wor sailing from Seattle, Sept. 15, on the *S. press Thima.* The tour will occupy abo months. The Seattle pastor will be panied by his wife and daughter, all of expenses are paid by the touring corp During his absence the Columbia Chur be cared for by Mr. Harry Lee, a licen the Methodist Church, and at present a at the University of Washington. Mr. been supplying our church at Maltby pursuing his studies.

Daily Vacation Bible Schools

The daily vacation Bible school is stay. More of these schools, with lar tendance and better results, were he year in Washington than ever before. the largest and most successful was Plymouth Church, Seattle, where a c teachers with teaching experience charge. The principal was Miss Adelai lock, for years one of the most su teachers of the city public schools. Rudolph Ericson, associate minister, h eral supervision. More than 200 boys a between the ages of six and 17 were in ance. Bible instruction, hero tales, mis stories and the like, were supplemented sons in manual training, swimming, music, art, games, etc.

A similar school was held in Pilgrim Seattle, with Mrs. A. T. Pontius, P director of religious education, in Among other things the pupils here beautiful quilt which they gave to t dren in the Orthopedic Hospital. A with an exhibition of the work done, t parents and friends were invited, clo sessions. Other successful schools of t were conducted at Queen Anne, Seatt Rev. F. R. Morrow in charge; at P Seattle, with the pastor, Rev. C. H. Ve charge, and at Keystone, Seattle, whe and Mrs. J. D. Hudson directed the ac Rev. P. J. Gates, Sunday school field for the conference, conducted four o schools during the summer vacation, a

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e, Beach, Mechias, and Forks. He was ed by his sister, Miss Altha Gates, and Thelma Okajima, a Japanese student at niversity of Washington, who put on a play at Forks for the benefit of the and the town folks. Stereopticon pic- and travelogues in Palestine were fea- of these schools greatly enjoyed. Invari- t the close of the sessions parents and asked for similar schools another year.

End at Seabeck

ee-in-one, week-enders, mostly laymen, s in retreat, and young people in confer- lasting a week, was the order at Seabeck ear. The week-enders, under the direc- f Supt. L. O. Baird, conferred on mat- elative to the State Conference. Reports eard on conditions in different sections state. It is planned to have the laymen a half day and an evening session at nual meeting of the conference in Seattle, ober, when surveys of needs and oppor- s will be presented. The laymen always good time at these annual week-end s, mixing fun with serious matters, and ear were brave enough to challenge the

When Sunday Comes

By John Andrew Holmes

It is one thing to be exposed to a sermon, another thing to take it.

"pulpit pounders" to a game of baseball and beat them. Never mind the score.

Twenty-seven pastors were enrolled for their retreat of a week. Dr. F. J. Van Horn again this year gave the addresses on sermonizing and preaching, using Pres. Ozora Davis' book, *The Principles of Preaching*, as a text book. The Bible studies were conducted by Rev. C. H. Veazie, using the Gospel of Luke as the basis of the studies and discussions. These addresses and discussions occupied the entire forenoons, while the afternoons were given over to rest and recreation, and the evenings to brotherly conferences around the open fire on pastors' problems. The pastors are finding these mid-summer conferences helpful and worth while.

A story regarding the successful young people's conference, planned and supervised by Sec. Fred Grey, appeared in our issue of Sept. 10. Among the speakers from outside the state were Associate Sec. J. C. Holmes, San Francisco, Rev. Carl Stackman, Denver, of the C. C. B. S., and Prof. Edward A. Steiner, of Grinnell College, who preached the annual sermon Sunday morning. A fine addition to the physical equipment of Seabeck this year is the new and spacious dining room, well lighted by day and night, and with a large, hospitable fireplace giving out warmth and cheer when needed. All missed this year the genial presence of Mr. Laurence J. Colman, owner and host of the encampment, who was kept away by the serious illness of his daughter. The three-in-one program worked so well this year, laymen, pastors, and young people holding simultaneous conferences separately, though worshiping, eating, and playing together, it is likely to be the order permanently. All are finding "Seabeck Week-Ends" a pleasant and profitable way of spending a week in mid-summer. C. R. G.

Winslow Women Meet

The women of the Winslow Church, nestled in cosy Eagle Harbor of Puget Sound, make good use of the mid-summer season by holding their annual meeting at this time. This year it was held at the pleasant home of Mrs. Frank Hyde, with a picnic dinner in connection with the transaction of business and addresses. The addresses were by Mrs. R. S. Osgood and Rev. W. C. Veazie, former workers in this field, who were present as guests. Eighty were present, with Catholic women and Christian Scientists represented in the group. The occasion each year is a community get-together given over to social and missionary ends. Rev. S. H. Upton, pastor at Winslow, who came to the church recently from the Free Methodist fellowship, is doing a fine work in this field.

CALIFORNIA

The Minister as Broadcaster

On Catalina Island at Avalon has been established a broadcasting station, with low wave lengths which sends its messages out very far. The minister at Avalon, Rev. LaRue Watson, has now been given opportunity for wide diffusion of his "fun, philosophy, and inspiration," by a place in the afternoon program Fridays which comes on at five o'clock. Listen in on KFWO.

As one who becomes all things to all men, to win some, Mr. Watson has been initiated into the "aristocracy of this sport fisherman's paradise" by hauling in with rod and reel a black sea bass weighing 251 pounds. Thirty minutes of strenuous fighting, but to subdue a strong man usually requires a harder fight than that.

From this little church on the Island 4,000 church post cards have been sent out by visitors and friends in less than two years. They are putting in a new stock.

Recognition Service at Chino

Growing to independent strength, the Mexican congregation of Chino have organized into a church, with Rev. Bulmaro Alvidrez as pastor. They have previously been a part of the Pomona Valley Mexican church.

A council of recognition convened June 26. A business session in the afternoon found every reason for approval. Out under the trees the women served the guests an interesting Spanish menu, tamales, beans, and coffee, with an American ending—pie. With Rev. E. D. Gaylord of Los Angeles, who had been elected moderator of the council, presiding at the tables, many excellent toasts were given.

In the evening, Supt. Kenngott preached, us-

Notice

Meetings of the National Council

Conventioners are urged to make reservations on our personally conducted 12 day tour to Washington.

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Important Announcement

Relating to Reduced Railroad Rates to the National Council Meeting at Washington, D. C., October 20th to 28th, 1925

Round-trip tickets to Washington, D C., will be sold at the rate of one and one-half times the single trip rate on the certificate plan under the following conditions:

1. Selling dates and return limit (to reach starting point):

All points in	*Selling Dates*	*Return Limit*
The New England Association	Oct. 17-23	Nov. 4
Central Passenger Association	Oct. 17-23	Nov. 4
Southeastern Association	Oct. 17-23	Nov. 4
Southwestern Association, Ark., Kan., La., Mo.	Oct. 17-23	Nov. 4
Oklahoma and Texas	Oct. 16-22	Nov. 5
Transcontinental Association; from Ill., Iowa, Kan., Minn., Mo., Neb., Northern Mich., N. D., S. D.., Wis. and Julesburg, Col.	Oct. 17-23	Nov. 4
From Col. (except Julesburg), Idaho, Mont., New Mex., Utah, Wyo.	Oct. 16-22	Nov. 5
From Ariz., British Col., Cal., Nev., Ore., Wash.	Oct. 9-15	Nov. 11
Trunk Line Association	Oct. 17-23	Nov. 4
Canadian Association Rate applies only to points east of Armstrong and Fort William	Oct. 17-23	Nov. 4

2. Tickets will be good going and returning the same route only.
3. In order to purchase the reduced fare excursion ticket, it is necessary that the applicant present an official identification certificate. These certificates will be furnished all official delegates and Registered "Associate Members" by the National Council Office, 287 Fourth Ave., New York City. If you have not received your certificate, write the National Council Office at once.
4. Tickets must be validated by Railway Agent at Washington, for return trip.
5. The return trip may be begun any time after Oct. 19, but must be completed before midnight of the final return limit.
6. Local Railroad Ticket Agents should be notified at least three days before ticket is purchased as they may not have blanks on hand.
7. Please note carefully that tickets will be sold only on the dates specified, and cannot be purchased except on presentation of certificate issued by the National Council Office. There will be no exception to this rule of the Railroads.
8. The official Certificate for delegates will be mailed to them by the office on receipt of credentials of election and must be preserved by them as **duplicates cannot be issued.** Additional certificates will be furnished members of families on receipt of registration of such members as "Associate Members."
9. "Associate Members" will receive the certificate on receipt of registration. There must be separate registration for each individual.

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ing English. Rev. James Eaton addressed the church in Spanish. Rev. Ignacio Lopez of Pomona and Ontario extended the right hand of fellowship to the pastor and officers of the church. Rev. Mr. Wright offered the consecrating prayer. The church goes forward with 45 members.

Honored at Wedding Anniversary

Rev. and Mrs. C. L. Knight of La Jolla have recently come to their 15th wedding anniversary. Three organizations joined in doing them honor; the church of which Mr. Knight is pastor, the useful men's club which he founded, and the Masons in La Jolla of which he is chaplain. Games, music, refreshments, and a mock wedding where the bride was presented with a lovely bouquet of flowers in which was concealed a gift of money for their trip to the National Council at Washington.

The church is being blessed with the largest congregations it has known. The women are divided into neighborhood groups for service. The church school enjoys a new orchestra. At the midweek service the minister is conducting a series of studies on the literature of the Bible.

MONTANA

Yale Divinity Student as Summer Worker

Mr. J. Owen Smith, of Yale Divinity School, has been conducting, with the help of Mrs. Smith, a series of daily vacation Bible schools. At Nye and Dean, the results were gratifying, attendance being practically 100 per cent. Nearly 80 people attended the "community get-together" held at the close of school. At Roscoe, within a radius of five miles, every child within the age limit was enrolled. The total enrollment was 25. This is a rural section, nevertheless approximately 100 were present to witness the final exercises of the school.

Lone Rock Church Organizes

A Congregational Community Church was organized at Lone Rock on Sunday, June 21, by Rev. G. C. Johnson, with the aid of Rev. J. R. Hahn, of Missoula, and Asst. Supt. F. E. Henry. Thirty-three members were taken into the church on confession. The acceptance of church membership was unanimous on the part of every man, woman, and child present at the meeting.

Annual Outing of Floral Park, Butte

The annual outing of the Floral Park Church, Butte, was held at Brown's Gulch, about 20 miles north of Butte, on the last Sunday in June. This rather unusual custom was started in the church some years ago. Automobiles left the church at 9.30, and after they arrived at the appointed place out in the mountains a service of worship was held under the trees. After the service, which was participated in by children as well as adults, dinner was served, each family or group providing its own basket. The committee in charge served coffee and ice cream. In the afternoon the children enjoyed games and contests, and at six o'clock the Christian Endeavor Society held its prayer meeting. Nearly 100 people were present and enjoyed a real fellowship. Rev. L. H. Bent, the pastor, was chairman of the local arrangements committee at the State Christian Endeavor Convention which met in Butte, June 18-21, and also served as director of the Young People's Department at the State Assembly in Billings.

COLORADO

Boy Scout Troop Organized at Telluride

A Boy Scout troop has been organize Telluride and spends three afternoons a drilling, playing ball, hiking, and dammi creek to make a swimming pool. Mr. Edw Haven Dickinson, of Union Seminary, in tion to his work at Telluride, has been ho services Sunday evenings in Pandora, a m mill community, about two miles distant. Dickinson has been requested by the Tell Church to remain with them through winter.

Collbran Has Vacation Bible School

A daily vacation Bible school was cond at Collbran this summer by Mr. Alber Walker of Chicago Seminary, assisted by Zadie A. Cory, a C. S. S. E. S. summer wo and three of the local young women. enrollment reached a total of 73, and the sions were held in the community house, w with its gymnasium and separate classr was admirably adapted to such a program Walker directed two physical education cl The Reo missionary truck performed good ice in bringing many of the children to s sometimes carrying over 20.

Mr. Walker also conducted several vacation schools. At Georgia Mesa, there an enrollment of 25 and an average at ance of 19. A school had never been held before, and the children were most enthu tic. Two girls walked two and a half over the hills on the two hottest days o summer rather than miss the sessions. Molina, the use of the schoolhouse was sec and the enrollment numbered over 30. Walker is the son of Assistant Supt. Jam Walker, and bears a summer commission the Home Missionary Society.

Seibert Actively Carrying On

Mr. J. S. Snyder, of Chicago Seminary, as student pastor at Seibert for the sur under the commission of the Home Missio Society. The annual Sunday school p was held Aug. 2, with about 60 present. T was community singing, music by the quartet, discussion of the Sunday school son, an excellent dinner, and an afternoo games and fun. The ladies' aid is ra money to make some needed repairs on church building, and served a cafeteria su during the Chautauqua, which was well pa ized.

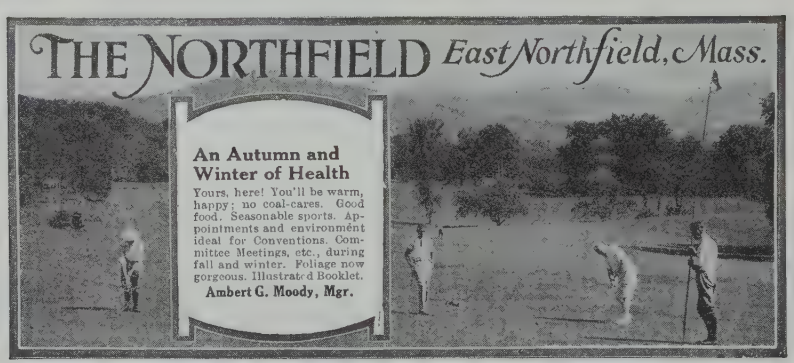
ALABAMA

Improvements to Christian Hill Edifice

A new pulpit and rostrum have added to the attractiveness of the church buildi Christian Hill. A Junior Christian Endeavor Society has been organized with a membe of 15. Revival services held the first wee August resulted in the addition of two members.

New Hope Organizes C. E. Society

The church building of New Hope has painted and provided with three new and several windows. A Junior Christian deavor Society has been organized, with members. About 50 children took part in Children's Day program, Aug. 9. Mr. rence Stanley, of Atlanta Seminary, has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g summer service to the above fields, in ion to Wright's Chapel and Blackwoods.

MASSACHUSETTS

Phipps' 60th Wedding Anniversary

er 300 neighbors and friends of Rev. and George G. Phipps assembled in Lincoln Newton Highlands, to do them honor in ration of their 60th wedding anniversary e evening of Sept. 12. The reception was ged by a committee consisting of Seward nes, Leonard Boyd, Howard S. Hiltz, Mrs. lell R. Mick, Charles F. Noble, Sanford hompson and Mrs. Joseph T. Waterhouse. tt C. Lewis served as chief of ushers. In eceiving line with Mr. and Mrs. Phipps Dr. and Mrs. S. H. Woodrow of the on Highlands Congregational Church, and Mrs. Wilbur D. Grose of Cline Metho- Church, Rev. and Mrs. Charles O. Far- f the St. Paul's Episcopal Church, and and Mrs. Wendell R. Mick of Oak Hill. e reception was informal and was a pleas- ocial occasion. The speaking program was duced by Mr. Seward W. Jones, who oted George H. Mellen, who in turn in- ced the other speakers. They included r Edwin O. Childs of Newton, Dr. row, and Rev. Messrs. Farrar, Grose, Mick. All expressed deep appreciation and wishes. A musical program was in charge orge R. Loud, organist of the Old South ch, Boston, who is a nephew of Mr. s. He was at the piano, and a number ecial interest was a song sung by Miss m Bates, words and music being by Mr. s.

Mellen presented to Mr. and Mrs. Phipps h gift of $1,500 to which many had con- ed. Mr. Phipps responded appreciatively. e occasion brought out a remarkable ex- on of good will and affection for Mr. and Phipps, who have lived in Newton High- for 47 years. He was installed there as r April 4, 1878, and retired in January, but he has continued up to the present a remarkable ministry throughout the unity regardless of church affiliation, call- upon the sick and afflicted with comfort heer and help. Mr. Phipps was born in klin, Mass., Dec. 11, 1838, the son of William Phipps, was graduated from Am- in 1862, and from Andover Seminary in He married Miss Kathleen M. Carruth illipston, Mass., Sept. 12, 1865, who grad- from Mt. Holyoke in 1863. He was ned in the Congregational ministry Jan. 868. He was pastor in Wellesley, 1868 78. He preached Sunday afternoons at Hill Union Chapel from 1904 until re- . Mr. Phipps has written many helpful ous poems and paints pleasingly in water s. He is a successful gardener, and his rs find their way to many a home of the and the shut-in.

300 Sings at Yarmouth

most interesting evidence of co-operation of ner guests reached a high register in the unity sings held on Yarmouthport Common ning July 26 at 5.30, and continuing six s. The sponsor was the Village Improve- Society through Mrs. Edric Eldridge of al Congregational Church, Jamaica Plain. rs on the committee in charge were Dr. . Phillips, rector of the Church of the hany, Washington, the local ministers, and representative women. The sings were our long and introduced patriotic songs the more familiar hymns, with invocation benediction. A song leader, cornetist, and sts, a group of Hampton Institute girls, a saxophone orchestra contributed to attendance and popularity. Being non-sectarian, the Catholic priest announced the sings and urged attendance. The success of the experiment was notable. The minister of our own church, Rev. H. J. Wharton, considers it "the most effective thing yet attempted to solve the summer problem of the Cape. I feel sure that it will be more popular and widespread next year."

September Harvests at Manchester-by-the-Sea

In September rich harvests are gathered from orchards and gardens. Is it not a time for spiritual harvests, also, when many young people are leaving home? At the Communion service, Sunday, Sept. 13, First Church, Manchester, received seven new members on confession, all of them graduates from the high school last June. Six were boys, and one a young woman who was valedictorian of her class. Four are going away from home to school—one to Worcester, one to Phillips Andover Academy, one to Tufts College, and one to Bowdoin College. The local church will miss its young people, but feels it is doing a good work when it sends them forth as Christians to gain a higher education.

NEW HAMPSHIRE

Memorial at Dunbarton

At Dunbarton, Rev. F. C. Hunt, pastor, the church equipment has been augmented by a beautifully hand-made bulletin board for the exterior of the meeting house. It was presented by Webster Burnham in memory of the late pastor, Rev. A. C. Hunt.

Church and Ministerial Record

Calls

ARNOLD, P. A., Vanderbilt, Mich., to Athens and Leroy. Accepts.

BEITTEL, A. D., to Columbus, Mont.

BISHOP, F. J., from a year in England, to Big Timber, Mont. At work.

BLANCHETT, LOUIS, Litchfield, Mich., to Carsonville and Port Sanilac. Accepts.

BROWN, C. S., Chicago Seminary, to Malta, Ill. At work.

BROWN, F. H., Malta, Ill., to Summer Hill. At work.

BETTER CHURCH MUSIC

The October number of The Expositor will be devoted to Church Music

Articles: "How to Select a Pipe Organ," Harrison M. Wild of Chicago; "Church Music," John Finley Williamson, Director of the Famous Westminster Choir, Dayton, Ohio; "Sunday School Orchestras, How to Improve Them," Gustav Saenger; "The Ancient *Te Deum*," Dr. William R. Taylor, Rochester, New York.

Dr. John A. Hutton, successor to Dr. Jowett as pastor of Westminster Chapel, London, England, will write for *The Expositor* this year. Dr. Hutton is author of "That the Ministry Be Not Blamed," "There They Crucified Him," and other books. His first article will appear in the October number.

"South American Missions" will be the theme for Mission Study Classes. The first article on this subject will appear in October, as well as book reviews of books to be used as texts.

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CRANDALL, J. M., Michigan Center, Mich., to Galesburg. Accepts.
DAWE, ALBERT, Three Oaks, Mich., to Kalkaska and Mancelona. Accepts.
ELVIN, JAMES, Dickinson, N. D., to Helena, Mont. At work.
FRAZIER, C. E., Billings Polytechnic, to Alzada, Mont.
HORST, G. C., Oak Lawn, Ill., to St. Joseph, Mich. Accepts.
HULBERT, W. D., Union Seminary, to be minister of education, Bryn Mawr Community, Chicago, Ill. Accepts.
HUNTINGTON, S. R., Garrison, Ia., to Crystal Lake, Ill. At work.
MAYNE, J. C., South Chicago, Ill., to Wyoming. At work.
MELLOTT, I. L., Atkinson, Ill., to Pecatonica. At work.
NICHOLSON, WESLEY, to Litchfield, Mich. Accepts.
POWELL, G. J., retired superintendent, to Ballantine, Mont. Accepts to begin Oct. 1.
REESE, E. A., Chicago Seminary, to Oak Lawn, Ill.
SMITH, I. R. (Disciple), Eureka College, to Gridley, Ill. Accepts.
WEBSTER, D. E., Hartford Seminary, to Savage and Intake, Mont. At work.
WEBSTER, M. H., Oberlin College, to Boradus, Mont. At work.

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This "Covered Wagon" is the home of a family in Idaho which is camping under the cottonwood trees for the winter while the father finds work in the nearby town. Many of our pastors are bringing the children of these transients into the Sunday schools for the two or three months they make their residence near the church.

Resignations

CHASE, E. A., Washington St., Beverly, Mass., after 14 years' service.
GODDARD, C. E., Neponset, Ill. To study abroad.
HUYLER, P. E., Foreign, Hilo, T. H.
LEE, C. M., Plymouth, Fond du Lac, Wis.
LEONARD, A. E., First, Wisconsin Rapids, Wis.
REVIE, T. M., Streator, Ill. Effective Aug. 31.
YUEN, T. K., Second Chinese, Honolulu, T. H.

Ordinations

BOYLES, C. D., *o.*, Grace, Oakland, Cal., Aug. 25. Sermon by Dr. H. F. Swartz; other parts by Rev. Messrs. J. W. Buckhan, J. V. Jones, C. H. Cleaves, W. J. Speers, W. J. Minchin, E. T. Sherman, and H. L. Miller.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

SMITH—In Brookline, Mass., Aug. 23, Maria C., widow of Thomas P. Smith and eldest daughter of the late Rev. Austin Richards, D.D., formerly of Nashua, N. H., aged 88. She is survived by a son, Sidney R. Smith of Newton, and a daughter, the widow of George H. Emerson of Brookline.

WALLACE—Rev. Mac H., recently died at the home of his son in West Detroit, Mich. He was pastor of the Congregational Church, Plantsville, Ct., chaplain of the American Legion Post there, and served as chaplain abroad during the war.

Events to Come

SUFFOLK SOUTH ASSOCIATION (Mass.), Hyde Park, Wednesday, Oct. 14, 2.30 P.M. Evening service 7.30 P.M.
NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.
WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Oct. 2, 10.30 A.M. Program will include address by Mrs. Frank Gaylord Cook, just returned from the Orient, and a commissioning service for Miss Margaret Hammaker, under appointment to India.

State Conferences

ALABAMA (White), Tallassee, Nov.
CONNECTICUT, South Manchester, Nov. 3-4.
GEORGIA (Colored), Thomasville, Nov. 18-22.
IDAHO, BOISE, Sept. 29-30, Oct. 1.
KENTUCKY, Evarts, Sept. 26-27.
SOUTH CAROLINA, Columbia, Nov.
UTAH, Salt Lake City, Oct.
WASHINGTON, Seattle, Oct. 6-8.
WISCONSIN, Appleton, Oct. 5-8.

Protestants Through the E of a Romanist

By a Correspondent

Not long since I got a glimpse of Prote through the eyes of a Roman Catholic was a bit of a revelation. You may terested. At a grocery store, after my purchase was wrapped, I asked the pri some article lying on the counter. The price named led me to exclaim. "Price creeping up every day," said the grocer, wages are going down. It is the tariff. ton mill wages have been cut in the past to fifteen dollars a week." Then the ma came excited and added:

Talk about slavery, that is not abolishe Such wages with such prices cannot but ignorance, and poverty and ignorance le crime.

He was reminded that crime is not co to the ignorant nor to the laboring class these days. I asked him if the present m of educating the mind without regard fo spiritual part of man were not responsi a great extent for such conditions—excl the Bible from school curriculums and, it is taught, allowing the truth to be ques until nothing is left as a foundation for ual growth.

The grocer said, "Yes, and you Prote (this was the first intimation that he Romanist) are doing a lot toward it, not in your schools but also in your church

I was astonished, but before I could he continued:

Protestants do not go to church. Th in bed Sunday mornings. Besides this hold but one service on Sunday and none ing the week. Protestants are a lazy set it comes to religion.

"But," I defended, "there are a numb Protestant churches in the city and if you about among them on Sunday mornings would find a good many people in them."

He replied: You will find some, bu ten, you have but one service on Sund your churches, and now in the summer eral denominations combine and hold services, and your churches are not hal then, but you notice the Catholic church

The Irish church holds three services

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ay and the house is packed to the doors
ery one of them. The Polish church holds
services and at each one the church is full.
French Catholics hold three and at all of
every seat is occupied.

e man took a breath and continued:
sides this, your ministers tell lies.
asped and tried to protest, but it was no

t long ago I went to the funeral of a
g man whom I knew very well. He was
mber of a Protestant church but he never
to church at all. He always stayed in
Sunday mornings. But that minister
l at length of his exemplary Christian
nd held him up as a shining example of
tian living. As a matter of fact, he didn't
what religion or Christianity means.
leclared that "not many of our ministers
such mistakes." As I walked home, I
ht the conversation was worth while as
vealed an opinion of the other side and
be of use to Protestant workers.

His Mistake

e longed to find the road to fame,
ut not a highway bore that name.

e thought to glory there must be
level path that he should see;

ut every road to which he came
ossessed a terrifying name.

e never thought that fame might lurk
ong the dreary path called Work.

e never thought to go and see
hat marked the road called Industry.

ecause it seemed so rough and high,
e passed the road to Service by.

t had he taken either way,
e might have come to fame some day.
—*Detroit Free Press.*

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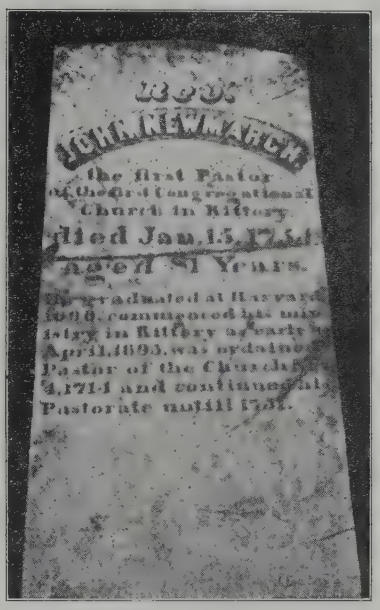
A Grave of Historic Interest

By Ernest Webster Robinson

The fourth church to be organized in the State of Maine, according to *The Ecclesiastical History of Maine* (a rare volume), was the Congregational Church at Kittery Point in Kit-



OLD STONE AT KITTERY
Marking the resting place of John Newmarch

tery. This was as early as 1714, and its first pastor was Rev. John Newmarch. He ministered to this parish for 56 years, a remarkable record. Upon the event of his death he was buried in a small plot of ground, now surrounded by a grove of beech and oak trees, in the rear of the Second M. E. Church. A few other graves with unmarked stones are in close proximity to his grave. His stone, however, has an interesting inscription and is as follows:

Rev.
John Newmarch
the first pastor
of the first Congregational
Church in Kittery
died Jan. 15, 1754
aged 81 years
He graduated at Harvard
1690, commenced his ministry in Kittery as early as
April, 1695, was ordained
Pastor of the Church Nov.
4, 1714, and continued his
Pastorate untill 1751.

Colonel William Pepperrell and wife, of historic fame, were the leading spirits in the organizing of the church and were regular attendants thereof. It is probable that the Colonel employed Rev. John Newmarch as private tutor to his children. That he cherished a liking for him is evident, as he left him ten pounds by will.

Although the grave of this servant of God is not properly cared for and only an indistinct ridge of earth marks the site of what tradition says to be the Newmarch Garrison, his name is kept alive by the naming of one of Kittery's streets near his grave after the family. A visit to the grave of this minister-of-but-one-parish will be well repaid in interest. Kittery lies at the threshold of Maine. Three minutes on Maine soil will bring visitors to his grave.

Take what you believe and are, and hold it in your hand with a new firmness as you go forward; but as you go, holding it, look on with continual and confident expectation to see it open into something greater and truer.—

Communion

By L. M. Strong

Lord of our common working-days,
Lord of the hours of sweat and grime,
Of little deeds and homely ways,—
In reverence bowed, this solemn time,
My heart for daily, common food would plead,
Thou Bread of Life, broken for human need.

Lord of the great, rapt moments few,
Hours of intense and rare insight,
Days of a vision born anew,
And of the bursting, blinding light,—
Canst thou to me these choicer tokens give,
Thou Wine of Life, spilled that my soul might live!

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RISIBLES

ine and frosty morning we were riding ain with a loquacious traveling man, isted on airing his views on all and Pausing for breath, he gazed out of low as we were passing a small coun-

try cemetery and then was off again in a riot of words. Some ten minutes later he again glanced from the window as we were abreast of another small graveyard. "Hopping Hen Houses!" he gasped, "that's a mighty long cemetery!"

"Now, Bobby," said his mother sternly, "did you ask Mrs. White for that cooky?"

"No, mother, I didn't. I jes' saw a plate full of cookies in her kitchen and I said, 'You is sure some cook, Mrs. White, if I's any judge.' An' she gimme one to see was I."—*Boston Transcript.*

A certain young fellow named Fitz,
Falls asleep wherever he sitz;
On the curb he did nap,
With his hat in his lap,
When he woke he had in it six bitz.

"You have been strangely silent of late."

"I have decided," answered Senator Sorghum, "that the people do not like a man to talk continuously. It's better to permit the impression that you are taking time off to do a little thinking."—*Washington Evening Star.*

A very small boy was trying to lead a big St. Bernard up the road.

"Where are you going to take that dog, my little man?" inquired a passer-by.

"I—I'm going to see where—where he wants to go, first," was the breathless reply.—*United Presbyterian.*

"Last night at two o'clock in the marnin'," said the Irishman, "whin I was walkin' up and down the flure wid me bare feet on the oilcloth, wid a cryin' child on aich arm, I couldn't help but remember that me father wanted me to be a priest, but I thought I knew better than he did."

Scene: A shoe store in Memphis.

Boss sees a Swedish clerk throw a pair of brand new shoes in waste basket.

Boss—"What's the idea of throwing those shoes away?"

Swedish Clerk—"They bane no gude. I try them on six fellers and they don't fit anyone."

"My sister is awfully lucky," said one little boy to another.

"Why?"

"She went to a party last night where they played a game in which the men had to kiss a girl or pay a forfeit of a box of chocolates."

"Well, how was your sister lucky?"

"She came home with thirteen boxes of chocolates."—*Good Hardware.*

Maiden Aunt—"And what brought you to town, Henry?"

Henry—"Oh, well, I jus' come to see the sights, and I thought that I'd call on you first."—*New York Medley.*

"Well," said Farmer Briggs to the artist, "how much will you charge to paint my farmhouse with me standing at the door?"

"Oh, $50," said the artist.

"Done," said the farmer. "Come tomorrow."

In due course the painting was finished. But, alas! the artist forgot to paint in the farmer.

"Yes, I like it," said the farmer; "but where's me—where's me?"

The artist tried to pass off his error with a joke.

"Oh," he said, you've gone inside to get my $50."

"Oh, have I?" was the farmer's reply. "Perhaps I'll be coming out soon, and if I do I'll pay you; in the meantime we'll hang it up and wait."

George was one of those bright young fellows given to the use of slang. At the teatable the other day he required the milk.

"Chase the cow down this way, please," he said.

"Mary," said his mother, "take the cow down to where the calf is bawling."

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8 Beacon St., Boston, Mass.

The Congregationalist

Continuing
The Recorder* and *The Advance

September 24, 1925

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NEW RELIGIOUS BOOKS

The titles listed below are only a few of those which seem to us especially noteworthy among the recent books. The season's output is remarkable for its richness and commanding interest.

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Richard LaRue Swain

Author of "What and Where Is God?"

Contents: Who Made God? How Did God Make the Human Body? Is the Method of Human Propagation Ideal? How Is the Soul Made? Why Did God Make Man at All? Why Were We Not Born in Heaven? Does God Cause Earthquakes and Cyclones? Where Did Sin Come From? Did Man "Fall Upward"? Does Environment Determine Character? Is Conversion Necessary? Why Did Jesus Die? Why Do We Pray? Is There a Hell? Is There a Heaven? For What Do We Live? Ready October. Price to be announced.

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Willard L. Sperry

Dean of the Theological School in Harvard University

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Alfred E. Garvie

Principal of Hackney and New College, London

The book is divided into two parts. In one, the author traces the genesis and growth of the Christian believer. In the other, the manifold witness of the Church in the world is finely dealt with. It is a series of addresses on the wider outlook and functions of the Church of today. $1.25

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A volume of sermons preached by eminent divines on the other side of the Atlantic. A glance at the names of some of the men whose work is included is sufficient guarantee of the excellence of this collection: James Black, John A. Hutton, Dean W. R. Inge, L. P. Jacks, George H. Morrison, Leyton Richards, Maude Royden, and several equally well-known preachers. $1.75

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T. R. Glover

Author of "Poets and Puritans," "The Pilgrims," etc.

The author gathers up all that is known of the great Apostle to the Gentiles, tracing the story from his boyhood days in Tarsus with clearness and simplicity, and adding much of his own thinking. An essential volume for all who wish to have the best possible understanding of Paul and his fascinating career. $2.00

AS AT THE FIRST

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Charles E. Jefferson, D.D.

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Author of "Symphonic Sermons," "Standing Room Only," etc.

This volume contains fourteen original sermons based on carefully selected books, and reveals the method Dr. Stidger has found so effective in attracting his great congregation, and in presenting the Christian message with gripping reality and convincing power. $1.75

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The Congregationalist

Vol. CX No. 40 October 1, 1925

What of Turkey and Missions?

By JAMES L. BARTON

The Stockholm Conference on Life and Work

By THEODORE A. GREENE

Two Indian Stories

By FRANCES MARGARET FOX

For Deeper Life

By KATHARINE LEE BATES

The Andover-Harvard Decision

Next Week—The National Council Number

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The Congregationalist

Continuing *The Recorder* and *The Advance*

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The Editorial Outlook

he Future of Andover

JNTIL the Trustees have met and have fully considered the possibilties in view of the necessity of ndover withdrawing from affiliation with Harvard, dis-ssion of the future of Andover, or of the use of the ust funds in case the separate re-establishment and eration of the seminary should be found impracticable, ust be somewhat speculative. Among the suggestions at we have heard is that the funds should be ade available for Bangor Seminary. We are au-oritatively informed that such a proposal was actu-ly made to the Trustees from a high quarter be-re the Harvard merger took place. Bangor would em the institution most in need of strengthening should ndover fail to revive its independent life, but there is e question involved, whether Andover trusts could be ilized outside of Massachusetts. Another proposal is at if the seminary should fail to continue its funds ould be available for the establishing, possibly through ch agencies as the Massachusetts Home Missionary ciety, and the Boston City Missionary Society, practical, working training in actual fields for stu-nts in orthodox seminaries. However, many an in-itution that has been speculatively disposed of and rtitioned has shown a surprising power of survival. ne assumption that Andover cannot go on seems pre-ature, but perhaps natural in view of the fact that the filiation with Harvard was entered into, and justified the Trustees, largely on the ground that the funds ailable were no longer sufficient for its maintenance a separate institution. A prominent leader in New England has expressed vigorous criticism of the court's decision at this specific point. Is the annihilation of an institution, he asks, any more in harmony with the purpose of its founders than the departure from certain technical conditions? He thinks the court ought primarily to have been concerned about the continuance of the foundation rather than about the technical terms of the trust.

First Church, Washington, Decides to Build

THE decision of the First Church in Washington, D. C., to go ahead with a new building project seems to be received with general approval. The church does need a new building, and its plant should be adequate for the heavy responsibilities which it has in down-town Washington. Although definite plans were not adopted when the church voted to build, it seems to be understood that the building will be of a type appropriate for a Congregational church located as First Church is, and the details of the plans likely to be adopted will be with a view to service as well as worship. We believe the church has been wise in its decision to remain on the present down-town site rather than go up into another part of the city, as had been suggested. With a modern attractive plant suitably equipped to serve the students, government clerks, and others not settled in permanent Washington homes, as well as the regular constituency of the church, it will be able to render a needed and important service. Without in any way neglecting other Congregational churches which are doing valuable work and need encouragement and co-operation in it, there seems to be a clear responsibility for the fellowship of

Congregationalists to co-operate with the First Church to make possible the success of its present program.

Retirement of American Board President

THE annual meeting of the American Board at Washington, held in connection with the National Council, will stand out from the ordinary run of meetings by reason of the number of large questions coming to the front for settlement. We understand that, as a time-saving device, the usual reports will be presented in print, and that the Prudential Committee, through its chairman, Dr. Shepherd Knapp, will present a special report on the policy of the board as affected by the distressing financial situation. The failure of the churches during the past few years to meet the demands of the budget appropriations, even when that budget is limited to the barest maintenance of the work, has created a grave situation on the foreign field. The committee desire to share their responsibility with the corporation and are asking for instructions, the issue being, shall they order drastic cuts in the work to the extent of closing or transferring several of the missions?

The report of the Commission on Missions will raise the question of merging the three Woman's Boards with the American Board, and of combining the *Missionary Herald,* as the chief publicity agency of the foreign boards, with *The Congregationalist* and *American Missionary.* These latter questions alone might well occupy the entire time of the meeting.

To these matters is added the necessity of finding a new president for the board. Dr. Edward Caldwell Moore, we are informed, finds that his duties at Harvard University have reached such proportions that he can no longer render the service the board requires in a time of readjustment at home and abroad. Attempting to serve Harvard both as Professor of Morals and Chairman of the Board of Preachers to the University, the latter being nothing less than the direction of the religious life of the institution, Professor Moore finds little of time and strength remaining for attending meetings of the Prudential Committee and keeping in touch with the multifarious activities of the board. Upon most careful and conscientious consideration, and after twenty-six years of continuous service on the board, first as member of the Prudential Committee and then as President of the Corporation, he asks to be excused from further official responsibility. There appears to be no other alternative than for the board, at its meeting on October 23, to accede to this request.

The service rendered by Professor Moore during these many years has been large and unique. We take the more pleasure in calling attention to this fact because this service, by the nature of the case, has been for the most part performed within the inner circle of administration, quite apart from the observation of the general constituency of the board. His contribution has been that of a well-equipped scholar and thinker in the sphere of world Christianity. The expansion of Christianity over the earth, historically considered, and in the practical bearings of the modern missionary approach, has been a life interest with Professor Moore. We can think of no foreign missionary administrator either in Europe or America who is quite of his type. Professor Jul Richter of the University of Berlin, has acquired p sibly a larger fund of information as to particular fiel but Professor Moore has been able to bring his histori and philosophical insight to bear upon the non-Christ world as a whole. No one can read his monumental wo *West and East,* dedicated to his colleagues in the Am can Board, being his lectures at Oxford in 1913, or e the condensation of this work in his *The Spread Christianity in the Modern World* and not realize breadth and soundness of his views. Had he d nothing else than invent the phrase and enforce the i of the *Naturalization of Christianity in the Orient,* would stand out as the most scholarly exponent of foreign missionary movement as it has developed in day.

By no means the least of Professor Moore's contri tions have been made in connection with his several vi to the foreign field, particularly that to China in 1 in companionship with Sec. J. L. Barton. His outl of the history of the board during the twenty-five ye of his incumbency, read at the meeting of the board 1924, which was published in a separate pamphlet, be a revelation to those who follow the interests of t great organization only in a general way. The proble of these years have been of stupendous significance, President Moore has had a hand in the solution of th all. We trust he may yet find time to use his pen voice in behalf of the cause he has served so long well.

The Andover-Harvard Decision

ON September 19, the Supreme Court of Massachuse unanimously, through Chief Justice Rugg, rende a decision in the Andover-Harvard case, the effect which is to upset the affiliation of Andover and Harv divinity schools, operating during the past three ye as the Theological School in Harvard University, to uphold at all points the questions regarding legality of this arrangement raised by the Visitors Andover. The nature and terms of the Court decis are summarized elsewhere in this issue in a statem by Thomas Weston, one of the Visitors, and their torney. At the time of going to press the Trustees Andover have not met, and Dean Sperry has withh any statement until after their meeting. The probabi is that *The Congregationalist* will have for next we issue a statement, either from Dean Sperry, or from Trustees.

When this affiliation took place *The Congregationa* welcomed it with unqualified approval, and this u two grounds. We had a deep conviction concerning need, value, and interest for religion of a strong adequate theological foundation at a great and c manding university center like Harvard; and he saw the blending of Andover Seminary and Harvard Divi School, especially under the leadership of Dean Spe not only a great step toward the healing of an anc and unfortunate dissension, but a momentous step ward in the removal of sectional bias and the establ ment in Harvard of a theological school at once sentially liberal and essentially evangelical. We find reason to depart from that attitude and it is still

strong hope that, though Andover is apparently out of it, such a school in Harvard may continue and may find adequate support and strength.

The Congregationalist has not presumed to discuss the legal aspects of the case, nor do we see any value in discussing these aspects now. Frankly, though favorable to the affiliation *per se,* we have questioned whether the courts would uphold the Trustees' action, in view of what seemed to us the plain intent of the founders of Andover. We were among those who believed that wiser action would have sought definite interpretation of the trusts and foundations by the courts before, rather than after, the merger. The Trustees, however, apparently had confidence in the legal advice which they sought, and one cannot assume that either Trustees or Visitors acted in other than good faith.

The report of the Master, very favorable to the Trustees' contention, gave wide hope that the court decision would not affect the affiliation, but as the Master, Mr. Field, himself pointed out some time ago his findings were only to fact, and did not in any way interpret the legal aspect of the trusts. Many who strongly approved of the affiliation upon general grounds will feel that the decision of the Supreme Court is essentially just and in harmony with the factors upon which it was based. If money is given for a certain definite purpose, and under specific conditions, there must always be grave question of the propriety of using such funds other than as intended, without clear legal authority to do so. At the same time it must be recognized that much of the "sacredness" of such a trust is purely legal. There can be little real holiness in any trust that in its very terms denies and precludes the possibility of growth and progress. One lesson of the present incident is that there ought to be the largest encouragement toward the practice of making gifts and bequests upon a basis that will permit growth and progress and reasonable, legal interpretation of foundations to meet the changes and needs of a new day.

A word should, perhaps, be added concerning the personal good faith of Dean Sperry, and his associates in Andover, throughout these proceedings. We happened to know that Dean Sperry when he began his lectureship in Practical Theology in Andover Seminary in 1917, appeared before the Board of Visitors and expressed dissent from many of the specific statements of the Andover Creed, but did assert his full belief that he stood in the historical succession of orthodox New England Congregationalism. At that time the Visitors expressed their entire satisfaction with this position. It is a great question after all, apart from the legal interpretation of trusts, whether fidelity to the intense religious convictions and movements of the past is found in the formal acceptance of categorical propositions, or in loyalty to what one deems the essence of evangelical religion, in the forms and expressions that make it vital for a new world of truth and vision.

* *

"My wife attends the Baptist church," said a man who was asked regarding *his* church affiliation. Would any man asked to what club he belonged think of replying, "My wife belongs to the Women's Club"?

Prohibition and Headlines

IN view of the wide-spread effort in many newspapers to make it appear that the Research Department of the Federal Council of Churches has issued a bulletin suggesting that prohibition has been a failure, it would be well if all friends of prohibition should beware of sensational falsifying headlines, and also if they would acquaint themselves with what the Research Department has actually done, the purpose of its investigation, and the whole attitude of the Federal Council of Churches in relation to prohibition. The effort to make it appear that the Federal Council of Churches has compromised in any way with wet propaganda is itself a part of this propaganda of garbled quotation and misrepresentation.

For some unaccountable reason this research bulletin concerning the prohibition situation seems to have been sent to the secular press of the country before the religious press has had an opportunity to examine it. *The Congregationalist* has received the bulletin only within the last few days. We are examining it very carefully and will have more to say regarding it in next week's issue. We have, however, known of the investigation and of its purpose through conference with Rev. F. E. Johnson before the investigation began.

It seems to us exceedingly important that all friends of prohibition should know the full facts concerning the present situation and the conditions in the matter of the enforcement or non-enforcement of the law. This does not mean, however, that the research pamphlet now issued is necessarily a complete or dependable presentation of these facts. It is a field in which the opinion of the so-called "expert investigator" cannot always be taken at its face value. It is a field also in which the opinion of the social worker, who ought to know at least some of the facts, is often by no means unbiased. Also the value of such an investigation depends largely upon the areas in which it has been made. Certain representations that may be true concerning unusually wet portions of the United States may be found utterly to misrepresent conditions in the country at large. Broadly speaking in this whole matter of the question of the failure or success of prohibition, and research concerning the facts, we should like to say that prior to the enacting of prohibition no research was necessary to know the conditions in connection with the liquor traffic. The results of the traffic, and its effects upon all forms of social life, were obtrusive. One did not need to seek them out. The plain man who sees a great deal of modern life even in areas supposed to be conspicuously wet does not find the fruits and results of the liquor traffic thus obtrusive; in fact unless he goes out of his way to find them he is not apt to see them at all. This in itself seems to us one of the most essential considerations in relation to this whole matter of research and prohibition.

* *

By how much truth is stranger than fiction was recently indicated by three unusual stories in a Canadian paper, all upon one page of the day's issue. In London, Ont., a bird perched on a steel tower at a transformer station, reached out and pecked at a fly on a high-tension cable, thereby shutting off the Hydro-Electric power, and halting street cars, and suspending industrial operations

and lighting service for a period of several minutes. In an adjoining column was the story of a western resident, nearing ninety-three years, being chased by a bear and winning out in a remarkable speed test. The nonagenarian having attained a place of safety remarked, "I will be ninety-three years old next November, and I am beginning to feel middle-aged." But the crowning news-miracle was the story, apparently well-authenticated of an Indian en route to a powwow at Banff, Alta who fell over a cliff. His companions, descending a coupl of hundred feet below expecting to find his dead body found him sitting up, bruised and bleeding, beside tawny seven-foot mountain lion upon which he ha landed and which he had killed in his fall. Churc union does not seem to be the only matter in these day in which Canada is attaining notoriety.

Dr. Gordon's Autobiography: My Education and Religion*

GREAT-SOULED, like Dr. Gordon himself, is this story of his life. Its very title is suggestive of the man. It is not *My Life,* or *My Memories,* but *My Education and Religion.* The incidents of life are dominated by its supreme interests and purposes. For Dr. Gordon life has meant, in a remarkably persistent, consistent, indomitable way, the pursuit of the highest, and it is this that, in title, and from cover to cover, not only colors but sheds a glory upon his life-story.

The man of true education and sound religion soon discovers, however, that life itself is his greatest teacher. All interests become centered for him in life and personality, and his spiritual attainment is most conspicuously evidenced in the ability to discern the meaning and significance of life's common scenes and experiences. It is this fact that gives to Dr. Gordon's memoirs a deep charm and a powerful story-interest apart from what every one will recognize as their essential place and importance. He has known what to leave out as well as what to put in, and the result is a volume singularly free from the mere tittle-tattle of reminiscence, and not in any way overloaded with detail, which none the less presents in comparatively small compass and in such a way as to give the impression of a complete and finished whole, the picture of a life in all its significant backgrounds and relationships.

The Scottish Backgrounds

The roots of the man are here. But when Dr. Gordon pictures his early boyhood life and school days in Scotland, the intimacy and frankness of his portrayal, its simple, direct, human quality, make his vivid personal story the record of a phase of Scottish civilization. The environment which has given to the world so many of its conspicuous leaders in thought and action was never more effectually revealed than in these personal memories. Honesty and clearness of vision have combined with reverence and affection to set forth alike the strength and weakness of Scottish family life, in its religious and social environment.

Dr. Gordon's picture of his mother is both touching and enlightening. One realizes the profound debt that he owed to her, and how much of deep personal conviction lay back of a passage in a sermon in behalf of the Y. W. C. A. which Dr. Gordon preached last year. Dr. Gordon said at that time:

I have known many brilliant young women, many unusual young men, whose fathers were commonplace o even below it, but I have never known a distinguishe son or daughter born of a cheap, frivolous, and morall worthless mother.

We hasten to add, however, that Dr. Gordon's fathe was far from commonplace. He stands in Dr. Gordon' pages in strong characterization—a somewhat tragi figure, vigorous, honest, able, but never quite "success ful," a man whose character and independence dom inated his sense of worldly interest, and led him t sacrifice much where a subservient and complaisan spirit would have ensured greater material advantage One understands in these pages by what heredity Dr Gordon acquired his intense independence and his un compromising and fearless spirit. We have found few passages so delightful as that in which with blunt, plain Scottish democracy—the noblest kind on earth when i is really genuine—Dr. Gordon compares his ancestry with that of Queen Victoria, who must, he thinks, have been a most illustrious person, with the "horrible handicap" of her heredity, "to achieve what she achieved and to conduct herself as she conducted herself through out life." Pointing out the ill repute of her father and uncles, and the loveless marriage of which she was born says Dr. Gordon:

> Royal blood, aristocracy! Such expressions are biological blasphemy. If Queen Victoria had only been blessed with such a father and mother as I had, how much happier, and how much greater she would have been!

Dr. Gordon's wholesome, fundamental, essential democracy finds further and very striking expression in the chapter on *Feudalism and Democracy.* The people who have lost faith in democracy, or who bemoan its "defects," had better read that chapter. It is sound and straight, and even so distinguished a critic of democracy as the late Lord Bryce is given the proper reply:

> Lord Bryce, in his book on "Democracy," [writes Dr. Gordon] has some hard words about this form of government. I do not find in his writings any adequate sense of the abomination that democracy has abolished. Here is the great defect of writers like Bryce. He moved up into the aristocratic fold and looked upon the world from that point of view. The eonian woe of human beings disregarded, their lives afflicted and shamefully treated, should be recalled and considered when one looks at the defects of democracy. The farm servant in my time had no standing; he was no part of the State. The only right he had was the right to toil. He had to accept such treatment as his employer gave him, and his life was that of a beast of burden and nothing but a beast of burden. That was feudalism; that was one of the good

*My Education and Religion, by George A. Gordon (Houghton Mifflin, $4.00).

ld times. Reader, would not you like to go back and live
n it, see it, and feel it, not with the few for whom it was
conomically profitable, but with the many for whom it
as a crushing and an infamous burden?

Religious Ideas and Development

It is this same straight, clear-seeing quality that haracterizes Dr. Gordon's account of his religious de-elopment. The assumptions and presumptions of the-logians and ecclesiastics have not a whit more influence pon him than the assumptions and presumptions of ristocracy. Only truth matters. In the harsh Cal-inism that surrounded his early life he found much nat had little relation either to the dictates of the eart or to the simple religion of Jesus of Nazareth, and e dared to trust his spiritual intuitions against the nan-made systems that ever seek to entrench them-elves with the claim to divine authority.

The religion of my boyhood and youth [he writes] was austere and unlovely, viewed in itself; it appeared grand nd heroic in my father, and in one or two others of y kinsmen; in my mother, especially after her great eligious experience in the mid-forties, it appeared ab-olutely real and supremely beautiful. This was because ne was a Wesleyan by descent, and because her religion xalted and sweetened her whole great endowment as a uman being. The current religion was under the hadow of John Calvin and his Scottish followers; and o me it was meager, blasted, unlovely and indeed in-uman. The version of the national faith that I saw nd pondered was likely enough a poor version; it was ot the sublime figure of Christ upon the cathedral of fe, but a gargoyle. Often did I resolve to have nothing o do with it, preferring life in its integrity and abun-ance to an emaciated and fantastic ghost of it.

Yet he came to perceive that beneath this harshness of cclesiasticism and system were elements of a vital, if tern, faith that had upheld men and women through tern experiences of life. The recognition of this must e placed alongside the passage quoted. Dr. Gordon says:

What was austere and unlovely to a boy becomes mpressive and moving in its somber strength as I view over the expanse of the years. The sense of God was reat in it, and this even then was visibly its transfigur-ng soul, as after a wild and stormy day in Scotland I ave seen the setting sun disclose the glory that had all hrough the dark hours been behind the thick clouds, nd before he disappeared set on fire the whole lurid eavens. If in the religion of my native land there was o much of the flint of the rocks, in its season there ould surely appear the bloom of the heather. In my udgment a Christianity that should combine the passion r righteousness and compassion for poor human beings, gorous ethical idealism and sympathy, the conscious-ess of the perfect God through the sense of humanity, he flint of the rock with the heather over it in per-etual bloom, would be a close approximation to the re-gion of Jesus, the sovereign prophet of man and of the ost High.

The Installation Episode

We have preferred to deal mainly with the back-rounds and development of Dr. Gordon's ministry rather han with its details, though the account of his early astorates and of his forty years at the Old South will e found exceedingly rewarding. As is very fitting Dr. ordon devotes one of the longest chapters to the story his installation. He has rightly perceived that that incident was much more than an event in a life. It was a great turning point in modern Congregationalism, and a significant chapter in the history of the freedom of religious thought and ministry in America. If Dr. Gordon has written of that epoch with modesty it is a great satisfaction that he has also written with much fullness and frankness. But he has likewise written with admirable spirit, and, as it seems to us, with sound judgment. He appreciates the intense sincerity and high motives of the men who opposed his installation, but gently insists that they exalted speculative theology above religion and the deep affirmations of the Gospel. Pointing out that there was no trouble at his installation concerning these great affirmations, Dr. Gordon says regarding the group who opposed the Council's action:

What these good men were concerned about, what stirred their souls with a great and holy fear, was the New England scheme of Divinity. The Gospel of Jesus Christ might be affirmed, but that did not count, because it could not take care of itself; it was impotent without the guardianship of New England Calvinism. Here was the humor of the situation and close by it the fountain of tears.

After some masterly analysis and comment Dr. Gordon concludes this reminiscent and instructive account of the installation incident in this very happy way:

This is perhaps the best way to end this chapter. One may survey the whole, note its high character and serious purpose, recall with honor all the combatants in the struggle, lay to heart many important lessons of that far-away council, rest the entire turbulent mood of the day in respectful and tender recollection and close the interview through memory, not with tears, but with laughter. Three friends went to the Adirondacks for their vacation. One of the three was elected cook for the party. He consented to serve till criticized, and further stipulated that whoever found fault with his cooking should be made to take his place. One day the cook in making apple pie used salt instead of sugar as sweetener. The first member of the party to partake of the pie shouted, "That is the awfulest pie that I ever tasted," and then, recollecting himself, he added swiftly, "but I like it!" I should like my memories of my installing council to be taken in this way. "It was the fiercest council I ever knew, but I have always been fond of it."

Perhaps, also, this is the best place to end this review—except for a gracious reference to Mrs. Gordon to whom as "my incomparable comrade and fellow servant in the Old South Church," Dr. Gordon dedicates his book. It may be recalled that when President Eliot was asked by the Old South regarding the capacities of Dr. Gordon, who was then under thirty, he replied, "Mr. Gordon may grow or he may shrink," adding, "I think he will grow if he should get the right sort of wife." Dr. Gordon in 1890 settled this momentous issue, and established a further bond of association with the Old South, by his marriage to Miss Susan Huntington Manning, oldest daughter of his predecessor. Phillips Brooks performed the ceremony and among the most beautiful things in the book is that great preacher's affectionate letter of congratulation in view of this event.

Here is not only a great, but also a tender and very beautiful autobiography. It will help to make Dr. Gordon as deeply loved as he has been admired and esteemed.

From Our Western Editor

At a meeting of the Illinois Federation of Labor, held a few days ago at Champaign, charges were made that students of the University of Illinois had wild parties at which both men and women students as well as chaperones were present. The university authorities took cognizance of these charges immediately with the result that Dean Babcock, acting president of the university, Dean of Men Thomas Arkle Clark, and Sherriff John Gray of Champaign County all appeared before the federation. Dean Babcock in his address indicated that Illinois University has an enrollment this year of almost ten thousand students. He read a list of those disciplined last year for misbehavior. The list was short and its details testified to the high standards of conduct maintained in the university.

Dean Thomas Clark proved to the satisfaction of the delegates of the federation that the stories of vice at the university had been started by a young fellow, who had never been in college a day in his life, and who had fabricated the story for a yellow newspaper. The dean gave it as his opinion that much blame for the misconduct of students should be placed at the door of the parents. He held that a good many parents set a bad example for their boys in disobedience of fundamental laws of the land, especially in violating the Volstead Act. Sheriff Gray testified that he had conducted more than five hundred raids on gambling and booze joints and had never found a university student in one of these places.

This attack upon the university is one of the kind that is frequently made upon state schools. It is not, however, quite so much in order to denounce these schools as hotbeds of infidelity as it was once. Still there is a lingering suspicion in the minds of a good many people that these schools are far below par in morals and in the religious attitude of the students.

James O'Donnell Bennett, special correspondent for the Chicago *Tribune*, visited the University of Illinois at the last commencement and gave his impressions of the school to *Tribune* readers. He puts the situation vividly:

> Well, taxpayers, the big news down here for you is that your university, to which you gave last Wednesday ten and a half million dollars for the coming biennium and which shapes during four of their most impressionable years the lives of ten thousand of your boys and girls, is governed by the fear of the Lord.
>
> And be assured, he is no easy going, middle of the road, modernist deity but a stern and unbending Old Testament Jehovah, whose judgments are occasionally terrific.
>
> Especially in the matter of hootch and running with fast women and cavorting around the countryside in a death distributing automobile.
>
> At a time when our country, more particularly the young people of it, is said to be solely pleasure bent, I call that fact big news. The fact that you can lift out from the Middle West one of the biggest, vitalest, and most buoyant universities in the world and examine it, and say of it: "Here reign decency and decorum. Here can you go just so far and not one inch beyond. If you do, God help you, but he won't." . . .
>
> And yet this place is not cheerless. Least of all is it smug. But it's disciplined. O, yes it is! . . . Here they seem to have beaten hootch, but without beating the boys. This is the current record of the University of Illinois. Out of 7,000 full blooded American boys on its campus you can count on the fingers of one hand the boys who have been expelled for drunkenness during the university year now closing. . . . Two of the lads expelled were drunk at a dance. The rest somewhere else. How have the others been controlled? By the knowledge planted deep in their hearts that drunkenness and drinking parties would cost them privileges more precious to youth than hootch is.
>
> Dean Clark grappled with the automobile trouble. He wrote one of his matchless letters to parents and guardians. He told them the increase in the number of automobiles owned by students was alarming, that ninety-five per cent. of the students were so near the campus that they did not need them, that they were wasters of time and money, encouraged loafing, and that his figures showed that the student with a car was likely to be a poor student. The dean closed his letter with a plea for help, the results were excellent. Many cars went home, many parents wrote back that they wished the university would pass laws forbidding autos altogether. Constantly the urge here in this huge school, to which Illinois gives five and a quarter million each year, is back to simpler ways. The president says that a boy can go through this university on $450 a year. Students say there is too much granite in that estimate and that a fellow will be doing fine if he gets through on $550. Dean Clark estimates that at least one-third of the ten thousand boys and girls in the university are earning by manual toil or by tutoring a large part of the money that carries them through the four years, and that one-half are earning a goodly part.

My own visits to Western universities lead me to believe that Mr. Bennett has not overstressed the outstanding features of the work of these great schools—the University of Illinois is a fair sample of the others. The moral and religious attitude of the students is remarkable. Most of them are either members of a church when they come to the university, or at least are interested in church life. At Champaign they crowd the Sunday services of the churches. They throng meetings at which men such as Harry Emerson Fosdick speak. When Dr. Fosdick visited the university last spring, he talked to seventeen thousand students in three days. A large majority of the professors of Western universities are church members. So far as the West is concerned the church has little to complain of regarding the attitude of the state universities to the work of the church. It is difficult to see how these universities could do more than they are now doing for the religious life of the students, so long as we hold to a complete separation of church and state.

* *

There are many indications that the newspapers of the great West are more and more sympathetic to the things of the moral and spiritual life. The Chicago *Daily News* has always been a good example of this. about twenty years it has carried each w on Saturday an article by Dr. Gra Taylor, in which he has stressed Christian view of industry. In Dr. Fr Crane's syndicated articles, there have peared many monographs written by Crane, Dr. Henry van Dyke, and others, ting forth distinctively spiritual issues. Chicago *Daily News* has also shown i very friendly in its editorial columns the church, to the Sunday school and kin movements.

The Chicago *Evening Post* has a mini for its editorial writer—Mr. S. J. Dun Clark. He is an outstanding leader in g forward movements in the City of Chi and is an eloquent speaker for the ca of righteousness. He is one of the popular speakers at the noon-day evan istic services which the Y. M. C. A. h in Chicago in the loop district during summer. Every Saturday his leading torial in the *Post* is upon a religious th A little while ago his topic was "Ser and the Spiritual Life," and his texts the article were, "My Father Wor Hitherto and I Work," and "I Do Alw the Things That Please Him." He cl the article with the following, "Non us need wait for a great opportunity o organization to begin serving as Jesus se We can begin at once at the first point of tact with the first person and the first that lies in our path. We can begin by pu into that contact our sense of God, by le it control our tone of voice, our manne greetings, our words, our attitude to our work and our associates, whatev may be and whoever they may be. A go from fellowship with God into the 'W about us,' carrying with us the sens His presence, dominated by the desire 'always the things that please Him,' spir service will become the habit of our spiritual values will unfold in all we d

Last spring, at the time of a meeti the Southwestern Congregational Co ence, the Arizona *Gazette* of Phoenix, ried a most complimentary editorial cerning the work of the Pilgrims in Am A great many Western newspapers now every day Scripture selections at the of the editorial columns and show in ways an appreciation of the great f mentals of righteousness. Undoub many newspapers have become comme ized and cater to commercial interests to the desire for sensationalism rather to a passion for the presentation of We have some outstanding examples i West of papers whose editorial poli fully fifty per cent. vicious or misle It is very heartening to find such a number of editors, however, who are ing to conduct their paper so that it be a real factor in promoting human we

R. W

Chicago, Illinois.

Blessed is the Sunday school which tains a helpful workers' council at leas a month, for this gives to the workers the grindstone gives to the axe—edge an ish.—*Marion Lawrance.*

What of Turkey and Missions?

The Day of Opportunity

By James L. Barton

Foreign Secretary of the American Board and Chairman of the Near East Relief

AS one returns from Turkey he is confronted by questions and comments from ıtelligent people showing absolutely adverse ıd mutually exclusive opinions upon that ountry and its future. Few, indeed, who now anything about the Near East, would enture to predict what Turkey is to become, ut after some two months in that part of ıe world I am forced to say that the Govrnment of Turkey seems to me to be more ecure than it did a year ago, and it then eemed stronger than it did the previous ear. Turkey has met several crises in the ıst two years and issued from them with ew courage. This recent trip to Bulgaria, reece, Turkey, and Syria convinces me that ıe Government of Turkey has in it as much ssurance of permanence as has any Balkan tate and more than some.

I was fortunate in reaching Constantiople before all the missionaries there for ıe annual meeting of the mission had reırned to their interior stations. Of these round dozen were taking their vacation by tudying and practicing Turkish under cometent teachers. It was a rare and unexected opportunity to get at the heart of ome of the questions that agitate us in the hurches at home. While it would not be ise to print much that was there learned, can say that if one is looking for some ound reasons for withdrawing from Turkey s a mission field, under no circumstances ıould he inquire of the people I met in onstantinople and other places in Turkey. ne would need to go for his argument to ome of the timid brethren of our churches, ho seem to think that when difficulties rise in a mission field it is better to pull ıt and try to find an easier place.

The Strength of Turkey

As I traveled across Turkey by rail for ıree days and two nights, passing though ties like Ismidt, Eski Shehir, Afion Kara issar, Konia, Adana, and other well-known laces, I got a new conception of the vast rea occupied by Turkey, reaching as it does Russia and Persia on the east, and coverıg the space between the Black and the editerranean Seas, to say nothing of early a day's journey by rail in the Euroean part of Turkey. This area includes the epublic of Turkey, with a constitution and n organized government that is functionıg. Within the country there are in the icinity of seven millions of people, accordıg to a general estimate. The majority of ıese people and the ruling body are Turks, ıt there is a considerable body of Kurds in ıe eastern section of the country bordering n Persia and perhaps three hundred thouınd Armenians and Greeks, most of whom re in Constantinople. Perhaps twenty-five ıousand of these races remain in the inerior.

This Moslem population and the ruling eople of the country present the problems of a single race. They have been the leading Moslem race for centuries, with one of their number as the Caliph of Islam and the keeper of the holy places, and while the Turks have lost standing among outside Mohammedan races from the religious point of view through the expulsion of the Caliph and the abrogation of the Caliphate, they still hold the position of an independent race and government of no small significance. They are today the most independent Mohammedan government in the world.

Surprising Changes

It had been three years since I was in Turkey and the changes which thrust themselves upon the visitor in Constantinople and across the country are startling. These changes exceed those of any that have ever occurred in a Moslem country since the days of Mohammed. In Constantinople itself Turkish women are unveiled. The women's sections on the ferry boats and the street cars have been abolished. One rides on the Bosphorus in the public carriers face to face with Mohammedan women wearing jewels and evidently of the highest rank, with faces absolutely open. These women of Turkey are demanding a degree of liberty, opportunity for education, and a position in the leadership of the country never hitherto demanded by the Mohammedan women of any country.

Intellectually, too, the Turkish race is aroused. The Government has established a school system and is considering laws for compulsory education. Turkey is endeavoring to put itself upon a Western basis in sympathetic relationship with the Western world. It has removed religious authority from the control of the Government and has vested supreme authority in the will of the people. National courts are forbidden the right to deal with religious questions. In the treaties signed at Lausanne and since ratified by England, France, Italy, and Japan, Turkey declares that "all inhabitants of Turkey shall be entitled to free exercise, whether in public or private, of any creed, religion, or belief, the observance of which shall not be incompatible with public order and good morals. Difference of religion, creed, or confession shall not prejudice any Turkish national in matters relating to the enjoyment of civil or political rights."

The fact is that one looks in vain in Turkey today for remnants of the old Ottoman Empire over which the Caliph of Islam ruled. He finds in its place a republic, with a written constitution and a Grand National Assembly elected by the people. He meets educated Turks, many of whom have traveled and studied in Europe and the United States, who are seriously questioning the validity of their Mohammedan faith. A spirit of higher criticism is developing in the minds of the leaders. They are raising the question whether Mohammedanism is the best religion for a nation. There is a strong tendency to throw off many of the practices of Mohammedanism which have grown up from tradition and which are embodied in the *Sheriat*. In a word, leading Mohammedans in Turkey are becoming intelligently open-minded as they have never been before and are questioning the authority of their traditions. The old stereotyped method of thought and life and the spirit of contentment with things as they are are continually challenged by Turks.

Turkey is on the move. It is facing a new era which is already beginning in every department of its life. It has become a sovereign state for the first time in centuries, and as such it is recognized by the European nations. No longer is it a stagnant state, but the spirit of progress and advance is abroad in the land. Leaders are eager to adopt Western methods of government, education, social service, and sanitation. On the 26th of June this year, Hamdoullah Soubhi Bey, the Minister of Public Instruction in Turkey, said to a group of American educators in Turkey: "Turkey is a nation being born in a day. She is not facing toward the East as is Persia, Tunis, etc. Rather she has turned to the opposite direction, to the West. It is from foreign influence, from your influence, from your books that we have gotten the idea that inspires our present effort. Our faces are toward the West."

Turkey's Desires and Needs

Turkey is eager to win and hold the confidence of the world. Many of her officials are inexperienced in self-government. Many mistakes have been made and undoubtedly many will yet be made in the interpretation of the terms of the treaties and of the application of the laws of Turkey to the citizens of foreign countries, but the officials claim that their purpose is to hold to the letter of the law in its application to all classes of people, both native and foreign. In the workings of the school law altogether more Mohammedan schools have been closed for violation of the law than have Christian schools. The Turks feel the need of many things which we of America can give them. They expressed themselves as eager for help in lines of sanitation, the development of industries, education, and a new social order. At the same time, there are many needs of which the Turkish officials themselves are yet ignorant, but of which they will later become conscious. The conscious needs are many; the unconscious needs are more.

No one will deny, I am sure, that the Turk needs the Gospel of Jesus Christ, the gospel of deliverance from the past, the gospel of brotherhood, friendship, and of service, as few other people need it. The record of the Turk for the last fifty years is a record of need of those principles which his own religion lacks but which the gospel of

For Deeper Life

By Katharine Lee Bates

Dear God our Father, at thy knee confessing
Our sins and follies, close in thine embrace,
Children forgiven, happy in thy blessing,
Deepen our spirits to receive thy grace.

Not for more beauty would our eyes entreat thee,
Flooded with beauty, beauty everywhere;
Only for keener vision that may greet thee
In all thy vestures of the earth and air.

The stars and rainbows are thy wondrous wearing,
Sunlight and shadow moving on the hills;
Holy the meadow where thy feet are faring,
Holy the brooklet that thy laughter fills.

Not for more love our craving hearts implore thee,
But for more power to love until they glow
Like hearths of comfort, eager to restore thee
Hidden in human wretchedness and woe.

In souls most sullen thou art softly dreaming
Of saints and heroes wrought from thy divine,
Pity and patience still the lost redeeming.
Deepen our spirits for a love like thine.

Christ abundantly supplies. The Turkish Government is ready to receive missionaries as missionaries, to permit them to live in the country, to hold property and carry on their work. There is freedom of travel from one part of the country to the other as well as freedom of residence. In all the changes that have taken place in Turkey the door for the entrance and residence in the country of the Christian missionary has not been closed.

What Our Missionaries Have Done

For more than a century the American Board has been carrying on missionary work in Turkey. Missionaries have established their institutions across the country, made their contacts, and while much of the work hitherto carried on has been among the Armenians in the east and among the Greeks and Armenians in the west, nevertheless a large number of missionaries during all this period have used the Turkish language and have been engaged in work for and among Turks. The Bible has been translated into Turkish, printed and widely circulated. Schools, hospitals, and missionary residences have been established in a large number of the interior stations across the country. The missionaries have won a reputation among the Turks for upright dealing and for honesty in word and act. This fact was thoroughly established by the testimony of Turkish officials immediately following the war, when they were eager to have America take the mandate of the country and administer its national affairs. Their knowledge of America and of Americans had been obtained largely from their knowledge of American missionaries. The missionary institutions were becoming increasingly popular among the Turks, and while in the earlier days popular sentiment was against Turks attending missionary schools, that tendency at the outbreak of the war was disappearing and an increasing number of Turks were in attendance upon American missionary institutions.

From Constantinople to the eastern borders of the country, south to Syria and across Asia Minor, American missionaries have established their institutions and won a favorable name among all with whom they came in contact, and in spite of the revolutions of the last few years and the changes of populations, that reputation has not been lost. In the course of the address of the Minister of Public Instruction stated above, Soubhi Bey said: "The Government is a friend of American schools. It wants children to go to these schools to learn English and American culture. We count on your efforts and we count them friendly efforts. . . . It is our desire that our children know America and that they love America. This is a task worthy your time and effort and sacrifice."

The American Board is the only mission board that has been operating during the century in the area above outlined. Now and then there have been sporadic cases of some missionary from some other organization entering the country and undertaking Christian work, but among the great mission boards of the world the American Board alone has held that field, and Turkey has been generally recognized as its exclusive field. Turkey, with all of its populations, has been from the first and is today the field of the American Board.

Missionaries Eager to Press Forward

In my brief visit in Turkey I met personally nearly sixty missionaries of the American Board who are directly connected with the work of that board, either in Turkey itself or among refugees who have recently fled from Turkey and are in Syria and Greece. It is an interesting fact that these missionaries are eager to press forward in their missionary work in Turkey. They believe that the position is strategic, the opportunity unique and the need beyond question. The new missionaries who have recently gone out, have caught the spirit of advance. They are all agreed that the American Board should hold on to its work, should more firmly establish itself in the country and systematically organize its work with a view to the Mohammedans. The Turks now look upon the missionaries as missionaries to them since the Armenians and the Greeks are no long there. At the same time, the mission boar of the world have come to regard the Tu ish field as American Board territory. Whe ever I met leaders of European societies representatives of American societies on one opinion was expressed, namely, th the American Board should continue i work in Turkey.

The Foreign Missions Conference of Nor America and the Committee of Referen and Counsel, both representing the missi boards of North America, passed resolutio urging the American Board to hold on that work, taking the position that the fie is a strategic one so far as the Near Ea and the Mohammedan world are concerne There seems to be a general convictio among missionary societies and church o ganizations that a rare opportunity no confronts the American Board and its mi sionaries in Turkey. It is an opportunit for direct approach to a conspicuous Mo hammedan race that any mission boar would covet. There are no special danger or hardships to be encountered in the contin uation of mission work in Turkey today Property is safe. There is no peril to mis sionary life. The field is an open field.

There are difficulties confronting the work in Turkey, but they are not insuper able. Beginning with the Turks under pres ent conditions is like beginning anew among a people who have had little or no training in the principles of Christianity, while through the circulation of the Bible and literature in the Turkish language there has been a foundation of preparation laid. The educational work will need to begin in its intermediate and high school grades. Only the International College at Smyrna is able to move forward in its educational work of a higher grade. The conditions are somewhat like the primitive days of mission work in other countries, although there are leading men among the Turks who are friendly and co-operative and there are educated leaders among them who can even at this stage take a prominent hand in educational work. Nevertheless, the work, so

r as educational institutions are con-
rned, has received a setback in the depor-
tion of the Armenians and the Greeks,
though work is going on in several of the
nters with a success beyond anticipation.

THE CHALLENGE OF THE DIFFICULT

No mission board can successfully oper-
e in the foreign field if it follows a policy
withdrawal when radical changes take
ace. In all countries there have been
ctuations in the tokens of success. Some
riods have been characterized by great
vance, while other periods in the same
untry have experienced reverses. China
a conspicuous example, vivid in the mem-
y of this generation. After nearly a cen-
ry of planting under great difficulties
ere came the Boxer uprising, which
emed to indicate that China would have
thing of Christian missionaries or the
ristian religion, and many of the con-
tuents of the American Board urged that
e board withdraw from China and take
work in countries that were more recep-
ve. The board decided to remain, and the
ogress in the work and the development
the Christian Church and in the growth
Christian education since that period has
rpassed in outstanding results all the
ars that preceded. The Chinese Church
day is a powerful institution. Again, new
nditions are confronting mission work in
ina, which, though baffling, require a re-
wal of the Christian courage of twenty
ars ago. The story of the persecutions in
adagascar and the phenomenal progress
Christianity in Japan in the face of na-
nal opposition are but other instances of
vine leadership through difficulties to tri-
mphant success.

In all the history of modern missions mis-
naries have never withdrawn from a coun-
y because the work was hard and because
w difficulties arose. The command of our
rd Jesus Christ to preach the Gospel to
ery creature was never conditioned upon
e ease of approach or the presence of
fficulties in the preaching of that Gospel.
ad it been so conditioned the Apostles
uld never have gone forth upon their
iumphal march of Gospel presentation in
e face of difficulties that appeared insup-
able. They realized, as has the church
all ages, that difficulties were but to be
ercome, obstacles to be removed, but that
fficulties and obstacles were not to stay
e progress of the Gospel. In no age has
e command of our Lord Christ been inter-
eted to mean his disciples were to preach
e Gospel only when it was easy to do so
d when difficulties were slight. Mission-
ies went into the cannibal islands of the
uth Seas preaching the Gospel of Brother-
od and, in spite of the seemingly im-
ssible obstacles, they persisted in their
sk until these islands have become
sentially Christian. And thus has been
e triumphal march of the missionaries
ross the centuries and through the nations.
nd thus we face the situation in Turkey,
hich is a country near at hand, inhabited
a people who are our neighbors by any
d every interpretation of that word. Our
issionaries on the ground with Christian
courage face the new conditions. They said to me in Constantinople: "The Turks, constituting the most compact and virile Moslem nation, have established for American missions in the Near East a credit balance of good will and confidence grounded on one hundred years of observation. Now for the first time they welcome close relationships. They are cutting loose from their old moorings, social, political, religious. This plastic period is the time of destiny for them." The missionaries in Turkey and the Christian world and our constituency expect us to prosecute the work which we began and for which we are in a marked degree responsible. Was not the American Board sent into Turkey a century ago for a time like this?

Parables of Safed the Sage

The Parable of the Detour

Of what is hidden under the Hood of an Automobile I am the most ignorant of all the sons of Adam, neither would I willingly learn. But I know a good list of friends of mine who have Automobiles, and I help to keep them Generous by riding with them in their Cars.

Now I rode with one of these friends, and we were Hitting the Turf at a fairly good clip, when we beheld a sign that said, Detour.

And we Detoured.

And that was a rough and rocky road that we had to take and it put us back about the space of One Hour.

And I went to hear a man make a speech, and he was getting on fairly well, when he flagged himself and made a Detour. For he thought of an Illustration, which, however, did not illustrate, and he told it, and wandered about quite a bit before he got back on the Main Traveled Road again.

And then he was stepping on the gas and going on well, when he said, Permit a personal experience. And then he made another Detour. And he wandered farther and farther from the way that was on the Map.

And by that time most of his hearers had forgotten what was the main road, and were yawning and looking at their Watches.

And I said unto him in mine heart, Old fellow, thou hast acquired the Detour habit, and it is a bad one. If thou wishest to get anywhere in thy Discourse, and keep any considerable number of thy congregation following thy smoke, thou wilt need to make a prompt and permanent recovery from the Detour infirmity.

For the children of Israel might have gotten into the Land of Promise in about One Summer, but they made a Detour, and were Forty Years in the Wilderness, and most of them got out of Gas and got Punctures and stayed there.

Wherefore if thou art an Orator or a Prophet, keep in the Main Road. Yea, whatever thy Vocation, beware of the Detour.

The Pastor Says: One man with tact and an ear of corn can decoy a pig into a pen, when a colonel with a regiment can accomplish nothing by direct action.

My Soliloquy at Seventy-Eight

By Jonathan Edwards

Portland, Oregon

Conscious have I been for many years now,
Of constant progress and development
Of mind and soul, and of all my being;
I've strenuously sought the better things,
And strained and travailed for the gifts above;
My spirit thirsts and hungers after Him,
Who is the summit of reality,
And the unchanging fountain of all good,
The satisfier of our deepest needs.
This world becomes more beautiful to me
As God unfolds its glories to my soul,
And stirs within me higher thoughts and aims;
It gives me greater joy to do His will,
And stimulates the impulse of my mind
To imitate my Master and my Lord.
The Spirit spreads God's love within my heart,
And makes our fellowship more genuine
And blessed than all earthly joys afford.
I love to contemplate on Nature's ways,
Its mysteries and its magnificence,
The glories of the heavens, and wonders of the deep,
And rich and varied treasures of the earth.
I love to live, and live to love, my God
And all my fellowmen of every race,
Creed, color, and condition, high and low.
My kinship with my God I realize,
And His indwelling I acutely feel;
And oft my spirit soars to realms above
All earth's disturbances, and mingles with
Beloved saints around the throne of God.
I have felicity in music, art,
Profound philosophy, psychology,
And history and sociology,
And choicest fiction and biography,
Inspiring poetry of minds divine.
I get inexplicable ecstasy
From the great and deep and brilliant thoughts
That flow perennial from the superminds,
In classic speech, and song, and dazzling scenes.
It is my highest bliss to meditate,
And pray, and praise, and glorify my God.
And can it be, that all of this shall end
In nothingness, in very few brief years?
When I shall close my eyes in silent sleep,
And all the transitory scenes of earth
Shall disappear from my view in death—
Will all the aspirations of my soul,
The love, joys, hopes, and longings after God
Be lost in waves of air, and be no more?
No, no, it cannot be, for that would not
Be worthy of the God omnipotent,
The author of my deepest soul's desires,
And all the expectations now unsatisfied.
I know that when this body is dissolved,
The spirit that's within me will arise
To be with Him who gave it evermore;
And unalloyed will be my blessedness,
Transcending all my mind can comprehend;
My love will pure be, and sanctified,
And perfect my communion with my God;
I shall be free from sin, and pain, and care,
From sorrow, and from all that interferes
With my progression and my highest bliss,
And my enraptured soul shall ever swim
In oceans of eternal love and peace.

Universal Christian Conference on Life and Wor

I. Preparation and Personnel

By Theodore Ainsworth Greene
Associate Secretary of the American Section

IN the summer of 1919 the International Committee of the World Alliance for International Friendship through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if we except a small gathering of labor leaders. About sixty leaders of the churches were present, representing nearly all the Protestant communions, and most of the countries of Europe. Ten or twelve delegates were present from America.

As a result of these meetings at The Hague, Archbishop Söderblom of Sweden, the Dean of Canterbury, Dr. Charles S. Macfarland of America, Dr. Henry A. Atkinson, and others held an informal meeting to discuss the possibility of bringing the churches of the world together to discuss matters pertaining to "Life and Work," in other words, to consider together what the churches can say and do to aid in the building of a new and better civilization on the ruins of the old. Dr. Lynch, Archbishop Söderblom, and Prof. Eugene Choisy of Geneva undertook to interest the British, American, Scandinavian, and Swiss churches at once in the project.

Accordingly, one hundred delegates assembled in Geneva in August, 1920. A three days' session was held and the present conference began to assume shape. A large International Committee was set up, which was divided into four groups, one for America, one for the British Empire, one for the European Protestant Churches, and the fourth, representing the Eastern Orthodox Church. In August, 1922, this committee met at Helsingborg, Sweden, and the subject matter for discussion at Stockholm in 1925 was planned as follows:

1. The Church's Obligation in View of God's Purpose for the World.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

In accordance with these plans, an invitation was extended in the name of this committee to all the evangelical churches of Christendom. I quote its statement of the purpose of the conference verbatim:—

In our deliberations, we do not propose to deal with matters of faith and order, although we are not unmindful of their importance. Our prayer and our hope is that through this conference a new impetus will be given to the various movements and strivings for reunion, but the world's need is so urgent and the demand for common action on the part of all Christians so insistent at this juncture, that we cannot afford to await the fulfillment of that great hope of a reunited Christendom before putting our hearts and our hands into a united effort that God's will may be done on earth as it is in heaven. To this end, we shall consider such concrete questions as industry and property, in relation to the Kingdom of God; what the Church should teach and do to help to create right relations between the different and at times warring classes and groups in the community; how to promote friendship between the nations and lay the only sure foundation upon which permanent international peace can be built. In short, we hope under the guidance of the spirit of God, through the counsel of all, to be able to formulate programs and divine means for making them effective, whereby the Fatherhood of God and the brotherhood of all peoples will become more completely realized through the churches.

Extensive arrangements were made for the presentation at the conference of reports from the various sections covering the subjects to be discussed.

The Work Begun

On Aug. 9, the International Committee, consisting of approximately esventy-five members together with certain experts in the fields of work under discussion, met in the Lodge Room of the Masonic Building at Stockholm, Sweden. By common consent, Archbishop Söderblom acted as our chairman. It was decided to deal with the last five topics only. Commissions were named and to separate subcommissions was assigned the duty of drafting reports upon the problems presented by "Drink," "Textbooks," and "Race Relations."

The following day, the entire membership of the five commissions and three subcommissions was transported—away from the bustling city of Stockholm—to quiet places of meeting in the country. Some of us were entertained on country estates, others at schools. One commission, the last, held its meetings in the Swedish House Parliament. A program of operations provided for each commission. In alm every case, the chairmen of the commissi were well grounded in the particular f to be discussed, and equipped also wit working, if not a speaking knowledge of official conference languages, French, G man, and English.

It fell to my lot, for example, to act Secretary of Commission IV, on "The Chu and Christian Education." Prof. Willi Adams Brown of Union Seminary was able chairman. His mind had concei the outline of our American Section Rep upon which skeleton Prof. Luther B. Wei of Yale had draped the flesh and sine We set out from Stockholm in a motor ya the *Polar*, belonging to Dr. Eckstrom, Pr dent of the Telephone Company of Sto holm, and were landed after three hou sail up the lakes at Sigtuna, the anci capital of Sweden. There the whole co mission was housed in a new and beauti school for workers. This particular sch is one of a series of similar foundations Sweden, and bears the name of *Sietu stiftelsen*. It is under the direction of resident chaplain, Dr. Bjirquist, a lea in educational life in Sweden.

We began work at once, and found full schedule of arrangements for our co fort and convenience. Breakfast was serv at nine o'clock. Prayers followed at t and evening prayers came at the end of t day, just twelve hours later. Both servi were held in the beautiful little Chap which forms the center of the school's li We took turns conducting these devotio

"Three Wise Men from the East" and Archbishop Söderblom

At the left are the "Three"—the Patriarchs of Thyateira, Alexandria, and Nubia; next to them is Archbishop Söderblom. They are shown arriving at the Academy of Music in Stockholm for the opening session of the Conference on Life and Work.

in his own respective language. We ample Swedish hospitality, but our business, of course, was the work of commission.

e can get an inkling of the problem sented in co-ordinating the thought of group, when I call attention to the diversity of opinion suggested by the bership. In addition to the chairman, William Adams Brown, a Presbyterian beral mind and wide experience from York, the personnel of the commission ded Bishop Ostenfeldt of Copenhagen, nark, and Bishop Darlington of Harris- Pennsylvania, Bishop Motoda of Tokio, n, and Dr. Stejskal, the youngest Bishop e new Church of Czechoslovakia, Gideon , Secretary of the Council of Churches China, and Professor Ispir, Secretary ults for Roumania, also Pastor Schoe- r of the Lutheran Church in Poland, Iranej Georgevitch of the Orthodox ch at Belgrade, Dr. Bjurquist of Sweden, ntiate Erick Stänge of Leipzig, Germany, John Manse of the United Free Church Dundee, Scotland, Dr. Graham Hunter, resbyterian in the U. S. A. from Cali- a, and your humble servant, a simple regationalist from Connecticut.

e whole process of achieving unity and rstanding in that group was humbling, ay the least. It looked—for the first days—as if we should only have another ition of the Tower of Babel to report. after hour we labored and "brought nothing"—not even a mouse. On the ing of the third day, however, a joint ne was achieved, into the preparation hich every man present had contributed ggestion, a thought, a word, at least. this outline, Dr. Brown proceeded to plete in his own skillful way the final ded report, assisted in the process by a drafting committee. By the end of the day, Saturday, the document was ready ranslation and printing. Whatever the il may thing of the report—if, indeed, it reads it—this much at least was prag- cally proven to all who shared in any the difficult work of these commissions: possible, wonderfully and miraculously ble, for men of different languages, ferent histories, different minds, and dif- t churches, to get together around a mon table in the name of Christ. Held ther at that table by a common loyalty also possible for men to face their sep- difficulties and arrive at some sort of ement as to their common duty. Truly have demonstrated to our own personal faction the age-old claim of the Church hrist, "In Him all things hold together."

is Conference on Life and Work proves thing else, it will be worth infinitely more he world than all it cost in faith and and charity and trouble!

e experience of our Commission on stian Education, however, is by no s exceptional. The Dean of Worcester, man of the joint commission on "The rch and Economic and Industrial Prob- ," told me—at the end of his labors— there were moments when he very ly despaired of bringing an ordered re- out of the chaos of opinion represented by his group. In addition to the usual difficulties of language and temperament, this commission faced the problem of reconciling the Anglo-American-French ideal of the social character of the Gospel and its application to the whole of life with the central continental idea of the Gospel as an individualistic message intended for the salvation of the elect and dealing only with matters commonly termed "spiritual." It is on easy business, this of unifying minds. One has hardly to name the personnel of this commission—His Magnificence, the Landes-Bishop of Saxony, D. Ihmels, Bishop Billing of Sweden, Miss Constance Smith of Great Britain, Dr. Worth M. Tippy of our own Federal Council, Professor Francis Zilka of Czechoslovakia, M. Le Pasteur, Elie Gounelle of France, Dr. Spiecker of Germany, Professor Cramer of Holland, and others—to glimpse the varied backgrounds represented.

Very much the same was the situation in the Commission on International Relations, over which Bishop Brent, of Buffalo, presided. Around his table sat Stephan, the Metropolite of Sofia, Bulgaria, Prof. Adolph Deissman of Germany, General Superintendent Blau of Poland, M. and Madame J. Jézéquel of France, and Baron Kaas of Hungary. This is also true of the special Subcommission on Race, under the leadership of Prof. Julius Richter of Germany, and including the Bishop of Bombay, Dr. Sidney Gulick of America, Miss Fan of China, Dr. Tsuga of Japan, Pasteur Bournland of Switzerland, and Dr. Ramirez of Spain. And yet, with all these "many minds," there was the unmistakable presence of that "one spirit," necessary for real unity.

Outstanding Personalities

Far more interesting to me than the problems and difficulties of the conference, however, were its outstanding personalities. One was constantly touching shoulders in Stockholm with some of the princes of the Church of Christ, both official and natural.

No account of this world gathering is complete without some reference to Archbishop Söderblom, the Chairman of the European Section and the *"Deus ex Machina,"* who inspired, propelled, directed, and astounded us all with his marvelous understanding of languages and his agility of mind. His memory for names and faces, his practical capacity for arranging and executing programs, his never-failing humor and energy won him a place in the admiration of each single delegate. Bearing a tremendous burden of responsibility, working each night after conference hours well on toward sunrise, always in demand, and yet always the gracious host, his was *the outstanding genius of the conference.* Men spoke of him as a sort of apostolic and ecclesiastic Theodore Roosevelt. And, it is quite easy to see, the people of Sweden are justly proud of their primate. Presiding in four languages, scorning all interpreters, mingling in the throngs, leading the procession of delegates to meet the King, sitting—as I saw him one Sunday afternoon—on a bench outside the Stockholm Opera House conversing with some very ordinary hangers-on, preaching the final sermon to four thousand worshipers at the great Cathedral in Upsala, he was always the same friendly, active, unostentatious person. For years now, Dr. Söderblom has lived and studied and labored for this conference. His teaching in Paris and Berlin, his recent visit to America, his acquaintance with the leaders of European Protestantism, all helped to make him "the man of destiny" at Stockholm this summer. Quite naturally—as was his right—he was elected to the important post of Chairman of the Continuation Committee.

Though not a linquist to compare with Dr. Söderblom, the Lord Bishop of Winchester, leader of the British Section, proved himself in the mother tongue a past master, and in the chair quite equal to every situation. He was the unanimous choice for chairman of the new executive committee.

Dr. Arthur Judson Brown wielded an effective gavel every third day at the conference. His mind for detail, and his reputation for missionary statesmanship did not desert him, and he kept things moving through all the sessions.

From the Eastern Orthodox Church came His Grace, the Metropolitan of Thyateira, Germanos, like Upsala, gifted with tongues, and sharing the chair as the representative of His Holiness, the Oecumenical Patriarch of Constantinople. Sometimes in the simple black Prince Albert of a Western pulpiteer, and sometimes in the flowing robes, Greek cross, and widow's weeds of his own church, be moved among us, a modest, cautious, and bewhiskered figure.

The German Delegation

From Germany came a strong delegation, in one sense perhaps the strongest in Stockholm, for it included leaders of the first rank in scholarship, politics, ecclesiastical and industrial life. I doubt, however, if any man among them left any more gracious impression than Dr. Walter Simons, President of the Supreme Court, and after the death of Ebert, President-ad-interim of the Republic of Germany. I shall have more to say later of his outstanding address on "Christianity and Crime." It is only necessary here to pay tribute to Dr. Simons' gracious utterances, his genuine understanding and courtesy throughout the Conference, his frank desire to win friends for Germany, which he did on all sides. There, too, was Prof. Adolph Deissman of Berlin, one of the world's foremost New Testament authorities. The profundity of his knowledge and the patient persistence with which he labored could not fail to impress any who were privileged to look behind the scenes. One missed in Dr. Deissman the fire of Dr. Julius Richter, and the imaginative touches of Dr. Simons, but the modesty and sincerity of this careful, scholarly man set a silent example to us all.

Though far smaller in numbers, it was impossible to miss the presence of the French contingent, led by Prof. Wilfred Monod of Paris, and distinguished by the fiery oratory of Pasteur Elie Gounelle of St. Etienne. Dr. Monod has aged since the war. But his spirit is as young as ever it was, and not once but thrice he voiced

the sentiments of Protestant France, with a distinction that found no superior in all that host of learned and able men.

Beside the Bishop of Winchester, Dr. A. E. Garvie of the Congregational fold, and Miss Lucy Garden, the Quaker Secretary of the British Section, both pulled strong oars in the conference boat. Dr. Garvie labored with all possible diligence as Secretary of the Commission on the Continuation of the Conference, lapsing into German and even French—when necessary—to bring laggards and dissenters into line. And, all day long and far into the night Miss Lucy Garden, known to many of us on this side of the Atlantic as the executrix of the Birmingham Conference on Politics, Economics, Citizenship, worked over the arrangem daily programs and "rang the bell" the speakers of the conference w justice and indifference to persons, together with her charm and humor for her the genuine gratitude of all.

(To be continued)

Congregationalists' Educational Progress

Reports of the Three Educational Boards for National Council Meeting

By Frederick L. Fagley

WHEN the National Council of Congregational Churches meets at Washington in October, much attention will be given to the educational interests of the denomination. For more than three hundred years the Congregational Churches have been working towards a definite end. This has been defined by one of the early leaders "so to labor that there shall be in government, democracy; and in personal life, true religion." They have held from the time when they founded Yale and Harvard, Williams, Dartmouth, Amherst, Mt. Holyoke, Smith, Oberlin, Carleton, Grinnell, and some thirty-five other institutions of higher learning, that the educational system is the very mind and soul of the nation. They have held that true education is not mere instruction; it is the cultivation of the whole human nature. It is leading a person step by step until he reaches the highest possibility for himself.

The institutions listed as founded by Congregationalists have been founded not by the denomination acting as such but by inspired Congregational men and women who have been led to this service by the teachings of the church and by the ideals of the fathers.

As a denomination the Congregationalists maintain three boards to foster religious education in the church school and in the week day schools of religion, to assist young men preparing for the ministry and young women preparing for missionary service, and in assisting the missionary colleges throughout the country. These three boards are the Congregational Publishing Society, the Congregational Education Society, and the Congregational Foundation for Education.

When these three boards make their biennial reports to the Council at its meeting in Washington there will be widespread interest in what the leaders will have to say and the plans proposed for the future.

The Publishing Society's Work

The Publishing Society writes, edits, and publishes the educational material for the church schools of the denomination. It maintains a corps of editors and expert writers, and publishes three courses of Sunday school lessons with comments and expositions, an adult class magazine, a monthly magazine for elementary teachers, four weekly magazines for children and young people, and in addition it publishes books of a religious or religious-educational nature. Dr. S. W. Weston, the business manager, will report that this society has a capital of $387,000 and its income from the sale of books and papers about cares for its expenses so that it does not receive any income from the apportionment of missionary contributions.

It is heavily handicapped by increased cost of publishing books and magazines and especially by the deficit on *The Congregationalist*, which amounts to more than $20,000 per year. It is expected that at the meeting of the National Council at Washington some practical measures will be taken either to increase the income of the Publishing Society or to relieve it of some expenses, so that it may develop its own work of editing and publishing Sunday school material at a reduced price, thus bringing these high grade helps within the reach of the mass of schools.

The Work of the Education Society

The Education Society which operates under the same board as the Publishing Society but which is a distinct corporation, has for its work training church-school teachers throughout the country, promoting the use of the best grade of literature, helping churches to organize their adult departments, giving leadership to the churches in the consideration of the social service programs of the denomination, and co-operating with the Publishing Society in the creation of Sunday school helps.

This society also looks after the religious needs of students in church schools and state universities. The movement to provide adequate religious leadership for young people at colleges and universities has developed rapidly the last few years. At some of the great state universities the Education Society maintains a specially trained worker who gives all his time to work among the Congregational students in residence at the school. In some other institutions where there are not so many Congregational students the Education Society co-operates with other denominations in maintaining a religious center for all the students.

Another important item in the work of the society is the Department of Missionary Education which develops and promotes plans for a united program of missionary education in the churches and church schools. The department furnishes literature, suggestions on material and methods of work and gives advice through correspondence and conference to leaders in our churches all over the country. This program is of the greatest importance to all our Missionary Boards both home and foreign, laying the foundation of intelligent interest for the growing support of their work.

The society has a field force of eight educational experts located in different parts of the country and these men are available for advice and counsel. Dr. Herbert W. Gates, the acting General Secretary, will report receipts for the last year of $158,288.04, and expenditures of $189,137, leaving a deficit of $30,849. A considerable portion of this $30,849 properly belongs to the preceding year. The actual deficit for 1924-25 was $19,527. For a number of years the society has not been able to run its work within its receipts and its accumulated deficit is $45,279. The Council is expected to take some action that will relieve the society of the necessity of doing its work under this serious handicap. The three main departments of the work of the society are Missionary Education in charge of Dr. Herbert W. Gates, the Social Servi partment under Rev. H. C. Herring, a Young People's Department under Rev. T. Stock. These two societies co-oper publishing *The Congregationalist*, our d national paper, for which Dr. Willia Gilroy is the able editor and Mr. Rolfe leigh, the managing editor.

The Work of the Foundation

The third board maintained by Con tionalists in behalf of education is the gregational Foundation for Education. board was established four years ago a Angeles for the purpose of bringing to th leges founded by Congregationalists th sources of the denomination in fellowshi money.

There are throughout the West and a large number of colleges which are ju much missionary enterprises of the deno tion as are the churches founded by the sionary societies. But for years the de nation has not had an adequate meth bringing these colleges into co-operatio of helping them in any really effective

The Foundation is working toward a eral plan of financing these schools a helping each school to plan its own fina affairs that these schools may be able to r a far larger service to their communities.

Dr. George W. Nash, who has been dent of the Foundation since it was lished, has resigned and a new president not been elected pending the action of the tional Council on the proposal to unite the of the Foundation with the Education So Dr. Nash will report receipts for the year of $66,379, and that this amount has spent in the general work of the Found and in helping twenty-seven institution higher learning throughout the country.

Any one who will read of the early hi of Yale, Harvard, Amherst, all Congrega ally founded, will see that the struggle the small colleges of the West and South the same in kind and in degree as were troubles of these great universities when were young and were located in a country being established.

If these missionary colleges are to grow new Harvards and Yales all over the and there is need for them, great need, must be helped by the older communities by friends of education throughout our churc

Education is a great passion among Co gationalists and so has it been from the of the fathers. From the first, Congregat alists have maintained a uniform policy deep interest in education with a determ tion that educational institutions shall be The denomination has never sought to co any educational institution but to advance best interests in all possible ways.

The task of the church, as the leaders the educational boards of the Congregat

naintain, is to put religion into education education into religion. That is, they hold education in itself is neither good nor It becomes one or the other in accord- with its motive and content. The true of education is to establish and maintain deals of liberty, justice, and righteousness. regationalists believe that a heavy re- sibility rests upon the churches. For ican education with all its processes must be Christianized. Our people must be made good as well as knowing, powerful in character as well as rich in material things. Schools are the formative centers of civilization and it rests upon the churches that they be able to send forth young men and women permeated with the spirit and teaching of Jesus. The charter of Old Yale says "that our youth may be fitted for public employment both in the church and civil state."

American Relations with China

The Recent Conference at Baltimore

By George W. Hinman, D.D.

District Secretary, A. M. A., San Francisco, California

BOUT two hundred persons professionally or personally interested in China, prac- y all of them competent to contribute thing distinctive and valuable to the dis- ons of present conditions in China and ica's obligations in view of them, met at s Hopkins University, Sept. 17-20. Ed- C. Carter of the Inquiry, Galen M. Fisher ie Institute of Social and Religious Sur- A. S. Warnshuis of the International Mis- ry Council, and R. E. Diffendorfer of the odist Foreign Board were leaders in the agement and direction of the conference. ie members represented three or four rather act groups, and the differences of their points came out somewhat positively dur- he discussions. There were men connected the diplomatic and consular services of a and America, notably Minister Alfred from the Chinese Legation in Washington, ng educators, Chinese and American, ad- strators of both foreign and home mis- ry interests, editors, journalists, and lec- s, and, very definitely in evidence, very ively concerned about practical considera- as opposed to ideal theories, there was American business man.

o one could say that the conference was inated by the missionary interests. Some he strongest contributions to the program ie gathering were from Leighton Stuart of ng University and Bishop Logan Roots of National Christian Council of China. But articular effort was made to see that the alled "practical" point of view was pre- ed. There were a considerable number who idered relations with China mainly in s of safety for American investments; but inately there were other equally practical ness men who saw that successful busi- must be founded on international justice. ardly any other participant contributed so h, through his genial personality and quiet or, as well as through his intimate mastery ie facts and his close relation to the leaders China, as did President Kuo of Southwest- University, Nanking. He was the recog- d spokesman of the considerable number of ese present. Many of these were the nger students. They distributed a consid- le amount of propaganda material, some of ch was ill-considered. A clear and re- ined statement expressing the desires of ese students in America regarding present litions in China was presented unofficially n attaché of the Chinese Legation.

was notable that Charles R. Crane, former ister to China, and Professor Jeremiah ks, while distinctly practical in their view- nts, showed a vision of the urgency and al significance of the present situation which beyond the range of many. Perhaps the t significant support for the missionary position, the position which interprets American relations with China in terms of justice and service, came from the editors and journalists. Nathaniel Peffer and Villard of the *Nation* sharply challenged the smug Nordicism which "loved" the Chinese but advocated treating them like children.

The outstanding concrete problems before the conference were naturally what should be done about extra-territoriality, customs revision and customs autonomy, and, in general, the "unequal treaties," to use a phrase which has become current among the Chinese to sum up their whole case. The Shanghai and Canton incidents were scarcely mentioned, so completely had the great question of China's unrestricted sovereignty taken the place of the questions of responsibility and reparation for these clashes. The extent and threatening character of the fire which has started from a careless match in a mass of combustible material before the Louza police station may yet rival the conflagration in Europe after 1914. In spite of this fact the conference manifested a singular reluctance to commit itself even to the very general statements concerning China's demands made by Secretary Kellogg at the meeting of the American Bar Association, and already included in the Nine Power Treaties. Efforts to emphasize the moral significance of our obligations to China, the source of many of the present embarrassing conditions in a fundamental racial attitude, and the selfish and patronizing assumptions back of much of the current discussions were not encouraged on the floor of the conference.

The conference has probably done a great service by strongly stimulating publicity concerning China. The detailed reports of its sessions will provide much essential information to editors and public speakers.

The chief fault of the conference was its willingness to accept an undue emphasis on material conditions, even details, rather than the assertion of principles and human values that must govern in international relations with Oriental nations. The results will be far from satisfactory to either Americans or Chinese because so much attention was given to hair nets and so little to moral attitudes. When one considers the great influence in China itself as well as in forming American public opinion which might have come from a strong response to the high moral notes sounded by President Stuart and Bishop Roots, there is an unavoidable sense of disappointment. Nevertheless the conference did succeed in bringing together a representative cross section of informed public opinion, and in revealing how diversely it is motivated. We must face facts in America as well as in China if we are to secure a satisfactory adjustment of relations.

Three Congregationalists were present at the Conference; Dr. W. E. Strong representing the American Board, Prof. Hodous of the Kennedy School of Missions, Hartford, and Dr. George W. Hinman representing the interests of the A. M. A. for the Chinese here in America.

The Building Project of First Church, Washington

The decision of First Church, Washington, D. C., to go ahead with its proposed purpose to erect an appropriate new church building is attended by rejoicing in the church. As reported in last week's issue of *The Congregationalist*, the church meeting when action was taken was held Thursday evening, Sept. 17. On Sunday, Sept. 20, the church calendar contained the following statement by the pastor, Dr. Pierce:

First Church Moves Forward

That was a great meeting Thursday night when the die was cast and the decision made as to where we should build our new church.

There were differences of mind but not of heart; divergence of opinion but unanimity of spirit!

Everyone wanted First Church to be the most downtown, accessibly located, democratic-spirited, and public-serving church possible, and the judgment prevailed that even though our property be extremely valuable, the only site for us was right here at Tenth and G Streets!

We now own the land through to Grant Place and have a property 100 by 204 feet; 20,400 square feet within the building lines, bounded by three streets and a wide alley, with light and air on all sides.

This land has a realty value of one million dollars, but its historic value is a billion dollars and its spiritual value for future service is priceless!

This will remain a great Protestant corner marked by catholicity of spirit, freedom of thought, evangelical fervor and consecration of life in loyalty to the leadership of Jesus Christ.

Tens of thousands of students are here in this, the leading educational city of America.

Tens of thousands of young men and women from all over the country are here in the service of the Government.

Tens of thousands of visitors are constantly streaming here from every part of the world.

The growth of the United States assures the continued growth of its Capital, and the future of Washington spells unlimited opportunity. This is our field for service.

$1,250,000 is needed to build an adequate church plant with accommodations for all activities, including an auditorium to seat 1,800, capable of expansion to 2,500 as needed; and to provide partial maintenance for a staff of workers in the branches of young people's work; student leadership; men's work; women's work; religious education, including Bible drama; and pastoral service.

Since less than one-quarter of our congregations are members of this church, and our constituency enrolls no people of large wealth, hardly a merchant or employer, but is made up of government workers, scientists, educators, those in the professions, and thousands of young people, we must appeal to all friends everywhere to have a stake in this great enterprise.

Before we ask others we must sacrifice ourselves.

Think! Pray! Consecrate!

Yours with rejoicing,

JASON NOBLE PIERCE.

A Correction

An article appearing in a recent issue of *The Congregationalist* under the title "Underpaid and Overpaid Ministers" contained an error which the writer wishes to correct.

The sentence reading "3,750 (ministers) are receiving less than $1,000" should read, "3,750 (ministers) are receiving $1,000 or less."

Another sentence reading "Only a trifle over three per cent., or about 170 Congregational ministers receive $3,000 or over in salary" should read "Only a trifle over eight per cent., or about 470 Congregational ministers receive $3,000 and over in salary."

Vital Questions for Congregationalists
To Come Before the National Council

Mrs. A. J. Lyman for Vice-Moderator

With the nominations for moderator, I desire to place one for vice-moderator, the choice of the Council too often having been left to the impulse of the moment. I nominate Mrs. Albert J. Lyman of New York. Her brilliant success as an educator prior to her marriage to Brooklyn's beloved minister, Dr. A. J. Lyman; her eager and inspiring participation in the work of the South Church; her continuing interest since his death in the larger problems of our denominational life mark her as one who would make it more than an honorary position. With her wide knowledge, broad experience, and fine, strong personality, she could and would render valuable service to our churches in many ways as a vice-moderator for the next two years.

West Roxbury, Mass. EDWIN H. BYINGTON.

Against Periodicals Merger

I am much concerned over the proposal to consolidate the missionary magazines with *The Congregationalist*. It seems to me that those who advocate the merger look at the matter from the standpoint of the convenience to the pastor and do not fully appreciate what is involved for the societies in the abandonment of the missionary magazines. If they will read and ponder the statement by Mr. Charles S. Olcott in the *Missionary Herald* for August, I am confident that many will revise their opinion.

This proposal is not new. As a former member of the Prudential Committee, of the Commission on Missions, and of the Committee on *The Congregationalist* when the denomination purchased it, it has fallen to me to study it repeatedly, and the result has been the deepening conviction that the discontinuance of the *Missionary Herald* would be disastrous. Every publisher with whom I have discussed it has said, with Dr. Talcott Williams, that "no business firm would dream of dropping a title which has played so important a part in the growth of the institution."

Before we commit ourselves to such a step certain considerations should give us pause:

1. *There would be no saving of money.* The cost of printing missionary news might be differently distributed, but would not be materially lessened. And in addition the Board would be compelled to print and issue circulars and letters in order to accomplish what the *Herald* now does, at a total cost for publicity at least twice as great as the present.

2. *There would certainly be a loss in gifts and legacies to the Board.* No one can sit at the table of the Prudential Committee and hear the testimony which accompanies the gifts from the living and the legacies from the dead and doubt this for a moment. To no other one advertising medium can so large a proportion of the income of the Board be directly traced. Any business man who proposed to cut off his best advertising medium in order to save its expense would be a candidate for bankruptcy. It is impossible to consolidate the *Herald* with any other publication without destroying its individuality and imperiling its value.

3. *We should abandon a position of leadership and commanding influence in missionary journalism, which we now hold.* The *Herald* is far more than a news-letter to the home constituency and a means of communication with missionaries on the field, promoting the morale and increasing the effectiveness of our whole body of workers. It is known the world over for its expert discussions of missionary policies and its inspiring presentation of missionary principles. The prestige of its one hundred and five years of missionary leadership is upheld and increased under its present editorial management by its improved form and increasing influence. In the nature of the case no such prestige would belong to a supplement.

Similar considerations apply to the continuance of the *American Missionary*, although it has not behind it so many years of honored history.

It is undeniably true that the publishing of our denominational paper should not continue to be a burden carried by one of our societies, but must be assumed by the denomination as a whole, if it cannot be self-supporting. The problem of religious journalism is too complex and difficult to be solved off-hand by a vote of the National Council or the resolutions of a committee. Let us build up the constituency of *The Congregationalist* and make its place secure, by all legitimate means. But let us not, in the attempt to do this, rashly throw away very real and tangible values for the sake of gains at best uncertain and visionary.

Newton Centre, Mass. EDWARD M. NOYES.

Does Not Approve Merger

Permit me as one of your good friends to say I do not approve of the "Merger," now being talked about. I take your good paper and the *American Missionary* and *Missionary Herald*. I cannot see any advantage in having them united. I have liked them separate, and hope they will continue so.

(Miss) MARY A. RIDGWAY.

West Newbury, Mass.

Another View of Merger

As an expression of interest in the matters that are to come before the National Council, I have been surprised and much disturbed by the large and apparently indiscriminating demand for the merger of our missionary societies.

The recognized ills of multiple and competing organizations have been loudly stressed, but I have failed to catch any significant expression of appreciation of the vastness, the vital needs, and the inherent complexity of our task. Many are distressed by confusing details, but no one seems to be inspired by the tremendous scope of the work.

By all means let our administration be as compact as possible, duly adjusted to times and conditions, but do not let us try to escape or conceal the overwhelming opportunities for world service. The alert Christian will always be oppressed by the crying needs of the world, and the lazy Christian irked by them. Those who give must always face the question of where they can give best. No manipulation of organization can escape these fundamental problems. The work is important, the method secondary.

Personally I like to know whether the $5 given goes to swell the endowment of a $1,000,000 college, or makes it possible for an itinerant missionary to organize a Sunday school in the "sticks"; or whether it is an expression of gratitude to a faithful minister, or buys a tractor to teach agriculture in South Africa. In the long run the apportionment has no inspiring power.

My own mind works to at least three divisions of the Home Boards—missions, education, and administration, the latter to include ministerial boards, publications, Council bu etc.

As to publications, it would be a h tragedy to merge the missionary ma with *The Congregationalist*. The latter to find honorable recognition in the field ligious journalism. The former are medi communication and information, a legi charge against the administration of the of which in their sphere we should be e proud. Perhaps they could be adjusted another.

Texarkana, Ark.—Tex. S. H. Bu

The Andover-Harvard Supr Court Decision
A Statement by Thomas Wes

Attorney for the Visitors

The outstanding feature of the recent sion of the Supreme Judicial Court of M chusetts in the three cases growing out closer affiliation between Andover Theol Seminary and the Harvard Divinity Sch the strong statement by Chief Justice Ru to the sacredness of trust funds. He says

The principles to be followed in de this question are settled. The seminary public charitable trust for the religious cation of those preparing for the Christian istry. The main inquiry is to ascertai purposes of the founders as expressed i instruments signed by them. That p must be gathered from the words of tho struments, interpreted according to the ing there attributed to them, and read i light of the circumstances existing at the they were used. There is no other te guide by which to find the true charact a charity and its scope and its limitations follow any other would in effect make a charity, rather than to execute the one al established. When that purpose is ascert it must be given effect. The charity mu administered accordingly. The law recog the right of the founder of a charity t and define its nature. An owner of erty may give it upon trust to maintain inculcate any doctrine of Christianity promote and extend any particular Chri denomination by the training of ministe preach its tenets. Such a gift constitu charity. The law will uphold and prote The obligation is imposed upon the man of such a charity to adhere strictly to scheme of the founders. Those who adm ter the charity have no right to vary, alte change its plan. They must execute the pose of the founders conformably to its intent. Their ideas of expediency or ge utility in conducting the trust are of no c quence.

The court, in ascertaining the purpose o founders of charitable trusts and in perfor its duty to see that they are not perverted no concern with the degree of public advan likely to flow from the trust as founded, pared with some other more or less analo purpose. We are bound by the declared pose of the founders. It is only when purpose has become impracticable of cution that upon proper proceedings the ch may be directed by the court into anc channel under the doctrine of *cy pres*. In plying these principles to a charity establi for the training of ministers of religion, n festly not the slightest consideration can given to the present prevalence of the relig creeds or doctrines to be taught or to our beliefs concerning them. The nature of institution as declared by the founders is single end to be sought.

The Master, appointed by the court, to h the facts, found among other things that though there was not now the sharp differ between Unitarian and Orthodox that exi one hundred and twenty-five years ago, t was today a fundamental difference betw them and that the teaching in the new sc created by the affiliation of Andover and Harvard Divinity School was in historical s cession with early Trinitarian Orthodox

efs. The court said neither of these matters ere germane to the decision of these cases. ndover was founded as a direct result of the nitarian split and the appointment of a Uni- rian to the Hollis Professorship in Divinity Harvard College. The purpose of Andover as not only to teach Orthodox Evangelical rinitarian doctrines but to teach them in nformity to the Westminster Assembly's horter Catechism and the Andover Creed, nd from these there was never to be any ange or variation. The Chief Justice says s to this:

It may be that in the light of these findings ie founders were unwise, and that it would ave been sounder policy to have made a char- able foundation less hedged about with re- trictions and with freer hand in the managers adapt the charity to changed conditions as ecades come and go. Such considerations ave no relevancy to the questions here to be ecided. We can only interpret and apply the harity as it was founded according to the rms of the gift and the words of the founders. f it has become impracticable to execute the haritable trusts established expressly in writ- ng with respect to the Andover Seminary, that ct does not authorize the trustees to make a ifferent disposition of the charity. The trus- es cannot rightly depart from the trusts es- ablished. The doctrine of *cy pres* can be dministered only by a court of equity and not y the managers of a charity.

There were decided many technical points s to the rights, powers, and duties of the Visi- ors of Andover. But overshadowing all else s the positive declaration of our highest court hat when a man gives money to trustees for haritable purposes, these purposes as ex- ressed in the instrument of gift must be car- ied out.

National Council Delegates

ARIZONA
Rev. R. R. Shoemaker, New York City
Rev. O. A. Smith, Chicago, Ill.

CALIFORNIA
Rev. C. H. Stevens, Lodi
Rev. H. F. Swartz, Berkeley
Rev. L. L. Wirt, Berkeley

CONNECTICUT
Rev. George B. Hawkes, Warehouse Point
Rev. Roscoe Nelson, Windsor
Rev. Y. O. Waln, Abington
Mrs. Y. O. Waln, Abington

FLORIDA
Rev. Edwin C. Gillette, Jacksonville
Rev. Elisha A. King, Miami Beach

HAWAII
Rev. James Akimo, Kahuku
Rev. Stephen L. Desha, Jr., Hilo
Rev. E. Lyman Hood, Honolulu
Rev. Henry P. Judd, West Asheville, N. C.

IOWA
Rev. James P. Burling, Decorah
Rev. Allen L. Eddy, Webster City
Rev. John A. Hughes, Sibley
Rev. Vinton Lee, Dubuque
Rev. William B. Milne, Clear Lake
Rev. J. Frank Moore, Manchester
Rev. Albert R. Rice, Eldora

KANSAS
Rev. A. E. Jervis, Great Bend

LOUISIANA
Rev. Henderson H. Dunn, New Orleans

MAINE
Rev. H. S. Bradley, Portland

MASSACHUSETTS
Mr. Wm. H. Atkins, South Amherst
Mr. Henry M. Clapp, Westhampton
Rev. H. Arthur Kernen, Westfield
Rev. Alfred L. Struthers, West Brookfield

MICHIGAN
Rev. E. R. Latham, Grand Ledge

MINNESOTA
Rev. Noble S. Elderkin, Duluth
Mrs. C. V. Kennedy, St. Paul
Mrs. E. A. Tupper, Minneapolis
Mr. A. P. Stacy, Minneapolis

MONTANA
Rev. Isaac L. Cory, Laurel
Rev. Miss Rhoda Jane Dickinson, Roundup
Mrs. W. C. Erther, Baker
Rev. Raymond B. Walker, Billings
Rev. T. Thomas Wylie, Sidney

NEW HAMPSHIRE
Rev. E. C. Garfield, Lebanon
Rev. Albert L. Hill, Wilton
Rev. William J. McNeill, Orford
Rev. Oscar Peterson, Pennecook
Rev. Rodney W. Roundy, Laconia

NEW MEXICO
Rev. Frank Hampden Fox, El Paso, Texas

NORTH DAKOTA
Rev. H. R. Harris, New Rockford

OHIO
Rev. Edward J. Converse, Columbus
Rev. Robert Paton, Chardon
Rev. W. A. Warren, Painesville

OKLAHOMA
Rev. J. G. Duling, Tulsa

PENNSYLVANIA
Rev. B. D. Evans, Johnstown
Judge John E. Evans, Ebensburg

RHODE ISLAND
Rev. George J. Bloomfield, Riverside
Rev. M. Raymond Plumb, Edgewood

WASHINGTON
Rev. George N. Edwards, Walla Walla

WISCONSIN
Rev. O. C. Chapin, Phelps
Mr. L. L. Olds, Madison
Dr. John W. Wilson, Appleton

EVANGELICAL PROTESTANT CONFERENCE
Rev. Paul Reikow, Newport, Ky.

National Council Official Call

Pursuant to the requirements of the By-Laws of the National Council of the Congregational Churches of the United States, official call is hereby issued for the Twenty-First Regular Meeting of the Council, to convene in Washington, D. C., October 20-28, 1925, the hours and places of meeting and the subjects for discussion to be as herein announced.

C. F. CARTER, *Chairman, Executive Committee*
C. E. BURTON, *Secretary, National Council*

National Council Committees

PROPOSALS FOR BUSINESS COMMITTEE

Rev. A. W. Palmer, Oak Park, Ill., Chairman
Mrs. H. F. Swartz, Berkeley, Cal.
Mr. William Green, Waterbury, Ct.
Mr. H. M. Pflager, St. Louis, Mo.
Rev. Lloyd Douglas, Akron, O.
Rev. William F. Frazier, Burlington, Vt.
Rev. Henry K. Booth, Long Beach, Cal.
Rev. Charles S. Hager, Albany, N. Y.
Mr. E. N. Warner, Madison, Wis.

PROPOSALS FOR COMMITTEE ON CREDENTIALS

Rev. Henry L. Bailey, Longmeadow, Mass., Chairman
Rev. Frederick L. Fagley, New York City, Ex-Officio Secretary
Rev. Theodore R. Faville, Madison, Wis.
Rev. Charles C. Merrill, Chicago, Ill.
Mrs. D. Foster Updike, Glen Ridge, N. J.
Rev. William P. Harmon, Ticonderoga, N. Y.
Dr. Edwin G. Warner, New York City
Rev. Warren J. Moulton, Bangor, Me.
Rev. George W. Hinman, San Francisco, Cal.

These nominations will be presented for election at the first session of the Council on Oct. 20.

The Congregational Woman's Home Missionary Federation

Tentative Program of Annual Meeting, the Mayflower, Washington, D. C., Oct. 19-20, the President, Mrs. C. R. Wilson, presiding

Monday Evening, Oct. 19

7:00 Devotional Service—Mrs. O. E. Maurer
Welcome—Mrs. Sydney R. Jacobs, Southern Vice-President Middle Atlantic Conference
Response—Mrs. Charles R. Wilson
Reception of Women of Evangelical Protestant Conference of Congregational Churches

Reports of Secretaries
General—Mrs. J. J. Pearsall
Middle District—Mrs. D. D. Olmstead
Southeast District—Mrs. F. P. Ensminger
Southeast District—Mrs. Alfred Lawless

Reports of Vice-Presidents
Eastern District—Mrs. C. E. Blake
Middle District—Mrs. J. J. Kolmos
Western District—Mrs. Harold S. Gilbert
Interracial Committee—Mrs. Parker W. Fisher, Mrs. Henry Francis Smith
Prayer—Mrs. Timothy Harrison

Tuesday Morning, Oct. 20

9:00 Devotional Service, led by Mrs. Rex W. Dodge
9:30 Introduction of State Presidents
9:50 Reports of Treasurer; Finance Committee Report of Executive Committee on Merger
10:50 My Reaction and Yours to the Missionary Program of the Church—The Point of View of a Young Business Woman: Miss Ruth H. Bennett, Washington, D. C.
Discussion
11:10 Council of Women for Home Missions—Mrs. F. W. Wilcox, Vice-President-at-Large
11:30 Reports of Special Committees:
Schauffler Dormitory
Alice Mather Walker Memorial—Mrs. H. M. Pflager
Chautauqua Congregational House—Mrs. T. A. Dungan
12:00 Report of Nominating Committee—Mrs. D. F. Bradley
Election of Officers
Report of Committee on Resolutions
Prayer—Miss M. L. Woodberry
12:30 Adjournment subject to call of Chairman during period of National Council

Article Not by Dr. Palmer

To the Editor of The Congregationalist:

In *The Congregationalist* for Aug. 27, on page 266, there appears an article, "The Tsudas," by Albert W. Palmer, which must have seemed rather puzzling to any of your readers who know me. I wonder if it is too late to print this letter, or some equivalent note of explanation, making it clear that this article was not written by me but was simply sent in by me?

It is in reality the letter of a 14-year-old girl, written to her grandmother, who is a member of my church. The girl who wrote the letter lives somewhere out in Idaho and it seemed to me that her account of her first contact with a Japanese family was an interesting bit of laboratory experience in race relationships. Our papers are so filled with propaganda calculated to create dislike and suspicion of the Japanese that I sent you this letter hoping that you would think it worth while to publish it as an interesting human document, but with an editorial introductory paragraph giving the facts as just stated and as previously stated in my letter of June 16 when I mailed you the article.

Oak Park, Ill. ALBERT W. PALMER.

The Pastor Says: Pleasure is all very well to wade in, but it is too shallow to swim in, and many a one who has attempted to dive into its waters has crashed to his death on its rocky bottom.

OUR INVALID PARISH

Winfred Rhoades
Pastor

The Athlete of the Soul

The unhappiness of life and the love of God, or even the thought of God at all: how are these things to be reconciled? My correspondent longed for happiness, as all of us do. Endowed with delicate sensitiveness and a keen love of beauty and a hungry heart, she also had a handicapping personal defect which made her feel it her duty to refuse to marry the man she loved. In spite of her handicap she has been able to do her chosen work with success, but it has been with a gnawing sense of loss and a growing feeling of God's injustice.

"How can I," she says, "believe in the goodness and fatherly care of a God who could allow my life to be wrecked? . . . I lost a life of happiness, and have been handicapped so far as usefulness was concerned. I don't want to leave this world with a heart full of bitterness, but I can't feel that I have been fairly treated. . . . I do not ask, I can never have, any happiness, but I do earnestly desire to have a different feeling toward God—to trust him in spite of my ruined life."

If trust in God is only the easy result of our enjoying what we want here and now, most of the world will have to do without it. But trust in God, for most of us, is instead that heroic action of the soul by which a person lifts himself up above the tyranny of Here-and-Now, and gives himself eagerly to work together with the great Must Be for immortal satisfying ends, being confident that in some way, at last, in a glorious At Last, the Really Good will be his forever.

My correspondent wants to find the peace of trust in God. She can find it as she learns to desire, above all things else, to be shaped by him. "Life has not given me what I wanted," she can say; "what better thing, then, can I find, that shall make me glad for all I have suffered?" And in the search for that better thing, she can find the happiness she has given up hope of. Into an ever deeper, richer, more satisfying happiness she can grow—the joy that comes when renunciation is perfect. It was love's beauty that prompted her great renunciation, and that beauty must not now be spoiled by vain regret and corroding bitterness. It is the gladsomeness of sacrifice that makes its beauty and perfectness.

Another happiness life offers also: the happiness that comes of being determined to make the spirit victorious, no matter what comes. That is no more easy for a soul to accomplish at the first try, than it is for a youth to clear a thirteen-foot bar at his first try. The athlete's beautiful and easy success is the exultant outcome of repeated failure, repeated trying again, slow and gradual improvement.

I was ever a fighter, so—one fight more. It is the athlete of the soul who says that. Our human victory is not won till the spirit has been taught to rise above all the disappointment this world brings, to greet each new fight with at least some show of ardor, and to press forward with a cheer.

Let me change the figure, and ask a question. Which is better: to be resentful because the pearl is hidden in a hard shell that must be dived for, hunted for on the bottom of the sea, and then found only after much opening of many barren shells? or to be highly resolved to find the pearl, whatever the cost in toil and danger?

Closet and Altar

THE GLORY OF SERVICE

But I am among you as he that serveth.
—Luke 22: 27.

We have committed the golden rule to memory; now let us commit it to life.—*Edwin Markham.*

Choice and service—these were demanded of the Israelites; these are demanded of us—these and these only. Choice and service—in these are the whole of life.—*Mark Hopkins.*

Let men never plead acquaintance, familiarity, sonship, when God tries them, as this son, what they will do for him, and they refuse to work in his vineyard. It must be the word, written on the scutcheon of every Christian soldier—I Serve.—*Thomas Adams.*

Is thy cruise of comfort wasting? Rise and
share it with another,
And through years of famine it shall serve
thee and thy brother.

Love divine will fill thy storehouse, or thy
handful still renew;
Scanty fare for one will often make a royal
feast for two.

For the heart grows rich in giving; all its
wealth is living grain;
Seeds which mildew in the garner, scatter'd
fill with gold the plain.

Is thy burden hard and heavy? Do thy steps
drag wearily?
Help to bear thy brother's burden; God will
bear both it and thee.

. . . . .

Is the heart a living power? Self-entwined, its
strength sinks low;
It can only live in loving, and by serving love
will grow.

Elizabeth Charles.

By enlisting in the service of God, we enter the one profession which is continuous through time and eternity, in which the work done here and now contributes to the work of the great Hereafter, in which nothing is lost or left out, but all our efforts which are made "in Christ" move on, accumulating, in one ever-broadening stream. —*F. A. Burroughs.*

The only religion that can really do anything for me is the religion that makes me want to do something for you. The missionary enterprise is not the Church's afterthought. It is Christ's forethought. It is not secondary and optional. It is primary and vital. Christ has put it into the very heart of his gospel. We cannot really see him, or know him, or love him, unless we see and know and love his ideal for us—the ideal which is embodied in the law of election to service.—*Henry van Dyke.*

O my God, make me a good man! O my Father, come what may, make me a simple-minded, honest, humble, and brave Christian! Let me seek no favor but thine, and give my heart to no labor but in thee and for thee! With God, my Savior as my help and guide I may, ere I die, be a blessing to the city in which I dwell, especially to the poor and miserable in it, for whom my heart bleeds.

Norman Macleaod.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVO

Are We Good Stewards?

Comment on the Prayer Meeting Topic f
October 11-17

BY CHARLES ERNEST WHITE

Topic: "They First Gave Their Own Sel —a Stewardship Meditation. II Corinth 8: 1-15.

Light from the Bible Passage

It was a great honor to be a member of of the churches in Macedonia. They had an viable reputation. They did not exist themselves. They did not bemoan their fortune. It rather spurred them to greater terest in others. In one respect, they were richest of Paul's converts. Their wealth in their generosity. Their standard was their limit but beyond it. They did not to be urged; they begged for the chance. secret was in their dedication of themselve the Lord. Giving then became a passion them. They sought to excel in that as in other personal qualities. For a perfect ample of the stewardship of all things had a Christ, who sacrificed his riches others might be enriched. In their practice stewardship, they not only made a good st but a good finish. Nor did they base their ing on what others could do or did do. knew they were responsible for what God given them. They were good stewards of that they were and had.

Leads for Leaders

A steward is one who manages *another's* pr erty. What qualities must be shown to m the approval of that other one? Who is "other one" for whom we are acting as steward

A good steward is thoughtful—not carele indifferent. He continually keeps in mind H whom he represents. Stewardship is the rec nition and the doing of the will of God.

A good steward is enthusiastic. He *enj* the privilege of serving another. The pro ise of reward has no power over him. Stewa ship is a passion.

A good steward is systematic. He cannot haphazard and be fair to those whom he serv What is the bearing of this on systema giving?

A good steward is Christ-like. Christ's se lessness is one of his most beautiful traits. used his life, his resources absolutely for othe

Thoughts for Members

"To own is to owe, to live is to give, to lo is to lift."

"A world enslaved by selfishness can nev crown Christ Lord."

Nothing can prevent mankind from sinki beneath the tremendous temptations due modern wealth and power save the creation a strong religious life which shall lead us consecrate our control over nature to the pr cess of bringing in the Kingdom of God.

—Gerald B. Smith.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

A Moment of Prayer

O Love divine, from the beginning thou ha given us all things: we give thee back thi own. O thou, who didst dedicate, in lovin stewardship, thy boundless resources, receiv we humbly beseech thee, this our consecratio of time and talent, life and possessions, to t glory of thy holy kingdom, through Jes Christ, our Lord. Amen. —*Ralph Cushman.*

The Congregationalist's Bible Class

Paul in Corinth

Comment on the International Uniform Sunday School Lesson for October 11

Acts 18: 1-11

Was it due to the lightness and triviality of e interest in religion in Athens that we hear ttle more of Paul's visit there, and that no cords of any great religious movement seem pertain to that place? Religion apparently n be built permanently only upon intensity interest. Aesthetic and speculative enthusi- m does not constitute a deep and nourishing ound for vital religious thought and activity. hatever may have been the reason for lack any permanent movement at Athens, Paul assed on from there to Corinth, fifty miles estward, and in this place he had one of his ngest ministries, remaining there about a year d a half during this journey, and also spend- g some time there at a later period.

Corinth was not by any means as important Athens from a cultural point of view, but in aul's day it had become a much more impor- nt center in commerce and industry and also political significance. It was a city of very ne architecture and of much emphasis upon t. It was a meeting place of East and West ith a heterogeneous and cosmopolitan popu- tion, and like almost all such centers it had herited the worst of these various elements ith the best. The licentiousness of the city as notorious in the ancient world.

The splendid Temple of Venus crowned the cro-Corinthus, a citadel which rose to a eight of 1,800 feet. But the religion of Corinth as far from being symbolized by the loftiness d beauty of this temple. The city had herited from the Phoenicians the worship of starte with its gross immorality, and later retions had only increased the foulness of orship. The very temple was a center of prac- ces so degrading that the highest conscience the pagan world itself has condemned them, t to speak of the pure idealism of Christian orality and worship.

Here in this city with its busy life and its centious worship, where all parts of the world et, Paul found an unusual opportunity for e preaching of the Gospel, and a profound ance to test its power to redeem. The type people who were drawn into the church Corinth apparently through his ministry is ell indicated by the reading of his Epistles, d by a following of these Epistles with the scussions of the problems that arose in this urch of Corinth. They were the problems hich one might have expected in that sort of ty. People came into the church whose moral nse had not been purified and strengthened, ho failed to see in their true import the im- oral practices of those around them and the ays of life to which they themselves had ap- arently been accustomed. The result was that aul had to rebuke a great deal of immorality entirely out of harmony with Christian con- ience and teaching. Then there were also the roblems which arose in connection with an dolatrous city—the questions regarding the ating of meat offered to idols, the need of hristian liberty in a situation in which there as a profound opportunity for the strong to rve and help the weak.

It is from Paul's visit to Corinth and from ll that he wrote later to these Corinthians at we derive a large part of our knowledge the conditions in the early church. Here in our lesson we have a fine picture of Paul's inaugural work in Corinth. We have an indication of how much Paul depended upon the few convinced and earnest disciples who gathered to the new faith. How many Aquilas and Priscillas in quiet life and influence may have helped the apostle in various communities in the strong and faithful building of the church! Paul's methods also are suggested here. Like Aquila and Priscilla he was a tent-maker, and he abode with them and worked with them. How close and intimate such pastoral contacts must have been! If the average minister could work daily alongside his people, what revelations he might have of them and they of him! Would both church members and ministers stand that test of daily contact as well as Aquila, Priscilla, and Paul evidently stood it? Here also in this lesson we find the clear evidence of Paul's turning to the Gentiles, a fact that meant so much for the spread of the Gospel to the whole of Europe. We have a portrayal of that powerful influence which has ever been in the Christian Church through the adherence of men in high positions who have been honorable and conscientious and who have dared much in the assertion of their discipleship. The conversion of Crispus, the chief ruler of the synagogue, is duplicated again and again in the history of early independency in England. It was here also in Corinth that Paul found the word of encouragement and hope, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." So he continued there a year and six months. What might it not mean for every minister if he could have such vision and such encouragement!

Death of Prof. John Work

Prof. John W. Work, for twenty-five years connected with Fisk University, Nashville, Tenn., as teacher of Latin and leader of song, died suddenly on Labor Day as he was about to leave the Southern city for treatment in New York City for an ailment from which he had been suffering for the last few years. His faithful wife, who had been his companion in song, was stooping over him to bid him farewell on his journey as he sat in the train when he suddenly expired in her embrace.

There is something about the Negro melodies that cannot be set down in black and white, as singers of other races will testify. To preserve their genuine flavor they must be handed down from ear to ear. In doing this Prof. George L. White, the trainer of the original Fisk Jubilee Singers, unconsciously injected into these simple melodies a Saxon element. Professor Work's claim was that he ejected this element from the songs and restored the pure Negro tone.

A graduate of Fisk, he caught the spirit of the original singers, and carried forward the tradition of the music they gave the world. His was a tenor of marvelous purity and sweetness, as the multitudes who heard him in person and over the graphophone and radio will testify. But his work will not pass away with him, as he in collaboration with his brother Frederick, who survives him, published a volume entitled *Negro-Folk Songs for Mixed Voices*, the most authoritative book on this subject.

He was also an original composer as well as compiler, and wrote some beautiful things. Among these is his exquisite lullaby, probably having for its inspiration his own paternal experience with his son who is also studying music. But he will be best remembered by his *Gold and Blue*, dedicated to his *Alma Mater*, which is ever sung where Fisk men gather. Of the four stanzas I quote the first and last:

The warm, the genial, the setting sun
Lights up the hills with mellow hue,
Where Fisk, our Alma Mater, stands

Majestic, dear, old Gold and Blue.
To heaven, to country, and to thee,
Our hearts shall first and last be true,
We e'en shall die with loyalty
To heaven, to country, Gold and Blue.

To this sentiment he was true till death.

Brooklyn, N. Y. HENRY HUGH PROCTOR.

Forest-Sheltered House of God

"Were you trying to hide your church that you placed it in this secluded spot?" asked the motoring loiterer of the lady who welcomed her to the little stone structure a bit off a quiet road. A modest placard "Friends Meeting. You are Welcome," had justified the loiterer's entrance. "Well hardly that," was the smiling reply. "We considered building in the near-by village but we felt we wanted to worship in a quiet place. The hum of the world is so constantly in our ears that we need a still retreat away from the turmoil."

"Besides," she added naively, "those who wish to come can readily find us."

It was a tiny building, would not accommodate probaby more than a hundred worshipers but there was an air of subdued beauty and comfort that made for harmony. A fireplace with wood ready for the lighting suggested a home-like atmosphere not usually found in places of worship. The visitor, intent upon the unusualness of the scene, in these days when much is said of the decline of rural churches, inspected the basement and found there all the equipment needful for a community dinner. Evidently provision had been made for the physical as well as the spiritual man.

Meantime the worshipers assembled and there followed a period of silence; silence that one could feel. Through the open window came the sound of the lazy rippling of the brook near-by, the rustling of the leaves, the merry song of the birds. But none of these disturbed or detracted from the restfulness of the occasion, within the little chapel.

After a time a patriarch of four score or more reverently talked to God for us, of our need of him, of the responsibility of each individual in worship. He prayed for worshiping congregations everywhere of whatever faith.

Later he spoke of the various ways of revelation: through the Bible which has been given us, not to teach history or science, but simply how to be good; through science by which one who with open mind studies the various branches will inevitably be led to noble thoughts of God; of the sweet and precious impressions of the Spirit upon one's own inner life if he is willing to wait for them.

Then we had time to think these things through in our own minds and with a simple benediction the congregation was dismissed.

The loiterer passed out with the rest wondering in her heart if a stronger impulse to better living had come to the worshipers in church and cathedral in the midst of perfect architectural detail, where the noble tones of the organ, the trained choir, the eloquent sermon made the conventional Sunday morning service, than was given in this forest sheltered chapel by the side of the road.

THE LOITERER.

WITH THE CHILDREN

Two Indian Stories

By Frances Margaret Fox

How One Boy Fooled an Indian

"Please, Mother, let me go to play with the big boys outside the fort!"

It was little nine-year-old Daniel Dunham who asked this question, and it is no wonder his mother waited a minute before she said:

"Dannie, you may go if you will promise Mother that you won't let the Indians get you. Remember little sister!"

Dannie remembered. Only a few weeks before that, an Indian had caught his six-year-old sister when she was playing in their door-yard and might have run away with her.

The Dunhams were then living in a log house on their pioneer farm. Mrs. Dunham started after that Indian with the first thing she could get her hands on. It was a hoe. He dropped the child and she ran into the house. The Indian then chased Mrs. Dunham. She dashed inside the door, closed it in the Indian's face and shouted, "Bring me that gun!"

There was no one in the cabin but the little children and no one to bring her a gun. The Indian, though, thought the father must be in the house, so he departed swiftly.

When Mr. Dunham came home from his work in the fields, he said to his wife, "We must go and live in the fort with the neighbors!"

Next day they moved. This was in the long-ago time when white men first moved into Tennessee, and this log fort the settlers had built was six miles from the present city of Nashville. It was a sad time of Indian wars.

"I won't let the Indians get me," little Dannie promised his mother that morning.

Mrs. Dunham watched her little boy go through the fort gate and was glad to know that he would have a chance to run and play in the clearing. There was not much room inside the walls of the tiny fort for romping children. She felt that little Dannie was safe with the big boys because they understood the danger of going far from the fort.

Even so, those big boys were careless that lovely morning. They wandered so far from the fort that they were soon out of distance of gunshot. The Indians, watching the woods, waited until they knew that shots from the fort could not reach them, and then began to creep toward the boys. They were so sure they could catch the little fellows and carry them away to grow up with the Indians that they left their guns behind them.

Nearer and nearer crept those Indians until at last up they jumped to snatch their captives. When the boys saw the savages they screamed and ran.

The big boys had longer legs than little Dannie and he was soon left far behind. In the old story,—for this is one of the true stories of Tennessee,—in the old story we are told that little Dannie "ran with the speed of a frightened fawn."

They didn't talk about safety zones in those days, but the big boys were soon within what was really the safety zone around the fort.

A big Indian decided to snatch the little Daniel and run with him. It would be better to adopt a little white boy, anyway, because he would more quickly forget his own people and become in time like a brave Indian.

The Indian, of course, could run faster than Dannie, and at last he overtook the child and caught at his flannel hunting shirt.

It was then that little Dannie played a joke on an Indian. He threw both hands back suddenly, and slipped out of his hunting shirt that was made just like his father's.

Then Dannie ran like the wind, leaving the surprised Indian with a white boy's shirt to take home to his village. The Indian didn't dare go any nearer the fort because he was then within gunshot. He had to go home to his wigwam with a little empty hunting shirt without a live, squirming, screaming boy within it. This was a great disappointment.

Dannie didn't enjoy his race with an Indian when it happened, but he did enjoy telling about it ever afterwards. He knew even then that years and years later it would be a funny story to tell his grandchildren!

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Joke on an Indian of Long Ago

The joke really was on the big Indian, but the little pioneer girl whose name was Clarinda didn't feel that way about it the first time she ever saw an Indian face to face. On the morning this happened Clarinda would have told you that there was nothing to joke about in all the Michigan forest. Clarinda was then seven years old, and the "then" was one hundred years ago.

She had come with her father and mother, an uncle and an aunt, all the way from New York to live in the land of wild beasts and Indians. Her father told her that he would buy many acres of forest, cut down the trees, and in time have a beautiful farm instead of the dense woods.

After they reached Michigan, the little Clarinda's father and uncle took their families and all their belongings on board a boat on the Grand River. It was the kind called a pole-boat, because it was moved by poles like a raft. After the two men had poled their boat a long, long way up the river through the dark and gloomy woods, they found a deserted little old log cabin that had once belonged to a fur trader.

"We must call this cabin our home until we can go to Kalamazoo and buy our land," said little Clarinda's father. "Then we will build a double log cabin big enough for our two families to live in and have homes of our own in Michigan."

The two men made the old log cabin as comfortable as they could and provided food for their families to use while they were gone to buy their land. Then they kissed their families good-by and away they trotted on two Indian ponies along an Indian trail to the little village of Kalamazoo. The land office was in Kalamazoo. The men were gone two weeks. There were no white settlers' houses on the way, only Indian wigwams. The only road was an Indian trail. The travelers had to camp in the woods e night and build fires over which to cook deer-meat. These new settlers had a time on their journey. In Kalamazoo bought their land, then home they went their families.

Now it happened that little Clarinda afraid of Indians and wolves. Her mo and her auntie told her they would lock door of the cabin tight and lock the tiny dow so no harm would come to them.

The three went to bed early that first n in the cabin. Mother and Auntie kept promise about locking the door and win They said their prayers, cuddled down, went to sleep. They slept soundly all nig

Little Clarinda was the first to awake the morning. When she opened her she thought she was still dreaming. There the earth floor, rolled up in a blanket, wa huge Indian, fast asleep.

Clarinda turned her head to see if mother was awake. She was. So was auntie. They put their fingers on their to warn the little girl to keep still. Clar kept still. She didn't dare do anything Her mother and her auntie were scared, Clarinda cuddled closer to her mother wondered when the Indian would wake and kill them with his tomahawk. She coul see a tomahawk, but she was sure he had

How that Indian entered the cabin could not tell unless he came down thro the wide chimney! Anyway, there he While the three were watching him with t eyes as round as saucers, the Indian aw

As long as they lived the two women Clarinda never forgot how funny that In looked when he discovered that he was alone in the cabin. His mouth dropped o and the look of astonishment in his big bl eyes! He couldn't speak English and white folks couldn't speak Indian.

The Indian didn't know how the pale-fa happened to be in his cabin but there were, and they looked so frightened it enough to make even an Indian laugh. Indian didn't laugh, though. He looked solemn as an owl as he gazed at the p faces and their belongings in his cabin!

That Indian knew the proper thing to He dressed himself in his blanket, unbo the door and away he went swiftly, like kind, polite Indian that he was.

Perhaps he told the other Indians to k away from his cabin. Perhaps he told th he had visitors. Maybe he said that paleface squaws and a paleface papoose w his guests and that they must not be distur Anyway, not another Indian came near cabin while little Clarinda's father and u were away.

After Clarinda had been happily living the new double log cabin on her father's new wilderness farm a long, long time, laughed about the Indian who shared th cabin that night. After a long, long ti she decided that it really was a joke on h when he discovered a little white child gaz at him in the early dawn, when he thought was alone. She wondered if he sometir told little Indian children in their wigwa about that big joke on him!

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AMONG THE NEW BOOKS

More About Evolution

VOLUTION AND REDEMPTION, by JOHN DNER (Doran. $1.60). Dr. Gardner, well- wn Congregational minister of Riverside, , has found the psychological moment for a k of this title. The volume presents a es of chapters delivered originally to Dr. dner's congregation. The book, therefore, the advantage of direct statement and pop- appeal. Dr. Gardner belongs to that group Christian leaders who may be said to com- wholesome conservatism of approach and ground with liberality of spirit and open- s of mind and soul. These sermons were pared without thought of publication and it their helpfulness that suggested to a promi- t editor who heard them their publication permanent form. Dr. Gardner's general title sub-headings strike straight into the heart the evolution controversy. The religious ker knows that the real matters of truth olved are not those relating to Biblical liter- ms of interpretation, but the deeper ques- s of the meaning of the facts and experi- es of life itself. The chapter headings are gestive: *Evolution and Belief in God, Are Sinners?, What Is Salvation?, Do Men d It?, Is the Atonement a Fact?, Evolution Immortality,* etc. These are exactly the ters upon which people want light, and Dr. dner has much help to offer.

HE WAYS OF LIFE, by RICHARD SWANN LL (Harper. $3.00). Dr. Lull is Professor Paleontology in Yale University and Di- tor of the Peabody Museum. In his preface makes direct reference to the present Fun- entalist-Evolutionist controversy and indi- es the purpose of his book, "to restate the of our evidences for the Evolution hypoth- and to make such an exposition of the ire subject as would enable the layman to ge for himself as to the reasonableness of ching this department of science." Few vices for the man who is competent to ren- it could be more important than this at present hour, and Dr. Lull has done well to his years of investigation and teaching, the wealth of material at his command in Peabody Museum, into a volume mostly free m technical language and comprehensible to average reader. Also he has been able to loit the evidence from his own special field paleontology more effectively than that evi- ce is usually presented where evolution is ussed mainly from the standpoint of biology. importance of Dr. Lull's volume will be dily recognized. It is a substantial book of rly four hundred pages with numerous illus- tions and an extensive index.

ooks by James Alex. Robertson

HE HIDDEN ROMANCE OF THE NEW TES- MENT, by JAMES ALEX. ROBERTSON (Doran. 00).

HE SPIRITUAL PILGRIMAGE OF JESUS, by MES ALEX. ROBERTSON (Doran. $2.00).

ONCERNING THE SOUL, by JAMES ALEX. BERTSON (Doran. $2.00).

Dr. Robertson is professor of New Testament nguage, Literature, and Theology in the ited Free Church College, Aberdeen. In the t two of these volumes Professor Robertson within his own distinctive sphere and he brings to bear upon the New Testament story the qualities of scholarship and of spiritual penetration which he so admirably combines. His aim in *The Hidden Romance of the New Testament* is to relate the New Testament more nearly to the life of our day by giving an intimate picture of "some of the people whose lives and deeds give the documents body and form." He deals in successive chapters with *The Man of Arimathaea, The House of the Upper Room, The First Witness for Christian Liberty, The House of Alphai,* and various other themes. In *The Spiritual Pilgrimage of Jesus* (the Bruce Lectures for 1917) Professor Robertson builds his book around its opening assertion that, "the greatest spiritual fact that has ever emerged in the long story of the human race is Jesus of Nazareth's consciousness of God."

Concerning the Soul is a volume of sermons, or addresses, suggesting the main arguments regarding the Christian conception of the soul and its destiny. The chapters deal with such themes as, *Is There a Soul?, Whence Comes the Soul?, Whither Goes the Soul?, Do the Souls of the Dead Ever Return?,* etc. The exposition is popular in form and language, and the discussions will be found helpful, though one has a feeling that in places the author hardly plumbs the depths of the doubts and difficulties with which many earnest people are confronted.

General Books

THE WINDOWS OF WESTMINSTER, by A GENTLEMAN WITH A DUSTER (Putnam. $2.50). The "Gentleman with a Duster" has made a name for himself in contemporary history. One is not always sure that he writes with discretion and fairness—in fact, in his former volumes, *The Mirrors of Downing Street* and *Painted Windows,* he showed the indiscretion and unfairness of saying much concerning public men whom he discussed that was really in the nature of an attack, and that should never have been said under cover of anonymity. However, he has been a gossipy and entertaining writer, and these qualities are in the present volume in which he writes of present-day Conservative leaders in Great Britain. Ten of these, including the present Premier of Great Britain, are discussed and a portrait of each is added. The "Gentleman with a Duster," in discussing Conservatism, writes as a partisan. Socialism has thrown him into a sort of panicky condition, which would seem about as untypical of a good, substantial Englishman as the business of saying nasty things anonymously. At any rate he announces his adherence to Conservatism, though he seems to be more a Liberal with cold feet. It would be a great mistake, however, not to regard this book as important. It throws much light upon present conditions and movements in the social and political life of Great Britain, but the reader would be wise to hold his judgment in reserve upon some matters that are disposed of dogmatically.

FROM COLLEGE GATES, by CAROLINE HAZARD (Houghton Mifflin. $2.00). This collection of thirty-two addresses, dedicated to the 2,161 graduates of Wellesley College, from 1900 to 1911, and delivered for the most part during Miss Hazard's presidency, should find a wide reading constituency. To those who followed Miss Hazard's notable career at Wellesley the addresses will need no commendation, but the volume is of far wider interest than merely to the graduates and friends of Wellesley. The addresses are divided into three groups: Part I, Outside the Gates, delivered on various occasions and in various places; Part II, Through the Gates, three addresses on Alice Freeman Palmer; and Part III, Within the Gates, delivered at Wellesley during Miss Hazard's administration. The addresses in which Miss Hazard discusses the problems and achievements in the field of education of women will be found particularly noteworthy. Among these are addresses on *Mary Lyon and the Intellectual Training of Women, Ideals in the Education of Women, College Women and the Church, A Woman's Influence* (at the 25th anniversary of the Woman's Home Missionary Society), *Some Dangers of Student Life,* etc. But every address in the volume is notable.

FIGURES IN MODERN LITERATURE, by J. B. PRIESTLEY (Dodd, Mead. $2.50). In this volume one of the most brilliant of younger English literary men writes entertainingly of nine of his literary contemporaries. He has avoided the Shaw-Wells-Galsworthy-Chesterton group to write of others, some well known, others less known, not all of first importance, but all notable and interesting figures. Messrs. Arnold Bennett, De La Mare, Maurice Hewlett, A. E. Housman, W. W. Jacobs, Robert Lynd, George Saintsbury, George Sontyana, and J. C. Squire constitute the themes of the respective chapters. The studies are characterized by sympathetic interpretation and at the same time by much critical insight and candor. Mr. Priestley's essay on any of the writers of whom he treats will be found a valuable introduction to that particular author's books. The present reviewer, an enthusiastic lover of W. W. Jacobs, has found Mr. Priestley's discussion of that brilliant humorist all that the most ardent admirer could desire. Other chapters, though not so favorable in their comment, are equally penetrating in their insight.

THE LITERARY SPOTLIGHT, edited by JOHN FARRAR (Doran. $2.50). Anonymous essays dealing respectively with thirty conspicuous figures in contemporary American literature. The anonymity hides a score or more of famous American critics who have written the essays. Two of the sketches are said to have been written by the subjects themselves—others, with a touch of humor and bitterness, evidently were not. William Gropper has added page illustrations in portrait caricature.

LEAST KNOWN AMERICA, by A. EUGENE BARTLETT (Revell. $2.50). The author is pastor of the First Congregational Church, Pontiac, Mich. In this volume he has given an account of journeyings through the Southwest, the Northeast, and other less known sections of this continent. In addition to being a well-written and finely illustrated description of the sections visited it has the interest of a personal record. Dr. Bartlett promises all who journey with him through these pages new sights and experiences with sunshine and fair skies.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, Boston or Chicago.

NEWS OF THE CHURCHES

From East to West

MAINE

Leaves Orono After Six-Year Pastorate

Eastern Maine has once more contributed to the welfare of Connecticut churches in the transfer of Rev. Clinton W. Wilson from the United Parish Church of Orono to the church at Woodbury, Ct.

For six years Mr. Wilson has served faithfully not only the interests of the university town on the Penobscot but those of Congregationalism in the state at large. As counselor and co-worker, he has been highly valued by his fellow pastors of all the region. A newly federated church presents its peculiar problems; in this case Congregationalists and Universalists had united shortly before Mr. Wilson's coming. Under his leadership the denominational issue was never unpleasantly above the horizon. The people worked together in harmony.

The college-town church usually faces even more serious difficulties in the keeping of the rightful balance between community needs and those of a particular class. Here, too, Mr. Wilson was successful as preacher and pastor and friend. An intellectual and forceful presentation of the gospel and a constant and kindly interest in the student's peculiar problems drew to him and the church a strong section of the faculty and student-body.

During Mr. Wilson's pastorate over 100 members have been received and large audiences have been a notable feature of the work of the church.

The Penobscot Association adopted resolutions in appreciation of Mr. Wilson's work, from which the following extract is taken.

In a parish where townspeople and the faculty and students of the university must combine their church life, Mr. Wilson has done a piece of devoted and constructive work. His preaching and his personal character will live in the character of the many young men and women, whom he drew under the influence of the church, and to whom he ministered in love.

NEW HAMPSHIRE

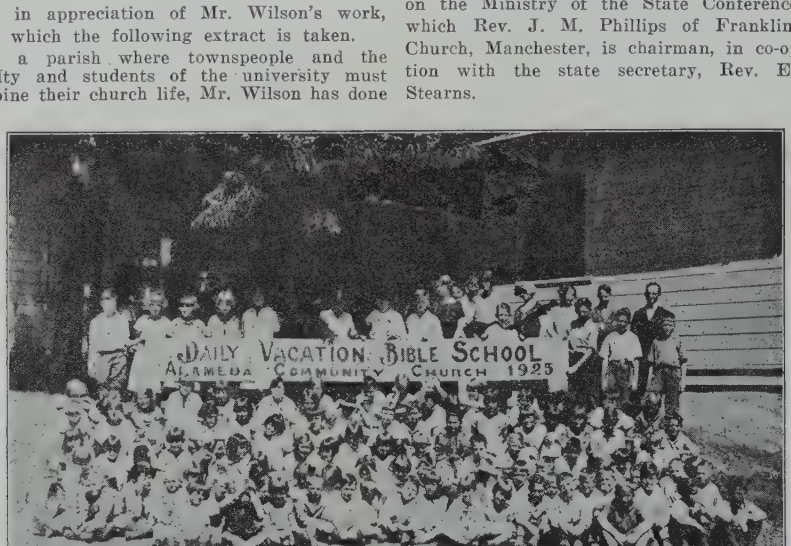
Point Geneva Institute

The fifth annual institute and retreat for Congregational pastors of New Hampshire was held at Point Geneva, Lake Winnepesaukee, Sept. 1 to 4. The program was planned especially for men in the rural field. The same program of lectures, conferences, and recreation periods as in former years was followed. There was a good number present and a fine spirit of fellowship developed.

The leaders were Rev. Raymond C. Brooks, of Pomona College, Claremont, Cal., whose subject was "A Minister's Use of the Bible; Dr. Ambrose W. Vernon, of Dartmouth College, Hanover, formerly of Harvard Church, Brookline, Mass., who took for his topic, "The Minister's Use of Biography"; and Dr. Malcolm Dana, director of rural work for the Congregational churches of the country, who conducted a clinic on rural problems.

All the addresses were thought-provoking and called forth interesting discussions. Dr. Dana's plans for improving rural church conditions were based on several months' study of actual conditions, carried on under the direction of the New Hampshire Congregational Conference and Home Missionary Society, and measures are being taken to put the recommendations into effect in several sections of the state. An account of this experiment will be reserved for a later time.

The program was arranged by the Committee on the Ministry of the State Conference, of which Rev. J. M. Phillips of Franklin St. Church, Manchester, is chairman, in co-operation with the state secretary, Rev. E. R. Stearns.



DAILY VACATION BIBLE SCHOOL, ALAMEDA COMMUNITY CHURCH, PORTLAND, OREGON

Conducted for three weeks in July, with an enrollment of 168. Many religious denominations were represented. After the first four days, the attendance was never less than 100. There were classes each day from 9.30 to 11.30, giving one hour to religious education and one hour to manual training and handwork. The children were so enthusiastic and happy that they would have liked to attend an afternoon session as well. Rev. and Mrs. Thomas Gordon, of Council, Ida., assisted the pastor, Rev. H. W. Johnson, helping in a high degree to make the school a success.

Rev. F. E. Brooks Goes to Farmington

The church at Farmington is rejoici the coming of their new pastor, Rev. Brooks of Penfield, N. J. He began hi istry the second Sunday of September. vious pastorates have been at Fairhave Fall River, Mass. Farmington has been out a pastor for some months since the nation of Rev. G. W. Clark.

VERMONT

Rev. Theodore Dixon Ordained at Win

The Old South Church of Windsor, last year restored and made its buildin of the most beautiful in New Englan dained and recognized its new minister, Theodore T. Dixon, on Sept. 17. Mr. was graduated from Wheaton College and ford Seminary. Mrs. Dixon was also a ate of Wheaton and a student at Ha They were married in August, and instal a new parsonage purchased for them Windsor Church and made immediately able with numerous gifts from the org tions of the church. At the ordination Mr. Dixon's father and mother, Mr. and Harry G. Dixon from Trinity Church, set, Mass., and Dr. F. W. Merrick, of a life-long friend of the family.

This church, which has been without ister for over a year, has entered upon era with enthusiasm. Its organization prosperous, its ministry of music is mo tractive, its audiences increasing in nu its Sunday school enlarging and its wor tived by a healthful loyalty. Dr. Potter preached the ordination sermon, voice spirit of the occasion in hearty congratul to both minister and church.

Arrange Sunday Evening Talks at Ch

Speaking from his own pulpit at the o service, after the church had been clos two months for repairs and redecoration O. F. Rockwood of the Chelsea Churc nounced recently that the Sunday E Club would feature a series of address prominent Vermonters.

Among those who have either definite cepted or with whom negotiations are carried on, are: Congressman Ernest W son; Prof. Daniel Bernard Carroll, Po Science Department, University of Ver Edward H. Jones, State Commissioner of culture; Edward Arthur Rockwood, write lecturer; Stanley C. Wilson, chairman house appropriation committee, Vermont lature; Clarence H. Dempsey, State Co sioner of Education; K. R. B. Flint, direc the bureau of municipal affairs of N University; Robert M. Ross, State Co sioner of Forestry; Dr. Paul Moody, pre of Middlebury College; Frank L. Fish, ch the superior judges, and Senator Port Dale.

In his announcement Mr. Rockwood the purpose of these Sunday evening le as educational. It is his desire, throug medium, to bring to the citizens of Chels thoritative information upon those socia litical, educational, and economic proble the state and nation which are of vital tance to all Vermonters.

A unanimous vote of the entire congre

ast in favor of the minister's motion that d of thanks be sent to the Methodist h for their kindness in welcoming to their es all members of the Congregational h during the period of repairs. Over) has been spent in repairing, redecorating, epainting Mr. Rockwood's church. The n also included a cordial invitation to all ers of the Methodist Church to attend special Sunday evening addresses. Simivitations were sent to churches of neigh- villages in Orange County.

MASSACHUSETTS

Resumes Work at First, Braintree

After eight months' absence through illness, Rev. Harry Grimes returned to his Braintree pulpit Sept. 1. His loyal people welcomed him in large numbers. During the year Mr. Grimes' program has been carefully and successfully carried on. Prof. Elmer E. Leslie of Boston University has filled the pulpit with great acceptance and Mrs. Josephine E. Gale has been invaluable as parish and church-school worker. The church and the Pilgrim Association rejoice in the continuance of a happy pastoral relation in this growing suburb.

Greet Pastor and His Bride

On Aug. 8, Rev. K. S. Learey, pastor of Hillcrest Church, Melrose, was married in Findlay, O., to Miss F. Vivian Perkins, a talented musician and teacher of music in the public schools. After a honeymoon in Pennsylvania and Ohio they drove across country to Melrose, camping by the way. They reached Melrose at midnight, Sept. 7. The enthusiastic young minis-

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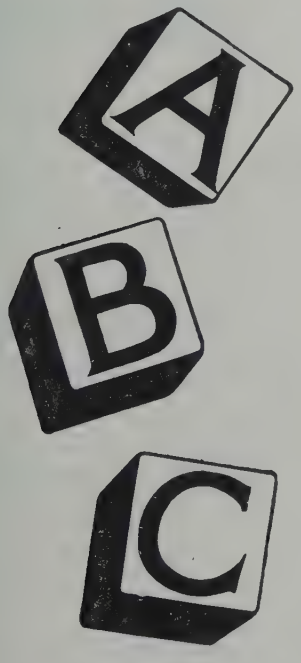

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ter took his bride at once to the church, turned on all the lights and startled the community with a church lighted up at midnight. The next morning the young couple found muffins, eggs, butter, and peaches on the verandah of the parsonage, placed there by their thoughtful congregation.

On Thursday, Sept. 10, the church gave Mr. and Mrs. Learey a hearty welcome and reception. F. P. Shumway presented them with $75 in gold. The women gave Mrs. Learey a fine luncheon set, and later the Sunday school followed with a beautiful lamp. Rev. J. O. Paisley and Rev. R. H. Bennett welcomed Mr. Learey and his wife in behalf of the churches of the city. Rev. J. J. Walker brought the felicitations of the Massachusetts Home Missionary Society and Rev. T. C. Richards brought the best wishes from Mystic Church, Medford, where Mr. Learey served notably for two years and a half as pastor's assistant. New families are moving into the neighborhood, the attendance at the church services is growing, and everything points to a successful and fruitful pastorate.

An Unusual Remembrance

East Church, Milton, has experienced a remarkable housing development. During most of its history it has been the center of a neighborhood. Within a few years the community has become a thriving residential suburb of Boston. The movement in which the church has shared took on unusual features a short time after the beginning of the present pastorate by Rev. Warren P. Landers. Since March, 1923, one hundred persons have united with its fellowship, fifty-five by letter. Many heads of families have come, often bringing little children for baptism. On Sunday, Sept. 20, Home-Church Day marked these facts. Personal invitations were sent to all the five score, who represented 12 denominations and 13 different states and countries. Mr. Landers preached upon "The Second Hundred," received six into membership, and baptized five children. A large attendance participated in Holy Communion. At the church school there was special recognition in tributes and gift of the 12 faithful years' service of James L. Maclary, retiring superintendent.

Leaves Royalston for Vermont Pastorate

Rev. Clarence Pike resigned the pastorate of Royalston on Aug. 23 to accept a call to Coventry, Vt., to begin Oct. 1.

Mr. Pike's ministry at Royalston began in July, 1915. The town and church celebrated their 150th anniversary the month following with a large attendance and many distinguished speakers. The pastor has been active in all the departments of church work. In particular he has been diligent in preaching and in pastoral calling, looking upon them as the two oars of the boat, both indispensable to its progress.

Since November, 1919, he has also been pastor of the Baptist Church at West Royalston, four miles distant, preaching there Sunday afternoons after his morning service and Sunday school, thus building up the friendly relations between the two churches and sections. He has worked with the young people in their different organizations, the Boy Scouts, the Sunday school, the Christian Endeavor Society. Many of them have united with the church.

The church property has been kept in good repair, the parsonage having been recently painted. The church, with its fine steeple, is conspicuous for miles around.

Pastor and church have done their part for the various missionary, public, and benevolent objects which appeal to the churches for assistance and support.

Ordain Pastor and Honor Dr. Emrich

An occasion of double interest brou gether a large number of representati friends of the North and South B churches at the little church of Sou liamstown, Sept. 16.

The primary purpose was to ordai Horace V. Blackford, who for nearly has been carrying on a successful work double missionary field of South Willia and New Ashford. Dr. F. E. Emrich p the sermon.

The second feature of the occasion recognition of the work of Dr. Emrich 50th anniversary of ordination occurred date. Dr. Emrich, who has now mea recovered in health, is spending three in Richmond. During this time, in c

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THE PILGRIM PRESS 14 Beacon St. Bosto 156 5th Ave. New Y 19 S. La Salle St. Ch

Rev. W. M. Crane, the newly appointed
ty missionary, he has been making an apos-
tour among all the home missionary
ches of the Berkshires. Following the
er hour on this anniversary occasion, a
number of felicitous speeches were given
hose who had been long associated with
expressing their great appreciation of his
pathetic interest in their work and a deep
for him as their big older brother in the
stry.

ging News from the Mission Fields

ie associations of the state have united
the State Missionary Committee in a co-
ative effort to bring an intimate personal
h from our various mission fields to rep-
ntative gatherings. The speakers who will
ess the meetings are: Dr. J. L. Barton, Dr.
. Patton, Dr. E. W. Riggs, Dr. G. L. Cady,
Malcolm Dana, Dr. Hugh Gordon Ross,
ittsfield, Dr. S. H. Woodrow, of Newton
lands, Mrs. Franklin Warner, president of
Woman's Board of Missions, and Mrs.
ry Francis Smith, president of the Massa-
etts Woman's Home Missionary Union.
ie meetings will be held as follows: The
pshire and Hampshire East Associations
hold a joint meeting at Southampton on
6. The Worcester Central Association
meet at Plymouth Church, Worcester, on
6.

n Oct. 7 the Berkshire North Association
meet at Pittsfield, the Worcester North at
lner, and the Middlesex Union at Pepperell.
he Middlesex South Association will meet
Wellesley on Oct. 8, and on the same day
Mendon Association will meet at Franklin,
the Franklin Association will meet at
burne.

n Oct. 9 the Old Colony Association meets
South Dartmouth, the Hampden Association
Chicopee Falls, and the Brookfield Associa-
at West Brookfield.

n Oct. 13 the Woburn Association meets at
st Medford, the Andover Association at
huen, and the Suffolk West Association
the Central Church in Boston.

he Suffolk North Association is planning to
a big meeting with First Church, Cam-
ge, on Oct. 14. On that same day the Suf-
South Association meets in Hyde Park and
Pilgrim Association with the Church of the
rimage, Plymouth.

n Oct. 15 the Barnstable Association meets
Harwichport, the Essex North Association
ts with the Center Church, Haverhill, and
Essex South Association with Maple St.
rch, Danvers.

CONNECTICUT

erous Gift for Huntington Parsonage

he parsonage at Huntington, a commodious
ding of colonial architecture, very old but
modern improvements, burned soon after
night, Friday night, Aug. 28. The origin
he fire is unknown although certain inci-
s point to one or two probable explana-
s. Rev. W. B. Denny, the pastor for the
two years while studying at Yale, had just
gned. His household goods, valuable man-
ipts, and most of his library were packed
ready for shipment to Boston, where he
secured an apartment and moved his family.
loss of all these is a severe one. The par-
ge could not be replaced for $10,000 and
insured for only $3,000. Nevertheless the
ch faces the situation bravely and at once
red a suitable residence for the minister
may come to serve until the new parsonage
uilt.

wo weeks after the fire the church was
dened with the offer from Mr. F. A. Russ

When Sunday Comes

By John Andrew Holmes

Recent studies in the fatigue of metals have proved that even steel feels the same need of periodic rest which underlies the fourth commandment.

of $10,000 with which to build a new parsonage. Mr. Russ made the stipulation that his daughter-in-law, Mrs. John A. Russ, chairman of the finance committee, shall direct the expenditure of the money. This may well be the beginning of a new era for this historic church which finds itself facing the need of a settled pastor, in place of a student pastor, to meet and know the new people of the parish.

Pays off Mortgage on Parsonage

For seven years Liberty Hill has been working to pay off the mortgage on the parsonage, a fine old colonial house bought from a retiring owner. It has meant much for this small church to raise the $2,000 required and they secured most of it by suppers, fairs, and sales in which patch work quilts made by the church women figured considerably. The burning of the mortgage was celebrated with a chicken pie dinner at midday, speeches by the pastor and the chairman of the board of trustees, and the reading of a poem by Miss Mary E. Fuller. This is one of the small village churches which is holding its own remarkably and making gains in spite of the inevitable removals.

Anniversary of Swedish Church, Stamford

The Swedish Church, Stamford, celebrated its 20th anniversary Aug. 29-31 and Sept. 1, with a series of programs shared in by the other five Swedish Congregational Churches of Fairfield County. The anniversary address was given by Rev. G. A. Suber, a former pastor, now of Montclair, N. J. The fellowship among the Swedish churches is strong and they cling

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together as churches and groups of churches, having various kinds of group meetings every year.

NEW YORK

Young People's Conferences

This year New York State held the fifth "up state" conference for young people and the second for the "Metropolitan district." One hundred and eighty-six students and a staff of 33 met at Cook Academy, Montour Falls, June 26-July 5. The spirit and work of the conference was fully up to the standards of the previous four years at Wells College and Cook, even though the quarters limited the attendance to 40 less than at Wells. Six of the leaders were present for their fifth consecutive year. Bible, World Service, and Methods were, as usual, the three study subjects, the settled policy being to concentrate on these and omit all elective subjects from study or lecture courses. Rev. Charles Thorp of Holyoke, Mass., led the chapel services with a most suggestive course on John Mark. Unfortunately for all concerned he was unable to complete the course, being called away in the middle of the week for a funeral service. Rev. W. H. Rollins and Rev. A. E. Randell stepped in to fill the gap in excellent manner. Rev. Ivar Hellstrom, as in previous years, directed the Bible study courses, and Miss Mary Jenness those on missions, and Dr. G. L. Cady the one on Congregational history and method (world service). It is exceedingly interesting to note each year that the services leaving the deepest impression on all are the outdoor sunset meetings and the closing Communion service, in which the young people themselves share in administering the service. Rev. C. S. Osgood, of Oswego, was registrar and Rev. H. J. Condit of Ithaca dean.

OHIO

Tallmadge Observes Centennial

The second week of September Tallmadge celebrated the centennial of the dedication, Sept. 8, 1825, of her typical New England church building. A sermon was preached by the pastor, Rev. W. H. Morton. At the Communion and re-dedication services two former pastors, Rev. W. B. Marsh, and Dr. A. E. Thomson, President of Lincoln Ridge Institute, Ky., and two former Tallmadge men, Rev. Calvin Treat of Phoenix, Ariz., and Rev. Homer Carter of Madison, Wis., assisted the minister.

A scholarly address by Prof. E. I. Bosworth of Oberlin, with special choir music, was the evening program. Renovation of the church, the oldest in Ohio still in use, with new colonial windows and shutters, at an expense of $2,300, adds to its beauty.

As part of the celebration a pilgrimage was made two miles south to the site of Rev. David Bacon's cabin in which the church was organized in 1809, a memorial stone having been placed there in 1880. It is now within a park in the suburbs of Akron. A pageant, "Faith of Our Fathers," by Miss Eliza Alling, a member, pictured the history of the church. This was followed by an old fashioned choir concert and historical papers in the evening. Other features of the services were an historical address, "From Sinai to Mt. Zion," by Rev. William Blackmore Marsh, and an organ recital by Mrs. Kate Ashman Hibbard of Akron, with reminiscent addresses by visiting pastors.

MINNESOTA

The Fall Program

The Fall Campaign is being carried on in connection with the eight association meetings coming between Sept. 22 and Oct. 15. Dr. P. T. Watson of China and Principal F. B. Riggs of Santee, Neb., are furnished by the Commission on Missions to represent the Foreign and Homeland Societies and Rev. Erick Bergsman, the Rainy River District Missionary, is representing the State Conference. Mrs. Florence B. Lindstrom is representing the women's organizations, while Rev. E. S. Shaw is the general manager and leader in the discussion of stewardship. Beginning with Sunday, Sept. 20, these speakers are not only attending the association meetings, but are speaking at different churches on Sundays and to groups gathered on week days not filled with association m
ings. This is followed up by literature personal work of the organization centerin the associations under the leadership of financial secretary and his co-operating c mittee. A fourfold goal has been set up: fi paying the debt; increase the regular ap tionment receipts; perfect the every mem canvass; secure a wider acceptance of the p ciples and practice of stewardship.

NEBRASKA

Student Pastor at State University

Rev. F. W. Leavitt is the newly appoi Congregational student pastor at the Uni sity of Nebraska. succeeds Rev. W. Riley, now pasto the Federated Chu Columbus, after a terim of more tha year, during w time the work carried on by stu workers.

Rev. F. W. Leavitt

Mr. Leavitt i native of Nebr and spent his hood in Ashland Norfolk, where he ceived his public school education. He is a gr ate of Franklin Academy and Doane Col both Nebraska institutions, also of And Seminary. In addition he has done post-gr ate work at the University of Nebraska an Harvard. Mrs. Leavitt is also a graduat Franklin Academy and Doane College and are descendants of honored Congregati ministers of the state.

Mr. Leavitt's experience includes the cipalship of Franklin Academy, two or pastorates in Nebraska, the last one bein Plymouth Church, Omaha; the pastorat Fountain Park Church, St. Louis, and nings, La. His work has been characterize painstaking efficiency and faithful devoti

Mr. Leavitt began his work Aug. 20 and already thought and worked himself well his task. He is jointly supported by the braska State Conference and the Cong tional Education Society.

MISSOURI

St. Louis Young Man to Enter Ministry

On Sunday, Sept. 6, a farewell service held for Mr. Harold Kaufman at Reber Church, St. Louis, of which Rev. W Bentley is the pastor. Mr. Kaufman left following day to enter Kidder Institute to pare for the ministry.

Mr. Kaufman is 19 years old and has studying along theological lines for five m under the direction of Mr. Bentley, who an instruction class on the Bible and t ogy which meets Tuesday evenings at The next text book to be taken up is *Bi Antiquities* by Bissell. Mr. Bentley ha ready assisted 13 young men to enter the pel ministry.

WASHINGTON

Rev. N. F. Cole at Kennewick

Rev. N. F. Cole has accepted a ca Kennewick, and began work Sept. 1 aft trial pastorate of four months at the begi of the year. This church has been paste between two and three years, but has been ducted by committees of laymen. Mr. former parish at Ingle Chapel, Ore., ten him and his wife a farewell reception o eve of their removal to Kennewick. This ch for financial reasons is being conducted by men who are carrying forward the Su

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Meetings of the National Council

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l with signal success, especially in the department, which has two large classes, running as high as 46 in attendance.

OREGON

mes Minister of Portland Church

v. James N. Pendleton began work with rose Church, Portland, June 1. An In-diate Christian Endeavor was organized in June, with 12 members. A two weeks' vacation Bible school was conducted this ner, with an enrollment of 30. In July, a hurch picnic was held, and in August a s was put on by the Woman's Association.

HAWAII

ake Special Study at Yale

v. H. P. Judd, one of the secretaries of the iian Board of Missions, sailed on Aug. 29 n extended trip on the American mainland. nd Mrs. Judd, and their two boys, David

Rev. Henry P. Judd

t and Frank, will go to Mrs. Judd's home heville, N. C., where they will spend the nonths. Their address will be 76 Mitchell West Asheville. Mr. Judd will enter Divinity School for the second semester, which he will return to Hawaii. During sence, Rev. J. P. Erdman will act as cor-ding secretary of the board.

esentatives at National Council

egates to the National Council from ii will be Rev. Henry P. Judd, corre-ing secretary of the Hawaiian Board of ons; Hon. Stephen L. Desha, district mag-e, Hilo; Rev. E. Lyman Hood, Ph. D., a ssor in the Honolulu Theological Semi-and Rev. James Akimo, pastor of the h at Kahuku.

pts Call to Mainland

r. Tse Kei Yuen has resigned his pas-of the Second Chinese Congregational h in Honolulu and sailed for San Fran-on Sept. 16. He has accepted the call come pastor of the Chinese Presbyterian h there.

gelism Committee Appointed

Association for the Island of Hawaii t Laupahoehoe, Aug. 15-19. Rev. S. L. was moderator at this meeting. In ad-to regular routine business, a new church dedicated by the association. Song con-were held and a committee on evangelism to the Island was appointed, consisting of Hon. S. L. Desha, Jr., Mr. J. C. Kamakaiwi, Rev. H. N. Smith, Rev. W. K. Kalaiwaa, Rev. T. C. Williams, Rev. J. K. Woodward, Rev. K. Higuchi, Rev. Jose Alba, Rev. Moses Moku, Rev. A. H. Gates, and Mr. Thomas N. Haas.

Church and Ministerial Record

Calls

Brown, R. S., First, Atlanta, Ga., to Mt. Zion, Cleveland, O. Began Oct. 1.

Coombs, J. R., formerly assistant, First, Meriden, Ct., to assistant pastorate, Second, Waterbury. At work.

Elder, J. E., to Cope, Col. At work.

Gay, A. E. (M. E.), to Lake Odessa, Mich. Accepts.

Gibbs, G. P., Trenton, Neb., to Venango. At work.

Klopp, J. J., Chadron, Neb., to a return pastorate at Stanton where he had previously spent about 25 years. Accepts.

Pike, Clarence, Royalston, Mass., to Coventry, Vt. At work.

Resignations

Blandford, L. D., Union, Waterloo, Ia., to rest during the winter in California.

Hunt, Everett, Colrain, Mass.

Koontz, H. H., Fremont, Neb. To enter business in Iowa.

Ordinations and Installations

Blackford, H. V., *o.*, South Williamstown, Mass., Sept. 16. Sermon by Dr. F. E. Emrich; other parts by Rev. Messrs. S. P. Cook, H. G. Vincent, E. A. McMaster, C. W. Fisher, W. M. Crane, and J. J. Walker.

Dixon, T. T., *o.*, South, Windsor, Vt., Sept. 17. Sermon by Dr. R. H. Potter; other parts by Rev. Messrs. R. I. Rowse, K. D. Beckwith, A. C. Ferrin, G. R. Mott, H. H. Hines, B. E. Marsh, and F. E. Merrick.

Accessions

	Conf.	*Total*
New York		
Mt Vernon, First		4
Vermont		
Westminster, West	3	6

BETTER CHURCH MUSIC

The October number of The Expositor will be devoted to Church Music

Articles: "How to Select a Pipe Organ," Harrison M. Wild of Chicago; "Church Music," John Finley Williamson, Director of the Famous Westminster Choir, Dayton, Ohio; "Sunday School Orchestras, How to Improve Them," Gustav Saenger; "The Ancient *Te Deum*," Dr. William R. Taylor, Rochester, New York.

Dr. John A. Hutton, successor to Dr. Jowett as pastor of Westminster Chapel, London, England, will write for *The Expositor* this year. Dr. Hutton is author of "That the Ministry Be Not Blamed," "There They Crucified Him," and other books. His first article will appear in the October number.

"South American Missions" will be the theme for Mission Study Classes. The first article on this subject will appear in October, as well as book reviews of books to be used as texts.

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King Louis and the Saracens

To the Editor of The Congregationalist:

I was much interested in the article by Dr. Newton Marshall Hall, "The Women of Aigues-Mortes," on page 300 of your number of Sept. 3, 1925.

You may think me a captious critic but I regret to call to note two rather flaring errors in Dr. Hall's history. Towards the end of the second paragraph he states, "All that splendid company . . . sailed away and the Saracens cut them to pieces when they reached the Holy Land and captured King Louis himself." The great defeat of King Louis took place in Egypt after the fatal battle of Damietta. The great majority of the losses were sustained there and it was in Egypt that King Louis was made a captive.

The next sentence is worse. "While he was yet a captive . . . the plague broke out . . . and the king, lying on his bed of ashes, died too. . . ." King Louis survived the crusade of which Dr. Hall is writing and died in 1270, in Tunis, quite some distance from the Holy Land.

OSGOOD HARDY.

Eagle Rock, Cal.

Associations in the *Year-Book*

To the Editor of The Congregationalist:

Here is a question of Congregational tradition and usage, which is so highly important that it should be considered at the next meeting of the National Council.

It seems to me that the association is the oldest form of organization among the churches, that it predates the state wide organizations or the national organization. Since the Pilgrim Memorial Fund has placed a new emphasis on the records of the ordination and standing of the ministers, the associations have been raised to a new position of importance as an ordaining body among the churches. The records have a great value in determining the standing of the ministers participat the fund. In the transfer of ministers important that the records be kept ac and all dismissals be properly recorde

At the present time the associations no place in the *Year-Book*. There is n to know the members of a certain a tion save by an extensive correspondenc I am registrar of a small western assoc as I have been, and Mr. Moveeast ca his standing to Smalltown, Ct., there is n for me to know to what association h belong or of whom I can expect a verif of his transfer.

The least that can be done is to set a page on which is listed the names associations by states and the name a dress of each registrar. The best that be done would be to list each associatio the churches, ministers and officers list would suggest a program no further but sure if the delegates will but hesitate ment they can easily recognize the di arising, since the association has ne portance, and that it should have some nition in the *Year-Book*.

Glendin, Mont. H. ROY PHILL

Give Keturah Credit

To the Editor of The Congregationalist:

Your pleasant editorial on *Safed th* will be appreciated by nearly if not al readers. But you have failed to give cr Keturah. In my opinion, her observatio as entertaining and penetrating as th the Sage himself. Indeed I think she i clever than he in her opinions many times Keturah due credit.

JOHN BARNES PE

Montclair, N. J.

The Community Church

To the Editor of The Congregationalist:

Surely a profitable theme to engage tention of the National Council, if appr place could be found, would be the r of the community church movement denominational life. It is an inescapab vital problem of increasing significance

Many of us rejoiced in the recent of the generous gift of our Church B Society to a union church from which nominational relationship is sought. W justifiably proud of the non-sectarian ness" in our leaders and in our philan All hail!

But there is another side to the story happens to the average church that denominational affiliations or obligation is wholly devoted to the needs of th community? Is it not true that m "community" church with no outside tions, no sense of belonging to a great enterprise (like the A. B. C. F. M.), a loses the very essence of that universal b hood which it hoped to secure by fleein from denominations? Deplore the di and sects as every Christian surely m there really any hope for the future Community churches unless they proc form a new denomination—as perhap have already begun to do!

I would like to mention and submit f

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ration a plan that has been under trial in cago Association. A few years ago I was ted to take lunch with an old friend—and nd myself meeting a committee of a Com- nity church which desired Fellowship with- denominational tags and limitations. In case there were specific reasons (Metho- reasons in fact) which made it essential preserve the "undenominational" character he church—and yet these sensible people ted "fellowship"!

n the impulse of the moment we suggested sociate Membership" in Chicago Congre- onal Association—if that could be brought ut. This was interpreted to mean full e in all local (associational) affairs, an ual gift equal to the amount of our *per ia*, but no specific agreements or obliga- s for our wider fellowship—such as go the full denominational label.

ur Chicago constitution now makes pro- n for this type of membership and the k Ridge Community Church (union and enominational) has been for three years ored and beloved in Chicago Congrega- al Association. They seem to enjoy our wship and we surely enjoy theirs. Some le may question the wisdom of this ar- gement. We can only say it seems to work to be exactly what a community church is. It does open home life to a lonely or least unattached wanderer, and it also is an avenue to a much larger share in stian ministry around the world. What he sages of Congregationalism think about

C. A. OSBORNE,
Registrar, The Chicago Congregational Association.

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With the Schools and Colleges

Progress at Northland

Northland College at Ashland, Wis., with the opening of the new school year is facing another marked step in the rapid progress that has been made during the past several years. Never before have applications for admission come in so early and although no publicity work or effort has been made to enroll students, the facilities at the school are crowded even beyond the limit. By the middle of August more than ten times as many new registrations had been completed as had come on the first of September last year. Every department is filled to overflowing.

During the summer changes and improvements have been made in the way of office and classroom facilities. One of the faculty houses has been commandeered for caring for overflow of college girls, while private rooms all over the city have been secured to house the college men.

Few faculty changes have been made. W. Bridge Jones and Mrs. Ada Loveland Jones have resigned to pursue further study and engage in concert work in the East. Mr. Stacy Leroy Green, a Northland graduate, after completing further study in Europe and two years of teaching in the Northland School of Music, takes Professor Jones' place as head of the School of Music. Mr. Rossing Sardeson of Minneapolis has been secured to head the department of voice and violin. A course in public school music is also offered. The vacancy caused by the resignation of Dr. William H. Walker has been filled by the readjustment of courses, dividing Dr. Walker's work among three of the present faculty members.

Last year marked the largest growth and the most successful year in Northland's history. Fourteen Bachelor's degrees were conferred and the honorary degree of Dr. of Science was conferred upon J. M. Dodd, M.D., who for 17 years has served as president of the Northland board of trustees. Twelve students completed the secondary course, receiving diplomas for admission to college work. Financially, last year was the best year Northland has had. It is the first time since the war started that the current budget was entirely balanced by current receipts.

Work on the building and endowment campaign is going forward steadily but slowly due to the pressure of handling the current expense budget. On Oct. 1, the Wisconsin W. H. M. U. launched their state-wide campaign for the new girls' dormitory. It is expected that ground will be broken for the new building this autumn and that the dormitory will be ready for occupancy with the opening of the school year in the fall of 1926.

All Northland friends are rejoicing at the generous bequest given by the late Victor F. Lawson of Chicago. Mr. Lawson had for a number of years been a generous contributor for current expenses and the depth of his interest in the work Northland is doing was indicated in his will by a bequest of $25,000. It also showed Mr. Lawson's confidence in the permanency of the Northland work and the certainty of the future growth of the college.

Marriage

BRITTEN-SHINN—Miss Fannie E. Shinn, who served as a home missionary in the Dakotas for a number of years and who was ordained as a Congregational minister in 1913, was united in marriage to Mr. E. M. Britten with a Salvation Army marriage service at the Dubuque, Ia., Corps No. 1, Aug. 7. The newly married couple will be attached to the Dubuque Corps for evangelistic service. The service was read by Commandant J. D. Clark of the Salvation Army Corps No. 1.

Events to Come

SUFFOLK WEST ASSOCIATION (Mass.), Central Church, Boston, Oct. 13. Sessions at 3 P.M. and 7 P.M. Addresses by the team of National Council speakers.

SUFFOLK NORTH ASSOCIATION (Mass.), First Church, Cambridge, Oct. 14, afternoon and evening. Theme: "Christian Missions."

SUFFOLK SOUTH ASSOCIATION (Mass.), Hyde Park, Wednesday, Oct. 14, 2.30 P.M. Evening service 7.30 P.M.

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Oct. 2, 10.30 A.M. Program will include address by Mrs. Frank Gaylord Cook, just returned from the Orient, and a commissioning service for Miss Margaret Hammaker, under appointment to India.

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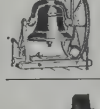

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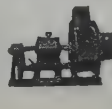

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Incorporated 1829 **Boston** Reorganized 1922

Seaman's Friend Society, Inc.

This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Shels at 287 Hanover Boston, and at Vine- Haven, and Reading Homs at Tarpaulin Cove and Cape Cod Canal. Society provides dormitory accommodations, Bding and recreation rooms, religious services, tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and bank facilities. Donations and bequests solicited. Contributions received on an annuity basis. President, Rev. Samuel H. Woodrow, D.D.; Vice-Pres., Rev. J. Romeyn Danforth; Clerk, Rev. Theodore Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 618 Congregational House.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 76 West Street, New York City. Loan Libraries ($25) placed on vessels sailing from New York. PUBLISHES the *Sailors' Magazine* ($1.00). Shipwrecked and destitute seamen aided. SUPPORTED by contributions and legacies. JOHN B. CALVERT, D.D., President; GEORGE WEBSTER, D.D., Secretary. CLARENCE C. PINNEO, Treasurer, 76 Wall St., New York, to whom contributions may be sent.

American Sunday School Union

Philadelphia, Pa. Founded 1817

National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

"Pardon me, but I think we have some common ancestors," began the young man in the bright green cap.

"No doubt you have," replied Miss Cutting, as she turned her back.—*Colorado Dodo.*

"J've been corresponding for a year with a girl I've never seen. Today she sent me her picture. It's awful. How on earth will I ever get rid of her?"

"Well, you can always send her one of your pictures."—*Brown Jug.*

Student in Military Science Class—"Captain, I have neither pencil nor paper."

Captain—"What would you think of a soldier who went to battle without rifle and ammunition?"

"I would think he was an officer, sir."—*Denison Flamingo.*

The two girls were strolling in a garden at twilight.

"I wonder," said the first, "I wonder if Rollo really loves me."

"Of course he does, dear," said the second. "Why should he make you an exception?"—*Daily Express.*

A speaker in chapel recently was speaking of the ostrich to illustrate his point and said, "The ostrich sees very little and digests everything."

A freshman girl in the front row whispered audibly, "My, what an ideal husband an ostrich would make."—*Sanburr.*

Her Very New Ladyship (who is arranging to give a party at a furnished house she has taken)—"And will there be enough silverware, Parker?"

Butler (taken on with the furniture)—"Yes, m' Lady—at the beginning of the evening, anyway."—*Punch.*

Mary Anne gave notice she was going to be married. Her mistress, perturbed, said:

"Of course, I don't want to put any obstacle in the way of your getting married, but I wish it were possible for you to postpone it until I can get another maid."

"Well, mum," Mary Anne replied, "I 'ardly think I know 'im well enough to arsk 'im to put it off!"—*Christian Register.*

A bishop was eating dinner with his host before the afternoon service at which he was to speak. He ate little or nothing, explaining that it was not good for a preacher to eat heavily before a sermon. The housewife could not attend the service, as she had to stay at home and prepare supper. When her husband came home, she said, "Well, how was he?" The husband, drawing a sigh, replied:

"He might just as well of 'et."—*Boston Globe.*

James, aged five, says *Everybody's,* was eating Sunday dinner at his aunt's house. The first course was turkey soup with macaroni in it. The aunt noticed James was not eating.

"What's the matter, dear?" she asked. "Don't you like turkey soup?"

"Oh, yes," answered the boy, "I like it when mother makes it. She doesn't put the windpipes in like you do."—*Methodist Recorder.*

"Glad to see you getting in on time these mornings, Mr. Slowe," said the manager.

"Yes, sir, I've got a parrot now."

"A parrot? What for? I advised you to get an alarm clock."

"I did, sir, but after a few mornings I got used to it, and it failed to wake me. So I got a parrot and now when I retire I hang the alarm clock over his cage. It wakes the parrot, and what the bird says would arouse anybody."—*Boston Transcript.*

Nancy was saying her prayers. "And please," she petitioned, "make Boston the capital of Vermont."

"Why, Nancy!" exclaimed her shocked mother. "What in the world made you say that?"

"I made it that on my examination papers today, and I want to be right."

The Congregationalist

Continuing
The Recorder* and *The Advance

October 1, 1925

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Social Service at the National Council

The Pre-Council Conference

Opens October 19, Monday, 2 P.M.

Sessions Monday afternoon, evening, and Tuesday morning

Program

The discussion will center in the proposed Social Creed. The topics and the leaders of discussion follow

Chairman, John Calder

1. **Education**
2. **Industry—Alva W. Taylor**, of the "Christian Century"
3. **Agriculture—C. J. Galpin**, Department of Agriculture
4. **Race—George E. Haynes**, of the Federal Council
5. **International Relations—Jerome Davis**, of Yale

Purpose

To prepare the Social Creed for presentation to the Council.

For fellowship in social thinking.

To afford larger opportunity for the discussion of the social ministry of the church.

You are invited

If you are coming to the Council and are interested in this field, come a day earlier. That is all that is necessary.

Social Service Dinner

Monday evening, 6.30—Place to be announced

$1.25 a plate. Send check immediately for plates desired to Social Service Office, 14 Beacon Street, Boston

Short addresses and fellowship

Social Service Section

Tuesday morning, October 27

General Theme

"A Socialized Church"

Addresses by

Mary Anderson, Chief, Woman's Bureau, Department of Labor, "Uncle Sam and the Working Woman."

Father John A. Ryan on "Coal."

Charles Clayton Morrison, Editor Christian Century on "Denominationalism and the Social Conscience."

Albert W. Palmer of Oak Park on "The Socialized Pulpit"

Robert W. Bruère on "The Trend in Industry."

Luncheon for Bishop McConnell

Bishop McConnell will be the guest of honor at a luncheon to be given by the Commission on Social Service, Saturday, October 24. Secure your tickets at Social Service Headquarters at the National Council.

Fall Plans

John Calder, Chairman of the Commission and Hubert C. Herring, Secretary, leave November 1st for a six weeks' trip, meeting with local groups for conference on the Social Program of the Church, and speaking before Congregational clubs, colleges, churches, etc. The itinerary will be finally completed during the Council sessions. All interested should see Mr. Herring at Social Service Headquarters.

Social Service Headquarters The Auditorium

In charge of Women's Committee of Commission

Mrs. L. H. Thayer, Chairman
Anna Estelle May, Secretary

This will be a clearing house for information and literature on social service matters.

There will be literature, but more important, opportunity will be afforded for appointments with experts on the social work of the church, and with specialists in certain types of field.

The following are some who have agreed to give time for such appointments. Arrangements will be made at the Headquarters for conferences.

On the Rural Church
Kenyon L. Butterfield
Malcolm Dana
Mrs. Hilda Ives

The City Church and Social Service—Putting the Men to Work
Orville A. Petty
Albert W. Palmer
James Gordon Gilkey
Chauncey F. Hawkins

Women's Organization and Social Service
Mrs. Lucius H. Thayer
Mrs. Judson L. Cross

The Church and Social Agencies
Anna Estelle May

International Relations
Jerome Davis

Industrial Relations
John Calder

Race Relations
George Haynes
Russell Brown

Congregational Social Service Plans
Hubert C. Herring

Women's Luncheon

Tuesday, October 27th. Tickets may be secured at Social Service Headquarters.

The Social Service Commission

JOHN CALDER, *Chairman*
JANE ADDAMS
WALTER BURR
PAUL BLANSHARD
KENYON L. BUTTERFIELD
MRS. JUDSON L. CROSS
MALCOLM DANA
WILLIAM ALLEN WHITE
MRS. LUCIUS H. THAYER
JEROME DAVIS
NOBLE S. ELDERKIN
ALEXANDER C. GARNER
MRS. JOSEPH W. GERRITY
MRS. JOHN F. THOMPSON
ERNEST G. GUTHRIE
OSCAR C. HELMING
HENRY P. KENDALL
J. BEVERIDGE LEE
FRANK G. WARD
JAMES MULLENBACH
HARRY E. PEABODY
DWIGHT SANDERSON
JOHN STAPLETON

For further information write Hubert C. Herring

CONGREGATIONAL EDUCATION SOCIETY

The Social Service Department

14 Beacon Street **Boston, Mass.**

The Congregationalist

Vol. CX No. 41 October 8, 1925

NATIONAL COUNCIL NUMBER

Copyright, Harris and Ewing, Washington, D. C.

At the Gateway of Washington

Looking from the entrance of the Union Station, past the Columbus Memorial Fountain, toward the Capitol. This will be the view which will greet the delegates and visitors to the National Council upon their arrival.

Will Vitalize Congregational Singing

HYMNS for the LIVING AGE

Edited by H. AUGUSTINE SMITH

Director of Fine Arts in Religion, Boston University
Director of Music, Chautauqua, New York

Hymns for the Living Age is Professor Smith's latest and most valuable contribution to church worship. He is a master of congregational song, and this hymn book is like his congregational song methods,—beautiful in poetry and music, warm in religion, practical and forceful.

Professor Smith has had a rare training for his work. He was director of music in the First Congregational Church, Chicago, for seventeen years. He has organized and directed singing in conventions in all parts of the world, and has become an international force for better music in the church.

Important features of this book:

All *words* are *between* the *staffs,* making it possible to read and sing with ease.

The *reinforced binding* protects the book against the hard, if devout usage of over-zealous members of the choir.

The *responsive readings,* which mark a new epoch in Biblical literature for public worship are in the front pages where they can be used without throwing the book out of balance.

The *index,* which is so rarely used, is in the back of the book.

The *musical settings* constitute a rich and varied feast throughout and are fitted to the text with great care.

The *music* is *within* the *range* of the *average voice* and creates no unwilling sopranos and bassos.

***No section* of the book is *over-populated;* there are a number of social service hymns, but not at the expense of hymns of devotion.**

BLISS M. WIANT, *Department of Sacred Music, School of Theology, Peking University, Peking, China,* writes: "I am writing to order additional copies of HYMNS FOR THE LIVING AGE. The book has been an increasing source of delight to all of us. The American Board Mission has ordered some upon my recommendation and now the Peking Union Medical College is about to enter a large order for their school and chapel simply because they see how well these books fill our need. It is surely the finest book on the market today."

The price of HYMNS FOR THE LIVING AGE is $1.75. The introductory rate is $1.35 with transportation additional, from New York or Chicago.

A post-card request will bring a copy for your study.

THE CENTURY CO.

353 Fourth Avenue **New York City**

Congregational Working Forces In Review

As we approach the biennial meeting of the National Council of Congregational Churches, to be held in Washington, D. C., Oct. 19-28, *The Congregationalist* takes pleasure in presenting this National Council Number in which appears in review the various national societies through which Congregationalists do their co-operative work, also the colleges and seminaries in which Congregationalists are especially interested. Here is an impressive and inspiring exhibit, which shows how Congregationalists continue in the van of Christian Missions, Christian Education, and Christian Service. They challenge our appreciation and our loyal support.

Represented in This Exhibit:

National Council of Congregational Churches
The American Board of Commissioners for Foreign Missions
Woman's Boards of Missions
American Missionary Association
Congregational Board of Ministerial Relief
Congregational Home Missionary Society
Congregational Church Building Society
Congregational Sunday School Extension Society
Congregational Education Society
Congregational Foundation for Education
Congregational Publishing Society
Congregational Woman's Home Missionary Federation
Congregational Commission on Evangelism
Boston City Missionary Society

Atlanta University
Beloit College
Carleton College
Congregational Training School for Women
Fairmount College
Grinnell College
Howard University
Illinois College
Marietta College
Oberlin College
Ripon College
Washburn College
Whitman College
Yankton College
Bangor Theological Seminary
Chicago Theological Seminary
Hartford Seminary Foundation
Pacific School of Religion
Yale Divinity School

Other Features of this National Council Number

The Attractions of Washington

Congregational Churches of Washington **Plans for the National Council Meeting**

COMING: **Full reports of the Washington Meetings of the National Council — in *The Congregationalist.***

The Chicago Theological Seminary of the Future

The Chicago Theological Seminary

"Maker of Ministers"

At the heart of the Great Middle West,
in "The Valley of Opportunity"

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¶ Chicago is the largest center of theological education in the United States.

¶ Three times more Congregational students were registered in The Chicago Theological Seminary last year than in any other Seminary.

¶ More than 2,000 trained men have been sent out from this Institution to fields of Christian Service.

¶ There never was a time when strong, outstanding leaders were so much needed in Congregational Churches as today.

¶ *Congregationalists!* This is *your* Seminary, serving the Churches—training the leaders of tomorrow.

¶ Ministers! Parents! Teachers! Would you like to help? Turn the promising boys and young men in your homes and churches toward *the Call of the Ministry.* The Seminary stands ready to do its part.

OZORA S. DAVIS, President
5757 University Avenue, Chicago, Illinois

The Congregationalist

Continuing *The Recorder* and *The Advance*

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Pres. Mary E. Woolley, Litt.D., Mount Holyoke College

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

Kennedy's Second Best"

THE *Congregationalist* is able to make two important announcements regarding plans for the coming year, e of which will cover as well the last month of the esent year.

For a long time there has been insistent and persistent mand from many quarters for a good serial story as a eekly feature. We have hesitated to yield to this de- and, partly for reasons of space, but chiefly because the difficulty of finding a story in every way suitable. last in an unexpected quarter we have found a story at seems as nearly ideal for the purpose as we could ll conceive. Our Managing Editor remarked the other y that for fourteen years he had been looking for such story, admirable in literary style, sound in religious ne, and thoroughly sustained in story interest. We ve found it in John D. Freeman's *Kennedy's Second st.*

When first submitted to us we recognized its high ality, but it had defects. Dr. Freeman approved our ticism, and at great pains he has re-written much the story, following our suggestions. The result is powerful literary whole in which there is hardly a e that we should wish to change. Next week we shall l something about its author, who in recent years has cupied one of the great historic Nonconformist pul- s in England, and who is well known for his writings, pecially for his first-page leaders in the *British eekly*. *Kennedy's Second Best* will appear beginning th the December issues.

Dr. Gordon's Autobiography

A SERIAL story, while it may make deep appeal to some, will not appeal to all, but it is with confidence in interesting our entire constituency that we announce the beginning with the issues of the New Year of the publication of Dr. George A. Gordon's great autobiography, *My Education and Religion.* Theologically, Dr. Gordon has not appealed alike to all in our fellowship, but we can hardly imagine even the foremost of Dr. Gordon's critics failing to find the human interest in this remarkable life story. It is Dr. Gordon at his mellowest and ripest, and his portrayal of the backgrounds of his boyhood in Scotland is a glorification of the life of the common people comparable in its effect to the world influence of Scotland's greatest poet. We have arranged with the publishers for the privilege of publishing all of the book, or such parts as we feel will most appeal to our readers. It will not be a "serial" in the ordinary sense, but will appear rather as a series of articles, each making its own appeal in literary and spiritual interest.

No Special National Council Train

MANY inquiries have come to *The Congregationalist* regarding a special National Council train, or special coaches on a regular train, from New England to Washington. It was planned to make such arrangements but the fact that the Social Service Commission is putting on a program on Monday, the day before the regular sessions of the Council begin, and the meeting

of other groups on that day, has created much uncertainty regarding the number of delegates who will be going at the same time. This, added to the fact that others appear to be going by automobile, or by special tours, and that the trip by train involves either a night journey with little opportunity for fellowship, or a day journey with arrival at Washington late in the evening, with consequent difficulty in hunting up billets, has led to the abandoning of arrangements for traveling together. Delegates will be likely to meet others Washington-bound by whatever train they go. The displaying of a coat label marked *National Council* might help towards friendly contact and fellowship *en route.*

* *

Only a cry from the depths can win the soul a response from the heights.

Where Is the Lord's Table?

A DISPATCH that recently came from Stockholm, welcome in its statement of fact, and in the significance that it bears in relation to the hope of ultimately saving Christendom from an anomalous and deplorable situation, is eloquent none the less in the unconscious irony with which it portrays the lamentable results of historic departure from the simplicity that is in Christ.

It tells of a great Golden Rule dinner, held in Stockholm's leading hotel, during the Universal Christian Conference on Life and Work, in which 532 delegates and special guests, representing 37 religions, comprising 200,000,000 Christians in 31 different nations, sat down at a common table in the name of the Near East Relief, and its large humanitarian enterprise.

That in itself is splendid, and it is well if men, divided in creeds, can be at least in any degree united in deeds, or in spirit. But here is the—apparently unconscious and unintended—irony of this dispatch. It says, "for here the leaders of the great world religions *who cannot partake of the Lord's Supper because of differing creeds* united in communion of the Golden Rule." (Italics ours.)

What a true, yet terrible, indictment! What a humiliating confession! Think of its plain implications. It is an axiom that the whole is greater than its part. Yet here the instincts of a common humanity, the interest in a common cause of feeding and succoring orphans, effected a simple communion around a common table that professed allegiance to Christ in itself could not establish.

Can Christians or Christian churches rest lightly under the indictment of such a terrible implication? Where is the Lord's Table? Is it in the divided church establishments where men, even when they recognize the larger claims and the larger day, have set up the barriers of exclusion? Or is it in that place where men assemble in response to sound instincts and emotions? Is humanitarian sentiment and appeal larger than *Christ?* It is a more effective bond of communion between men?

Surely such an incident reveals with profound clearness the only way of hope, enlargement, and progress for the Christian Church. It is to make the name and communion of Christ not a narrowing, dividing factor, but the largest spiritual fact and bond in Christendom.

For our own part, no matter what others say or do, we shall regard as the Lord's Table the larger place fellowship and communion. There, we are certain, t Lord is. There is he honored. There is his spirit in t midst.

If Christ be not the largest and strongest bond betwe men, he is not the Lord of Lords and King of Kings, t world's supreme spiritual fact. We may rejoice th men are larger and better than the creeds they profess that diverse elements can be brought into the commu ion of a Golden Rule dinner, where they could not brought together around the "Lord's Table." But a creeds and polities forever to be weaker, poorer, less co prehensive, than the noblest men who profess allegian to them? Creeds ought to be better, larger, than me instead of men being better and larger than their creed We may thank the Golden Rule dinner for showing unmistakably where Christ has established the real tab of communion and fellowship. The adventure wi Christ is destined to bring his followers into a larg world than many of them have yet recognized. Th Christ stands in this larger world waiting for us to f low him must be the conviction of all for whom huma ity and the universe are instinct with his presence.

A "Cathedral" of Christian Service

DISCUSSIONS in *The Congregationalist* and elsewhe regarding a church of the "cathedral type" at Was ington have, we find, created misunderstandings a misinterpretations that have been somewhat embarra ing to those who have had at heart the project of new First Congregational Church in that city.

Those who have followed intimately the discussio and plans concerning this project from the beginni know that what Dr. Pierce and his associates have mind has been far removed from what is common understood as a "cathedral." The nature of the p posed new church and the type of service it is expect to render were well indicated in an editorial stateme in *The Congregationalist* of last week. The situation Washington is peculiar in the contrast between the nancial assets available for church organization and t largeness of the opportunity that confronts a chur adequately equipped for service. The mass of people Washington are salaried people of very limited mea Many of them of both sexes are clerks. The whole ty of life is one that tends towards a certain transience a lack of settlement and permanency. Washington a has become one of the great student centers in t country.

Thus, in addition to all the opportunities of a c thronged with visitors and in the downtown section of t capital of the nation, there are in this field enormo opportunities for a church equipped for a broad progr of service. This is what the leaders in this project ha had in mind. They wish, of course, that the architectu of such a structure should be adequate and worthy the nation-wide fellowship of Congregational Church They desire that such a church should in some measu represent us in the capital of the nation, but the she primary consideration is the interest of this emine religious opportunity. It is not a show place or shrine in the ordinary sense that the people of Fi

Church, Washington, have in mind. What they wish to stablish is a worthy shrine in the sense of largeness of ommunion and of breadth of actual service.

The reference to the "cathedral type" of church arose hiefly in contrast with the proposal that some in the Vashington Church had suggested of a building of rofit-producing type, in which a certain portion of the tructure should be given over, either to business offices r to apartments or dormitories. It was somewhat unortunate that the word "cathedral" was used because t helped to convey a wrong impression. Within the First Church itself were many who were opposed to the rection of a profit-producing, business-type of church, nd this objection was very strongly sustained by many ongregational leaders in the country at large who were onsulted in the matter. The result has been that the lea of a profit-producing type of church has been bandoned and the present plans are for a purely ecclesastical structure.

It ought, however, to be understood that the whole roject in ideal and plan is free from anything that would istify the questionings that have been raised in dissions in our columns and elsewhere in relation to the athedral type" of church.

In Brief

If you meet a man or a woman who seems to have ie radiant glow of a big idea, but looks rather anxious out it, you may have sighted a member of the Comittee of Twelve that is planning mergers for missionary cieties and Congregational periodicals.

* *

There is still time to plan to go to Washington to ie National Council. If you are a layman in a church hose pastor has not expected to go, why not move fast, and send him. It will be worth all it costs to the pastor and to the church. Go along with him, too, if possible. The first step is to send your registration fee to the National Council office as an Associate Member. "Do it now!"

* *

Washington will have two great religious conventions at practically the same time. While our National Council is in session the national Y. M. C. A. Council will be in session, to be followed by an International Y. M. C. A. Convention.

* *

Another brutal murder in a payroll holdup and getaway with $10,000 at Cambridge, Mass., emphasizes one of the weaknesses of policing, and helps to spur up the church to its redemptive and preventive work of making good citizens.

* *

While we point with pride to the societies, the missions and the institutions which are Congregational, we are bound to be reminded of the solemn responsibilities that are ours to support them and to do our individual share in carrying forward the great work which is Congregational.

* *

Young "Bob" LaFollette is following in his father's footsteps with amazing speed. His election to the United States Senate to fill out his late father's unexpired term, by an overwhelming majority, proves that, while LaFollette is dead, LaFollette still lives in his son, in the hearts of Wisconsin voters and in the principles which the new youthful senator will continue to advocate. While the progressives rejoice the conservative Republicans find little comfort in the election.

The Witness of a Simple Faith

Our Task and Our Opportunity

WHAT shall we say as we confront the assembly of the Congregational National Council, at the nation's capital, and near the closing days of the first quarter of the Twentieth Century? It is a momentous occasion and much will depend upon the sounding at this gathering of a clear and unwavering note.

What is the supreme task and mission of Congregational churches? What is their peculiar responisbility in relation to that mission at the present hour? We have thought a great deal about this matter. We have viewed it from every angle. We have sought to consider every possible crisis, and every conceivable issue, superficial or profound. And we have come to the overwhelming conviction that the one supreme present responsibility that rests upon us as Congregationalists is *to make clear and unmistakable the witness of a simple faith.*

If we come away from Washington having given the impression to the country only that the representatives of a great denomination have been in conference, or merely that we are a broad and progressive people, or that we are a competent, alert, and intellectual group, we shall fall far short of our most distinctive witness. Only by profound emphasis upon the freedom and simplicity of Christ-centered faith and experience can we bear adequate witness to our spiritual heritage and to the present phase of Congregational faith and fellowship; and in doing that, if it be possible, we shall give to our age and nation the highest service we have to offer. The witness of a simple faith is the world's supreme need at the present hour.

Freedom and Simplicity

After the Congregational National Council met in Springfield, two years ago, we were hailed from a high quarter as "a public-spirited denomination." It was a notable and worthy tribute, and it was deeply appreciated. None the less, it missed the most distinctive thing about our life, and the thing that alone justifies our boasted independency. In the innermost springs of our being, in the ultimate meaning of our ecclesiastical theory and practice, we are not primarily a *public*-spirited denomination but a *Christ*-spirited fellowship.

Moreover, lest this be deemed a mere Pharisaism of that type which, the more insistently it asserts its high profession the more unmistakably demonstrates its very

sectarianism, let us make our meaning plain. It would be rash to say that Congregationalists are pre-eminent in zeal; it would, perhaps, be rash to assert that they are pre-eminent in anything. It is safe to say that there are plenty of people in our churches who happen to be there because of a sort of natural drift. The Congregational church in the average community is a broad church—with all that that implies of weakness as well as of strength. But most distinctive in the life of our churches are those who are not there by accident or circumstance, but who are there by choice and design. And among these, again, are those whose place in the Congregational fellowship is determined solely by a response to the spiritual ideals of freedom and simplicity.

The great mass of Congregationalists who have given any real thought to the matter, and, who are not in the Congregational fellowship through accident or circumstance, are there because in a very clear and definite way they accept as literal truth, determining immediate attitude and action, what others may have regarded chiefly as a poetic sentiment or a pious hope. They believe simply and absolutely in the supremacy of the love of God, and of the spiritual authority of Jesus, as expressed in Tennyson's lines:

> Our little systems have their day;
> They have their day and cease to be;
> They are broken lights of Thee,
> And Thou, O Lord, art more than they.

To these, the Congregational way and the Congregational fellowship have something far deeper than a denominational or organizational meaning; this way and fellowship represent the possibility of obtaining and expressing a free and simple religious life that finds alike its validity and its catholicity in Christ himself. And, for these, the denominational and organizational aspects of this life of fellowship in the name, spirit, and purpose of Jesus have interest and value only in so far as they make this free and simple religion effective in larger expression and service. Possibly as Congregationalists we have been weak in failing to appreciate the extent to which even the simplest forms of faith and fellowship require organization for embodiment and expression. It may be that we have tended too much toward a disembodied spiritual life. But our profound witness in the early days, and again in these later times, since Congregationalism has been freed from the dominance of the New England theology, has been upon the simplicity that is in Christ and upon the supremacy of his presence, as constituting the only ultimate and true test of a holy catholic church worthy to bear his name.

The Menace to Simplicity

To many Congregationalists this is all so natural and simple that they do not realize the extent and nature of the forces that are constantly menacing simplicity in religion. On the one hand are the authoritarian or "historic" communions—in their very conception of "communion" excluding those who refuse to pronounce their organizational and creedal shibboleths, no matter how vitally in faith and life those thus excluded may be bound to Christ in love and devotion. On the other hand are the spiritual vagaries and ecclesiastical anarchies that seem to give validity to schemes of elaborate faiths and order, and that dispose men to turn i reaction toward the seemingly safe and beaten paths "authority."

Far deeper and more prevalent than many realiz are these twofold dangers—that Protestantism shall b come symbolized in such blind and sectional movemen as Fundamentalism and Ku Klux-ism, and that, on th other hand, Christian catholicity shall become symbolize in what, no matter what its claims or its prestige, is aft all churchianity rather than Christianity. Is there n in the presence of these menacing forces, that would su stitute exclusive creeds, theories, and disciplines for th all-inclusive principle of divine love, the profound nee of the witness of a simple faith that will declare and dem onstrate in the most unmistakable way that there nothing chaotic or anarchic in the simplest, freest e pressions of Christian life—that it is, indeed, only in th anchorage of Christian life, individual and social, in th simple, elemental verities of the love of God in Chri Jesus that the church can have safety, permanency, an catholicity?

Our Peculiar Responsibility

For the witness of this simple faith we Congregatio alists are not alone responsible. We recognize, gladl that it is the ultimate hope and quest of many withi authoritarian fellowships who, while they retain the place in historic communions would welcome the da when all communions should be brought under the spiri ual dominance of the one communion in Christ. We b lieve that there are many in fellowships widely differe from our own in origin and polity who appreciate th value of our distinctive witness, and who are hoping an praying that we shall not fail in bearing this witness behalf of the new day. We should be blind, also, if w did not perceive that there are many who under vario names, and from various angles, share with us the e plicit witness to freedom and simplicity as inherent the Gospel of Christ, and in the true manifestation fellowship in his name. But this cannot alter the fa that the Congregationalists of America stand in a pecu iar position of opportunity and responsibility. If w fail in the witness of a simple faith nothing can mak good the loss to our own life and to a world torn by di sension and distrust.

Can we make this witness of a simple faith itself simple and articulate, that speaking from the nation capital, the whole nation cannot fail to hear and unde stand? Can we make it clear that we stand for th simple verities of a free and simple faith in Christ Jesu and that this free and simple faith is consistent wi evangelical fervor and intellectual liberty? Can we asse the ultimate relationship of Love and Culture, not on in God, but through the Gospel of His Son in the upli ing of humanity out of sin and ignorance into that li where Love and Culture blend in holiness?

The Pilgrims gave such witness in the cabin of th *Mayflower*. With the same clearness of vision, and th same determined courage and directness of purpose, it ours, if we will but realize it, to give, to a world th needs it as much now as then, the clear, calm, unwave ing witness of a simple faith.

Washington, the City Beautiful

Attractions that Await the National Council

By C. E. LaVigne

Executive Director, Washington Convention Bureau

F the question were asked now, "What min-
eral is universally recognized as chief
long precious stones," the invisible com-
ny of readers everywhere would answer
spontaneous chorus, "The Diamond."
Yes, the diamond—most brilliant of all
ns. Yet the quality of real brilliancy is
t displayed until it has been cut and
lished by the lapidary. Then fixed in its
st of platinum or green gold, what a su-
eme jewel! All the world desires the dia-
nd—to have and to see.
How like to this beautiful jewel is Wash-
gton, D. C., today—nestling in a setting
alluring forestry and parks; clustered
th monumental circles; checkered by a
ndred thousand stately trees along the
cbs; radiant with many sparkling foun-
ns; mirrored by a reflecting pool; digni-
courses, city and urban, are many and modern; motoring to the mountains and nearby battlefields is over perfect pikes—a region rich in picturesque beauty, history, and romance is within a radius of less than one hundred miles.

The picture is as colorful as the diamond.

Resplendent diplomatic and social life, legations and embassies of impressive architecture, the pinnacle of high government official life, and the major functions and activities of great political and business events inevitably center in Washington, now the universally recognized greatest capital city of the world—the soul of America—the memorial of the past and the promise of the future, expressed in enduring marble and granite, in bronze and copper, in flowers and trees and faithful citizenry. The temptation is well-nigh overmastering to linger on the details of the brilliant municipal gem and the unending sylvan views.

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BEAUTIFUL LANDMARKS OF WASHINGTON

In the distance, at the left, the domes of the National Museum, the Capitol, the Library of Congress. In the center the Washington Monument. At the right the Lincoln Memorial

d by the White House, the United States preme Court, the United States Capitol, e Washington Monument, the Lincoln emorial, the Shrine of the Unknown Dead; orned by fine churches and cathedrals, an spiration both as to edifice and clergy, rep-senting the national church life in practi-lly every known religious denomination. Here are great structures and centers of ucation, of science, of literature, of law, history, and of art; libraries and muse-ms; ornate government buildings in which e national progress is guided; truly pala-l hotels second to none in the world; far-med restaurants and cafes.

Here are substantial business houses and mplete assortment of wares; street railway stems and motor-bus lines cobweb the town; rlor automobiles tour to Arlington Na-nal Cemetery, pilgrimage to the home and mb of Washington at Mount Vernon and other hallowed spots; bridle paths lead e horsemen into sightful places midst wood-nd and vale only a few minutes distant om the business office; clubs and golf

What a gem is Washington, indeed—richly endowed by nature and design, blessed by the Constitutional fathers, and polished by skillful artificers.

As the Mohammedan yearns for that coveted journey to Mecca, so Americans also possess an inherent desire to visit at least once their National Capital—the most beautiful city in the world.

A Convention City

Please turn the pages of your Bibles for a moment to Chapter 2 describing the Acts of the Apostles and find recorded there that "When the day of Pentecost was fully come, the Apostles were all with one accord in one place." Now we are told that a multitude of men out of every nation under heaven came together there with the Apostles and every man heard the speakers speak in his own language. Out of the deliberations of this great meeting the wonderful work of the church was daily increased. These multitudes of individuals, finally departing their several ways, carried with them for broadcast distribution the information and facts which they had heard. The day of Pentecost therefore may in modern terms and without the slightest intent of irreverence be referred to as one of the earliest purposeful successful conventions held in the history of world civilization.

The value of that convention to the cause for which it was sponsored has not been lost through the passing centuries. Today the convention *habit* is a booming industry—business, social, political, scientific, educational, labor, fraternal, as well as religious—all manner of conventions—about twelve thousand three hundred to be held in this year of our Lord, 1925, with approximately fifteen million Americans attending conventions last year.

And now the National Council of Congregational Churches plans to meet at "The City Beautiful" for a great convention, Oct. 20-28, 1925. The visitor, no doubt, will come to the National Capital, not only in the spirit of recognition of the fact that knowledge is a precious jewel, and that the serious side of conventions brings knowledge, but also with the understanding that Washington is almost unique among the capitals of the world, in that it was planned for the express purpose of becoming the center of the national life of a great people. Rome, London, and Paris became great capitals through circumstances—Washington through design of its very founders. Not an overhead wire, not an unsightly telegraph or trolley pole obstructs the vision, even the electric street cars are operated from underground conduit supplying their power. An old Victoria, driven by a gray-haired colored coachman, a mammy with her pickaninnies, a President of the United States, a dignified general, a resplendent admiral, a silk-hatted Ambassador—they are all passers-by in this wonderful Capital City.

The White House, Capitol and Mall

The White House—there cannot fail to be a certain fascination in visiting a place where every President of the nation, except its first, has lived; where for over a century the nation's policies have been framed; where there gathered some of the most distinguished statesmen, soldiers, and journalists of the world. The visitor to the White House cannot escape the feeling that within its walls he may gaze backward through the vista of the years to the day when the Republic was young and its history yet unlearned. The White House has changed but comparatively little since its early days.

The most impressive building on earth, covering 153,000 square feet of ground, is the Capitol Building. It is in this great structure that the United States Supreme

Court interprets the law as to the constitutional rights of nation, state, and individual, and where the Congress of the United States works out the destinies of the nation and makes federal laws for the people's guidance.

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THE PRESIDENT'S ROOM IN THE CAPITOL

Situated on the brow of a hill amid a parkage of sixty acres and visible from every direction, its beauty and symmetry make an indelible impression upon the beholder.

The Mall—a woodland dotted with some of the most outstanding buildings and attractions of Washington skirts famous Pennsylvania Avenue on the axis of the United States Capitol and Lincoln Memorial to the banks of the Potomac. In this woodland are found the Botanical Gardens, with conservatories containing large collections of rare and beautiful plants from all parts of the world, even unto the Christ thorn bush. Here is the Smithsonian Institution, in the establishment of which the science of meteorology was given birth, fish culture its inception, and the theory of aeronautics its development of practical value to the whole world. Here is the New National Museum of Natural History and other museums spaciously housing exhibits that entertain, instruct, and interest beyond the power of description. Here is the Freer Gallery of Art, with a collection of early works of the original masters unrivalled in America or Europe. Here are the flower gardens of the Agricultural Department, beautiful beds around the main buildings, old and new.

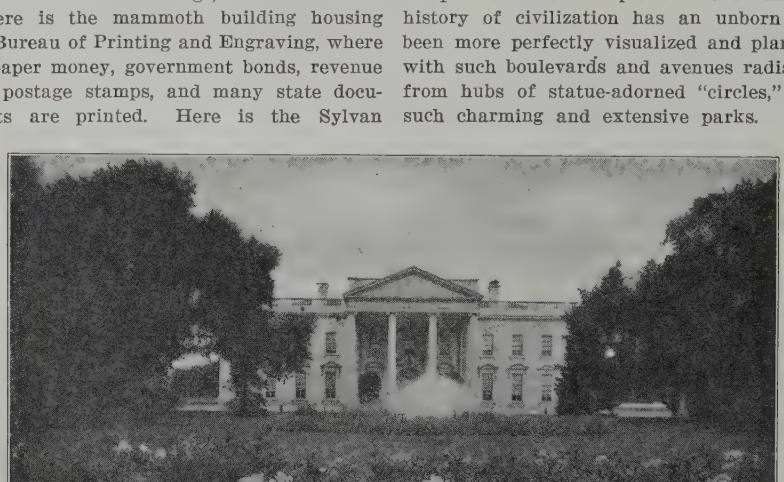
Here is the mammoth building housing the Bureau of Printing and Engraving, where all paper money, government bonds, revenue and postage stamps, and many state documents are printed. Here is the Sylvan Theater for open-air concerts and pageants, the graceful slopes of greensward from the base of Washington Monument forming the auditorium for seats. And here is Washington Monument, tallest work of masonry in the world, the patriarch of obelisks, reaching a height of 555 feet at its apex. Then the memorial to Abraham Lincoln, the impressive approach and setting, the reflecting pool—conceded to be all in all the finest monument ever erected to the memory of a man.

Arlington and Mount Vernon

The placid Potomac ends this axis of the Mall, but across the river into Virginia one sees Arlington National Cemetery, America's military Valhalla, where more than twenty thousand of the nation's sons lie sleeping—generals, admirals, bluejackets, and privates, gathered together awaiting the final reveille. Here is Arlington House, once the residence of General Robert E. Lee, from the wide portico of which is a view of Washington City never to be forgotten. From this view the great round dome of the Capitol, the white-shafted Washington Monument, and the majestic Lincoln Memorial are on a line as straight as an arrow. In Arlington National Cemetery one pauses with great reverence at the tomb of the unknown hero of the great war; we view with admiration the white marble amphitheater, and through the hallowed acres stroll and drive in silent communion with the memory of many great Americans whose deeds of glory and of valor and of sacrifice are again recalled by the serried ranks of markers.

The pilgrimage to Mount Vernon is by boat, by trolley, or by automobile—sweet abiding place—home and tomb of Washington and his wife Martha—every patriotic American's shrine.

It was because of the natural beauty of the topography that l'Enfant and President Washington were able to plan such a city as Washington, even when all was wilderness. Prophetic vision is behind the development of the Capital. Never in the history of civilization has an unborn city been more perfectly visualized and planned, with such boulevards and avenues radiating from hubs of statue-adorned "circles," and such charming and extensive parks.



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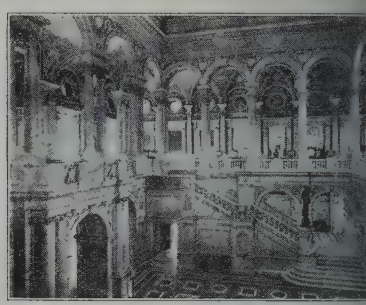
FRONT VIEW OF THE WHITE HOUSE

Parks and Drives

Consider Rock Creek Park—1,632 a of natural forest, virtually within a sto throw of the business center—11 mile alluring driveway maintained by the Department, and several miles of cr roads within the park and driveways jacent to and circling the edge of the p maintained by the District Governm Through hills and vales and over art bridges, winding hither and thither— automobilist finds enchantment comple almost within an instant transported f panorama of city to nature's most cha ing hinterland. It is all primitive nat This is a happy land for an hour or fo day.

Among the leading scenic places as a p for motoring is National Soldiers' Home the hills three miles north of the Cap Five hundred acres of woodland and tensive farm stretches are ribboned w fine roads, circling miniature lake and posing buildings, tennis court and golf li



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and meadows where graze the finest h of Holstein cattle in America. On t Government estate are comfortably hou more than sixteen hundred men who h served for twenty years in the United Sta Army or who have been disabled by wou or disease, and the magnificent hospi provides medical care for upward of f hundred inmates as maximum capac Vistas of the National Capital from h of Soldiers' Home, and of the Capitol do by day and by night, cannot be duplica elsewhere.

Along the banks of the placid Poto is what is called the "Speedway," a favo drive hugging the banks of the river arou Haynes' Point for several miles, beauti by a retaining wall, a golf course, a bri path, and long stretches of flower beds side the roadway, nurtured and perpetua in season by the expert attention of rep sentatives of the Department of Ag culture. Here the famous cherry blosso spread the perfume of Old Japan in Ap Across the water and in the distance spre the dominions of Virginia and of Maryla Bolling Flying Field contributes life in skies and the Navy Yard is in the pictu where many of the great naval guns made, the real arguments of Peace.

Government Buildings

The visitor must make his or her o choice of Government buildings for sig seeing—there are many of them. Oth places to consider include:

The Weather Bureau, where all foreca

; of weather is worked out and mete-
ological conditions are recorded.
The largest printshop in the world, the
vernment Printery, with more than five
ousand employees.
The testing shop for strength, purity, and
andardization of everything worth while
the official work of the Bureau of
andards.
Drawings and models of inventions, the

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THE UNITED STATES TREASURY

sults of man's genius, may be seen at the
tent Office.
At the Naval Observatory an opportunity
given to view the heavens through the 12-
ch telescope.
The Army Medical Museum has a most
luable collection resulting from scientific
dical research of benefit to future genera-
ns.
Adjoining Arlington is Fort Myer where
r Army's crack cavalry troops, world
ned and unequalled in perfection of horse-
nship, are camped and always subject
call.
The home of the Pan-American Union, one
the smaller yet among the most beautiful
ildings in Washington; the headquarters
ilding of the National Red Cross; the
rble pile which is headquarters of the
ughters of the American Revolution; the
rcoran Art Gallery—these adorn another
tion near the Ellipse at the foot of Wash-
gton Monument in the vicinity of the
hite House.
The half is not yet told. Plan to take
ur time when visiting Washington—it
ll prove profitable and educational.
Here is a city where the Government alone
bburses seventy-five million dollars annu-
y in wages to its employees. Here is a
nder city to which tourists by the thou-
nds come because of its interest and their
nse of proprietorship. It is well said that
very American is a Washingtonian."
re, in this quiet city, daily transpire events
t will make their impression on the fu-
re, for here every-day history is being
itten. One cannot look upon the scenes
ere the future destiny of the nation is
ing decided without feeling that he has
ached the very pulse of our Government
d the heart of our nation and felt their
ing throbs.
Washington is rapidly growing into a
y of magnificent and imposing churches,
tional shrines representative of foreeful
d prevailing religious activity and una-
nity over the nation.

THE CALL TO CONGREGATIONALISTS

The Congregationalists are about to erect a great downtown corner edifice to be marked, in the language of Rev. Jason Noble Pierce, the pastor, by catholicity of spirit, freedom of thought, evangelical fervor and consecration of life in loyalty to the leadership of Jesus Christ.

"Tens of thousands of young men and women from all over the country are here in the service of the Government," says Dr. Pierce. "Tens of thousands of visitors are constantly streaming here from every part of the world. The growth of the United States assures the continued growth of its Capital, and the future of Washington spells unlimited opportunity. This is our field for service."

The convention of the National Council of Congregational churches is destined to be an epochal one. Come to quiet Washington, away from the hum of industry and the incidents typical to the rush of a New York subway—to Washington—where young men have time to see visions of beauty and old men to dream dreams in their midst.

Washington's National Council Committees

GENERAL COMMITTEE

Rev. Jason Noble Pierce, *Chairman*, Rev. George L. Farnham, Rev. Kyle Booth, Rev. Robert W. Brooks, Rev. Walter A. Morgan, Rev. James Brown, Rev. James C. Olden, Pastors; John T. Axton and Evan W. Scott, Chief Chaplains; Mr. Wm. Knowles Cooper, Secretary Y. M. C. A.; Mr. Leonard W. DeGast, Associate Secretary, and the Chairmen of Committees.

MUSIC COMMITTEE

Cleveland Park—Capt. E. W. Scott, 3754 Jocelyn Street, Chevy Chase.
First Church—Mrs. Ruby S. Stahl, Mrs. Tucker.
Ingram—Mrs. Richard J. Jones, 644 A Street S.E.; Charles C. Jacobs, 716 N. Carolina Ave., N.E.
Lincoln Temple—Miss Mary L. Europe, 1008 S Street N.W.
Mt. Pleasant—Mrs. Wayne B. Wheeler, 2605 Adams Mill Road; Norton M. Little (Chairman), 1502 Decatur Street.
People's Church—Miss Alice M. Lewis, 21 P Street N.E.; Maurice Tibbs, 212 Bryant Street N.W.
Plymouth—Mrs. J. C. Olden.

HOUSING AND EQUIPMENT COMMITTEE

Cleveland Park—Prof. Frank Littell, 3704 Porter Street.
First Church—Mr. Roy C. Harbin, 702 Quincy Street N.W.
Ingram—Chas. Beall, 1316 A Street S.E.
Lincoln Temple—W. H. Cowan, 328 U St. N.W.
Mt. Pleasant—Major W. O. Tufts (Chairman), 927 15th Street.
People's Church—Mrs. Maria M. Harris, 615 U Street N.W.
Plymouth—H. R. Adams, 135 P Street N.W.

HOSPITALITY COMMITTEE

Cleveland Park—Capt. F. T. Norcross, 3314 Ross Place; Mrs. John Miller, 3400 Newark Street.
First Church—Mr. and Mrs. Albert Coster.
Ingram—Arthur Robb, 660 Morton Place N.E.; Mrs. C. C. Jacobs, 716 N. Carolina Ave. N.E.
Lincoln Temple—W. A. Baltimore, 208 Elm Street N.W.; Mrs. Bertie B. Lewis, 509 Florida Ave.
Mt. Pleasant—George R. Mansfield, 2067 Park Road N.W.; Mrs. M. Ross Fishburn, 3109 Mt. Pleasant Street.
People's Church—Edward Merritt, 806 First Street N.W.; Mrs. Katie A. Brown, 603 U Street N.W.
Plymouth—Mrs. L. R. Cooper, 925 18th Street N.W.; Mrs. John D. Northrop (Chairman), First Congregational Church; Mr. E. Donald Preston (Vice Chairman), First Congregational Church.

OUTING AND SIGHT-SEEING COMMITTEE

Cleveland Park—Will Stephenson, 2934 Upton Street.
First Church—Mr. Fred A. Woodis, 1501 Kearney St. N.E.
Ingram—Ray L. Smith (Chairman), 1319 Mass. Ave. S.E.
Lincoln Temple—A. L. Hill, 1251 Walter Place S.E.
Mt. Pleasant—Harlan Sanborn, 1754 Kilbourn Place N.W.
People's Church—Arthur French, 1121 Montella Ave. N.E.
Plymouth—John Osborn, 1911 S Street N.W.

COMMITTEE ON WELCOME

Cleveland Park—Don Whitman, 1656 Euclid Street, Apt. 22.
First Church—W. W. Gilbert, 3534 11th St.
Ingram—George Smith, 1314 D Street N.E.
Lincoln Temple—L. G. Cuney, 134 Seaton Pl.
Mt. Pleasant—Mrs. Sidney Jacobs, 1473 Harvard Street N.W.
People's Church—Van B. Matthews, 3115 11th Street N.W.
Plymouth—J. H. Prater, 1718 15th St. N.W.

FINANCE COMMITTEE

Cleveland Park—Charles S. Shreve, 1222 Connecticut Ave.
First Church—Hugh A. Thrift, Union Trust Building.
Ingram—Arthur P. Black, 1328 N. Carolina Ave. N.E.
Lincoln Temple—Z. P. Moore, 2535 Georgia Ave.
Mt. Pleasant—Percy Russell, 15th and K. Sts.
People's Church—Major Edward L. Webster, 208 Elm Street N.W.
Plymouth—James T. Neill, 906 T Street.

PUBLICITY COMMITTEE

Cleveland Park—Robert Wilson, 2747 Macomb Street.
First Church—Harry D. Smith.
Ingram—George A. Morgan, 424 Fourth St. N.E.
Lincoln Temple—Oliver R. Rogers, 768 Fairmont Street N.W.
Mt. Pleasant—Mrs. G. W. Frizzell, The Northumberland.
People's Church—Charles H. Browne, 1208 5th Street N.W.
Plymouth—James T. Neill, Esq. (Chairman), 906 T Street.

Our Churches at the Capital

Those Who Join in Entertaining the National Council

THE strength of Congregationalism at the Nation's Capital is in spirit rather than in numbers. After sixty years of effort in this rapidly growing city of half a million souls, we have but seven Congregational churches. Four of these are white, three are colored, and together they enroll about four thousand resident members.

REV. JASON NOBLE PIERCE, D.D.
Pastor of First Church. Chairman of Washington Committee for the National Council

Before the Civil War, Washington was an extremely pro-slavery city, dominated by Southern influence. Congregationalists were looked upon as Northern abolitionists, disliked by clergy, bar, and inhabitants generally. In the face of open hospitality the first effort made in 1847 to establish a Congregational church failed within a year; the second effort made in 1852 lasted for six years; and not until 1865, when the results of the Civil War had changed the population and sentiment of the city, did the effort to establish a firm and continuing Congregational church in the Capital prove availing.

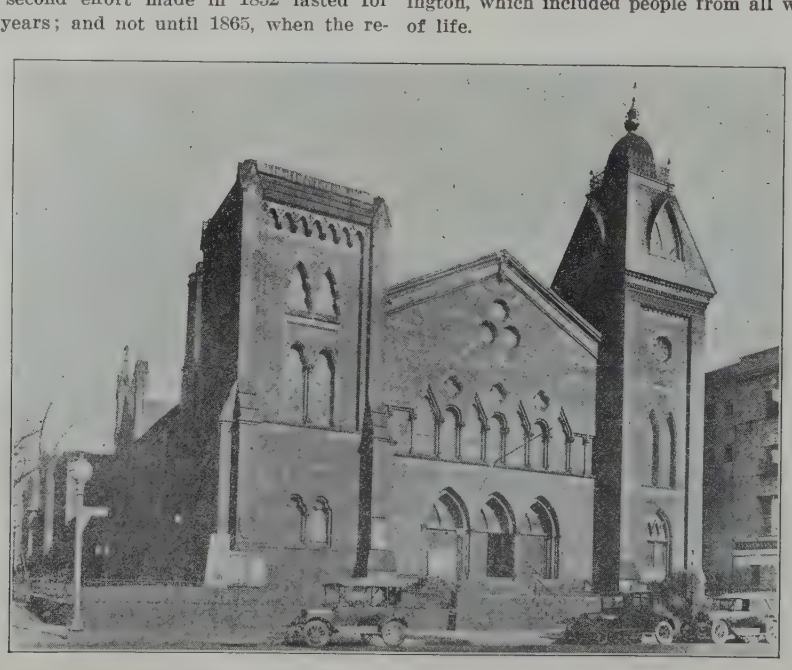
FIRST CHURCH

Just sixty years ago the present First Congregational Church was organized, and within three years it built and occupied its present edifice at Tenth and G Streets, five blocks east of the United States Treasury, one block north of Ford's Theater, where Lincoln was killed, and one block west of the site the French architect, L'enfant, planned for a National American Church, but where the Patent Office was built instead.

The first minister, Dr. Charles Boynton, was made chaplain of the House of Representatives, and the church met in the Hall of Representatives during the construction of their church edifice. To this day many outsiders speak of it as the First "Congressional" Church.

Dr. Jeremiah Rankin wrote the Christian Endeavor Hymn, "God be with you till we meet again," while he was minister. These two men were followed by Drs. S. M. Newman, S. H. Woodrow, J. T. Stocking, J. L. Gordon, and the present pastor, Dr. Jason Noble Pierce.

First Church has been the mother of Congregationalism in this region, and from her Howard University, the largest Negro university in the world, was born. Such men as Generals Oliver O. Howard and Eliphalet Whittlesey, Rev. E. W. Robinson, W. R. Hooper, Dr. William W. Patton, Justice David J. Brewer of the Supreme Court, and Dr. John W. Bischoff, who though blind was more than organist and choir director for 35 years, impressed their spirit within the largest congregations assembled in Washington, which included people from all walks of life.



FIRST CONGREGATIONAL CHURCH, WASHINGTON

As First Church became a down- church it has grown stronger. Its mem ship has steadily increased and is now a 1300. Its constituency enrolls less chants but more people prominent in entific, educational, and professional w of life than ever before. Most of its m bers are government employees on lim salaries, but the income and missio benevolences of the church have ste risen. Its young people's work has outgrown the church building. Preac missions, Bible pageantry, concerts lectures, a well developed religious ed tion program, and the bringing of lea

REV. WALTER A. MORGAN
Pastor of Mt. Pleasant Church

preachers of America and Britain for th months every summer, have given F Church a unique and broad ministry.

Rev. Jason Noble Pierce, the present m ister, received his B.A. and D.D. degr from Amherst, and his B.D. degree fr Yale. He has been president of the Wa ington Federation of Churches.

Rev. Franklin I. Winter, the assist minister, received his B.A. from Colg and his B.D. from Rochester.

MT. PLEASANT CHURCH

The Mt. Pleasant Church is the outgrow of a movement begun in 1870 by the Chr tian people residing in Mt. Pleasant, w found it impossible, because of the distan and lack of transportation facilities, to tend churches to which they belonged in t city. Services were held at first in t homes and then in the public school roo Out of a nucleus of folk who were interest in the religious life of the community Christian Association was formed, and the numbers grew a small building was q quired. Rev. Charles H. Small was t first pastor and he was succeeded by Re M. Ross Fishburn. Before Dr. Fishburn untimely death the church had grown in its present building and a large and devot membership had been gathered. Dr. Fis

MOUNT PLEASANT CHURCH

was followed by Rev. Frank Goodwin, , and he was followed by Rev. Clarence Vincent, D.D. The Church is one of the ngest of all denominations in the city. membership of over a thousand persons nade up of leading business, scientific, literary men and women of Washington. he northwest section of the city, it at- ts to itself those residential people who re liberty of thought coupled with Chris- warmth. Its missionary budget is ex- ling and its home work is progressing. new workers have been added to the the past summer and the future gives ise of increasing power. The Women's

REV. ROBERT W. BROOKS
Pastor of Lincoln Memorial Temple

l of the church is one of the most e and efficient organizations of women e city.

v. Walter A. Morgan, the present pastor, n from the old First Church in Dover, Hampshire. Mr. Morgan is a graduate artmouth College in the class of 1911 and received the M.A. degree in course in 1912. He received his theological training at Bangor Seminary. As one of the younger men of the city he has entered into the life of the churches with enthusiasm. Especially interested in interpreting religion to the

LINCOLN MEMORIAL TEMPLE

minds of the young, he is preacher and lecturer at numerous Northern and Southern colleges. The high quality of the men and women who ally themselves with Mt. Pleasant Church and the chairmanship of the committee on comity and polity of the Washington Federation of Churches and the presidency of the Washington Pastors' Federation show a regard for Mr. Morgan's leadership at Mt. Pleasant.

LINCOLN MEMORIAL CONGREGATIONAL TEMPLE

Lincoln Memorial Church grew out of what was known as Lincoln Mission, which was organized by the American Missionary Association, Jan. 1, 1869.

During the winter in 1880 eight members of the First Church of Washington formed a club which became the nucleus of the Lincoln Memorial Church. On March 10, 1881, this church was organized with Rev. S. P. Smith as pastor. Mr. Smith served until June, 1883. Rev. J. M. Shippen supplied the pulpit until the fall of 1883, when Rev. George W. Moore, a graduate of Fisk University and of Oberlin Theological Seminary, began his pastorate which continued until 1892.

From 1892 to 1896 Rev. Eugene Johnson was pastor. Then Rev. A. P. Miller, a graduate of Fisk University, and for some years a missionary to Africa, was pastor from October, 1896, to July, 1901.

On Oct. 1, 1901, Lincoln Memorial and Park Temple were united and became Lincoln Memorial Congregational Temple. Rev. Sterling N. Brown, who was pastor of Park Temple, became permanent pastor of the united church.

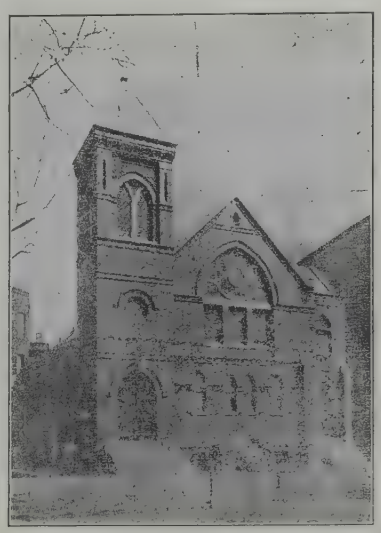
On June 11, 1915, Rev. Emory B. Smith was ordained and installed as pastor. Un-

REV. JAMES C. OLDEN
Pastor of Plymouth Church

der Mr. Smith the membership of the church was greatly increased and the title of the property was transferred to the church. After serving the church for eight years Mr. Smith resigned Sept. 9, 1923, to become field agent for Howard University.

The present pastor, Rev. R. W. Brooks, was called to the pastorate November, 1923, and began active service Dec. 31, 1923.

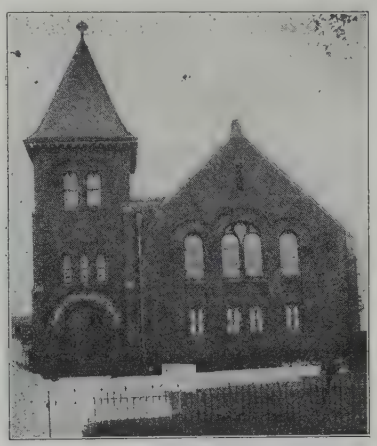
Mr. Brooks was born near Memphis, Tenn., June 7, 1892. His early training was



PLYMOUTH CHURCH

at LeMoyne Normal Institute, Memphis. He received his A.B. degree at Fisk University in 1916. He continued his education at the

University of Chicago, receiving his A.M. degree in 1918, and his B.D. degree from the same institution in 1919. While teaching in Memphis, Tenn., in 1920, he supplied the Sec-



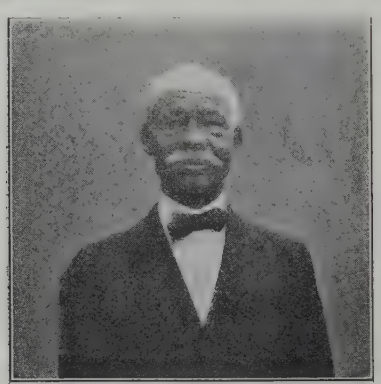
People's Church

ond Congregational Church for eight months. He was called to the pastorate of Plymouth Church, Detroit, Mich., Oct. 1, of the same year. There he was doing a most splendid work when he was called to Washington.

Since the beginning of his pastorate the work of the church has gone forward in a notable way. The membership of the church is well beyond the seven hundred mark. Plans are now being laid for the early beginning of an adequate modern building.

Plymouth Church

The history of Plymouth Church is a small reduplication of the history of the Congregational Church as a whole. A group of forward-looking men and women having grown tired, as they stated it, of the despotism of the bishopric of the A. M. E. Church, decided to form an independent body. So in 1881 sixty-three folks thus minded formed themselves into a body known as "The First Congregational Methodist Church of Washington, D. C." The first meeting of the group was held at the home of Mrs. Hannah Davis on L St., afterward using Salem Baptist Church Sunday



Rev. James Brown, D.D.
Pastor of People's Church

afternoons and later holding most of the services in a Catholic hall.

Very soon the people grew weary of their independent position and sought fellowship with the Congregational Church. Their acting pastor, Mr. William T. Peele, a local preacher in the A. M. E. Church, was ordained in the First Congregational Church in November, 1881, and the church was received into the Congregational family. The following April, when the New Jersey Association met at First Church, the little band which had just before changed its name to Plymouth was received into the membership of this association.

Under Mr. Peele's administration the present site was purchased and the present church building was erected at the corner of Seventeenth and P Sts. Northwest. Valuable assistance was rendered by Howard

Rev. Kyle Booth
Pastor of Ingram Memorial Church

University, the First Church, and Lincoln Temple in the early struggles of this congregation.

During her entire history Plymouth has had only four pastors. She assumed self-support almost from the beginning and the majority of her members know of the sev-

Ingram Memorial Church

eral societies as organizations to be helped rather than societies to help her. This is the first and only church to make a thousand dollar annual benevolent contribution to the denomination as far as colored churches are concerned.

Rev. Sterling N. Brown, D.D., served this church for eight years, Rev. A. C. Garner, D.D., for 24 years, and Rev. James Clarence Olden, a graduate of Fisk University both in arts and theology, is completing the fourth year of his pastorate with distinction.

People's Church

During the year 1891 several hu Christian people withdrawing from a odist church of this city organized the ent People's Congregational Church. were led by Mr. Charles Young and others, being assisted in the organizati Rev. Dr. S. M. Newman of the First C Rev. Sterling N. Brown, D.D., and Dr.

Cleveland Park Church

Rankin, both of Howard University. the organization of the church Rev. Daly was called as their first pastor. present edifice was erected during 189

Rev. James Brown, D.D., the presen ing pastor who has been serving for four years, is the dean of our cler length of service. He was born Sep 1854 at Frederickstead, St. Croix, I West Indies (Virgin Islands) and att the Government schools of Frederick during early boyhood. For ten yea was a sailor in the merchant marine Danish, American, and British flags, ing all parts of the world. Afterwar spent six years as a student at Tall College, Talladega, Ala., five years of were spent in the theological depar there, graduating in 1889, served as of three different Congregational chu

Rev. George L. Farnham
Pastor of Cleveland Park Church

in Alabama covering a period of t four years.

Ingram Memorial Church

The Ingram Memorial Church at Street and Massachusetts Avenue, N holds the distinction of being the firs stitutional church erected in Washing

handsome building was the gift of . H. Ingram as a memorial to his Although living in the West, Mr. In- followed the advice of Rev. J. W. ll in making this gift to Washington. Church contributed the site and aided payment of current expenses.

present membership is 425. Rev. Booth, B.A. Mt. Union, B.D. Oberlin, resent minister, came to this pastorate r ago from Plymouth Church, Scran- Pa., and is carrying on a strong work.

CLEVELAND PARK CHURCH

youngest church at the capital is land Park Congregational Church, and Lowell Streets, N. W. Founded 17 largely through the financial sup- of First Church and under the guiding rate of Dr. L. L. Royce, this church become a community enterprise in the est residential part of Washington. r the pastorates of Dr. Royce and Dr. rd D. Eaton, this church met in a ble chapel. The third pastor, Rev. r E. Bigelow, led in the construction e first units of their ultimate building, eautiful parish house and parlors being ous and well designed for growing ser- When Rev. George L. Farnham, B.A. Iowa, B.D. Yale, came to this pastorate a year ago, the church had 123 members, the Sunday school 200. Since then both have doubled in membership, and under the strong ministry and inspiring preaching of Mr. Farnham the church will soon become one of the most influential in the city. Interestingly enough, one third of the congregation is made up of Army and Navy officers.

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THE BRITISH EMBASSY IN WASHINGTON

In addition to these seven churches in Washington proper, there are two suburban churches which belong to the same Association: that at Capitol Heights, Md., which enjoys the ministry of Rev. Pearse Pinch; and that at Vanderwerken, Va., where Mr. Harvey Goddard, a licentiate preacher and a member of First Church, is carrying forward a useful ministry.

Congregationalism at the Nation's Capital is forward looking, spirited, co-operative, and an increasingly vital influence in religious leadership.

On Reading Dr. Gordon's "My Education and Religion"

By Allen Eastman Cross

The grace of God is on the tower,
When the great sun goes home!
Patient and still, the little stars
Out of the vast deep come.

So looms the soul, aglow for Thee,
Greatly serene and strong,
And lights are rising in our sky
That to Thy realm belong.

Dream not, the glory is complete;
Say not, the day is done;
While through the dark the high tower waits
The splendor of the Sun!

Courage, that dared the fagots' flare,
For freedom and a Name,
The flame of God is on the tower—
Now, smite our souls with flame!

A Prayer for the Meeting of the National Council

By Ozora Stearns Davis

GRACIOUS Heavenly Father, Giver of Wisdom and Guardian of thy people in all generations, hear us as we pray for thy blessing upon the National Council of the Congregational Churches. We thank thee for the Church which is the Body of Christ and the faithful Witness of truth through the long centuries. We confess its frequent lapse and failure and we pray thy patience and pardon for thy people; but we give thee our hearty thanks for the men and women who have united in its fellowship, kindled their faith at its altars, and become the champions of truth in its beneficent activities.

We have and hold thy treasure in earthen vessels, and we are weak and imperfect instruments for the accomplishment of thy holy will on earth. Yet we thank thee for the brave and useful work which thy children have already done and we take hope for the future from what has been wrought by thy help in the past. Help us to undertake great projects because we trust in thee. May our future adventures be as unselfish and heroic as were those of our Pilgrim founders. We pray for the continued enlightenment of thy people. Give them ever higher and holier incentives for their corporate action in the work of the expanding Church.

We thank thee for that growing sense of fellowship which brings us together in our common meetings for counsel and encouragement. Give, we pray thee, wisdom and courage to our representatives as they meet in the National Council at Washington. May our leaders be loyal to the separate interests entrusted to them and also ready to yield to the larger benefit and the common good. Deliver them from all discord as they sit together in the Council. Enrich each one from hours of fellowship in Christ. May the Master himself be vivid and supreme among them.

Help us to explore more widely the ranges of truth. Help us to plan more courageously for the expansion of thy Kingdom. Take graciously into thy care every congregation of thy people. Bless our human labors as we seek to make Jesus the Master of our own lives and of the communities in which we live. Turn the minds of our young men and women to Christian vocations in all needy places around the world. Prosper our plans and provide the resources for the missionary enterprises of our people. Increase the sense of responsibility for the use of every gift on the part of thy children. May the deliberations and decisions of the Council promote these great ends. Keep us from all selfish ambition and fuse our people into new and abiding unity by renewal of loyalty to the Master, whom we love and serve. In his name we pray,

Amen.

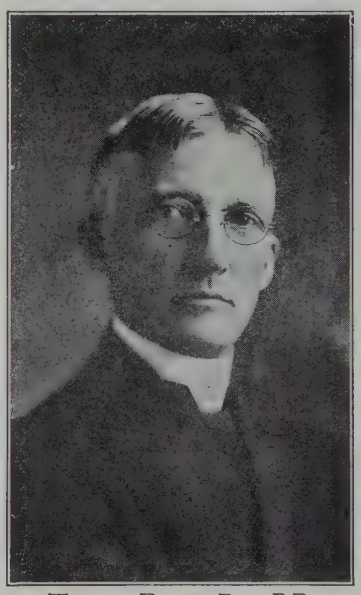
Prominent Figures in the National Council

ROCKWELL HARMON POTTER, D.D.
Moderator of the National Council

PRESIDENT CALVIN COOLIDGE
Honorary Moderator of the National Council

S. PARKES CADMAN, D.D.
President of the Federal Council of Ch

CHARLES EMERSON BURTON. D.D.
Secretary of the National Council



WILLIAM HORACE DAY, D.D.
Chairman of the Committee of Twelve on Organization

FREDERICK L. FAGLEY, D.D.
Associate Secretary and Publicity Direct the Council

WILLIAM M. JARDINE
Secretary of Agriculture

CURTIS D. WILBUR
Secretary of the Navy

HERBERT HOOVER
Secretary of Commerce

Welcome to Washington

Jason Noble Pierce
Chairman Washington Committee

HURRAH!

For two years we have eagerly awaited our coming, and now you are nearly here. With glad hearts we bid you Welcome Come!

"Home"? Yes, for Washington is your ity. The capital belongs to the whole ountry. It and we are here for your serv- e. If you find our schools overcrowded, ir streets prettily lighted, but poorly il- uminated, just remember that most of us ho live here cannot vote. Welcome to the ity which *you* govern.

Congregationalists in Washington consti- ute no wealthy aristocracy. They are a brainy democracy working as do most Washingtonians for the Government. We may lack palatial homes, but there's no lack of hospitality in our hearts. If we have no yards, we enjoy the parks,—and the Ball Park where Bucky Harris and his triumphant crew welcome the world.

Welcome to this city of churches. We have all of the denominations represented, and then for good measure there are Northern Baptists and Southern Baptists, Methodists North and Methodists South, and all varieties of Presbyterians. But the churches are one in fraternal spirit, warmly evangelical, united in loyalty to Jesus Christ.

Congress will not be in session while you're here. 'Tis a pity you cannot see your chosen representatives in action!!! Thank God for earnest, Christian men and women in all branches of government.

Welcome to the city beautiful, the city teeming with youth, where the old is giving way to the new, cosmopolitan and American.

What will you do here besides listening and talking and sight-seeing?

Anything for the unity of religion?

Anything for the brotherhood of the world?

Messages from Former Moderators

More Strength to Your Arm"

By Nehemiah Boynton
Moderator 1910–1913

By reason of its very genius Congregationism has always been and is now being urled from change to change unceasingly, s soul wings never furled."

This is the environment of our hope and our hazard as well.

It is true of our fellowship, possibly never ore so, as Cromwell once said to his solers, "We are upon an engagement very fficult."

Even so! There is nothing to fear and erything to inspire! Nothing unusual for !

Independence can be pitiably provincial, t it can be comprehensive! This last for ! Independence can be so cautious as to practically recalcitrant, which means erally, "Kicking back." No overdone rinciple of it for us! Independence can courageous! More of it for us!

The prayer of Paul for the Philippians is sonant with the spirit of courage. "It my prayer that your love may be more d more rich in knowledge and all manner insight, enabling you to have a sense of hat is vital."

Courage is love, enriched in knowledge, enrged in insight, and disciplined by "a nse of what is vital."

More strength to your arm, Congregaonalism! More and still more vitality to ur inherent, historic, Pilgrim, Christnitten spirit.

Must Be Intensely Vital

By Charles R. Brown
Moderator 1913–1915

In these days the church needs to have s head clear, its muscles tense, and its eart warm with love for God and man. here are many people—not all of them icked and foolish people by any means—ho are saying, "Who will show us any od in the modern church?" We cannot ford merely to mark time or to render a erfunctory service. The message, the acon, and the aspiration of the church in the face of these world-wide needs must be intensely vital.

Rare Fellowship in Service

By Henry M. Beardsley
Moderator 1915–1917

We will, in this month of October, hold in Washington City the biennial gathering of our National Council. This will be a great occasion. Representatives of our churches throughout the United States, missionaries from foreign lands and the home land, the lay and secretarial representatives of our great societies, and many others will be there. We will learn what is being done by our fellowship throughout the world; will see what is yet possible to be accomplished beyond what we have accomplished in the past; and will, under God's leadership, plan for the doing of these things in the days next ahead.

There are few associations permitted to us where so little of self-interest and so much of benevolent purpose control all concerned, as is true in these Council meetings. We will have rare fellowship in planning for a noble, useful service. I congratulate all who may be privileged to be present.

The Challenge of the Hour

By William Horace Day
Moderator 1917–1919

We Congregationalists go to our National Council to find our souls, for we have not arrived. To our churches a task has been given. We have been content to hold our own—both in progress as a fellowship of churches and in personal character—

"Change your mind, get a new attitude, a nobler and more adventurous outlook. Your Kingdom opportunity is very near—" That is Christ's challenge to us. We need the open mind in the discussion of forms of organization, to change our minds whether our tendency is to be content with what is and refuse the divine urge to attempt greater things because we do not expect greater things from God, or our temptation is to think lightly of drastic changes and be willing to deal carelessly with Kingdom interests to which many are giving the most arduous and devoted service. No one of us but needs to hear our Lord's challenge.

But this challenge is much more important personally. If we come down to our house from Washington with nothing but specifications for improved organization we will be of the sear and yellow spirit. "We are suffering from *inherited religion* and need to substitute for it experienced religion," was a wise word spoken at the Conference at Stockholm. That is largely the secret "of our unhappy divisions" in Christendom. It is in no small degree the reason for our failures in service as Christians. We are personally satisfied with the religion which was once delivered to some one else. We are not determined to live by an experience of religion of our own. "Our age is disenchanted of ancient creeds." It is devoted to "ideals that concern this world only." There is poignant longing for something deeper—the most socially minded find that, in spite of beautiful dreams of a new and perfect world as soon as food, raiment, and housing are abundant. Man cannot live by bread alone. Our churches can help such only as its leaders are leaders in a religion that is experienced. Even more the disciples of Christ are among the multitude of Conformists who call themselves by Christ's name and "deviate but slightly from the greed and covetousness which corrupt modern life." The only light that will help them to reality and newness of life is the contagion of an experienced religion. Our great search as we go up together is to find and know the living God.

Education and Unity

By Henry Churchill King
Moderator 1919–1921

Whatever the changes that may come in the mechanism and organization of the denomination at the coming meeting of the National Council, I venture to express two earnest hopes: first, that the denomination may keep and still further develop a strong sense of nation-wide responsibility for Christian higher education—much more than it

has ever yet done; and second, that the Council will do all in its power to hasten the union of the Universalists and Congregationalists; for this seems to me one of the most promising possibilities in the direction of greater Christian unity.

The Great Need

By William E. Barton
Moderator 1921–1923

With high head and confident hope the tribes of the Lord who are of the Congregational fellowship go up to the nation's capital for their national gathering. Unvexed by divisive questions of doctrine, and with no troublesome questions save those that belong to their own growth and progress, they are in greater need of clear vision than when sharp issues compel them to take sides, and causes are already defined. Unity of spirit they already have; equipment for service in effective organization is measurably theirs; their great need now is not more or better machinery but more of spiritual power, more of vision and faith and courage to move on.

Parables of Safed the Sage

The Parable of Defective Transmission

I have a friend who hath an Automobile. And I am thankful to the Giver of all good things for having provided so many of my friends with Automobiles. And he came unto me, and said, Come with me and have a little ride.

And I said, I am a slave of the lamp, and I must sit at this old Typewriter and pound out some stuff for the Printer.

And he said, Give the Printer a rest, and thy Readers also. If it tireth thee, what must it do to them? Come and have a ride.

And I went with him. And for a good while we rode very happily. But the Car began to snort and buck like a Broncho, and we stopped and got out.

And I walked around it, and looked wise, while he lifted the hood and explored the Viscera of his Car.

And he said, It hath Defective Transmission, but we can remedy that.

And what he did I know not, but he did something, and we got back in the car, and finished the day's run with joy.

And there came unto me a man who had a Pet Reform, and he sought to interest me in it. And the more he talked the more I knew that however great the need of that Reform, he never could meet it. For between the need and his Proposed Remedy was his own Defective Mental Transmission.

And it was painful to behold him so manifestly sincere, yet so fatally incompetent, sputtering his useless platitudes and hitting on his One Cylinder, and never getting anywhere.

And I had not the heart to rebuke him, for that would have done no good. Neither had I courage to aid him, for I knew that it would be a waste.

And I sighed a great sigh for the Good Causes that languish because the men that are capable care not for them, and they that care have Defective Transmission.

Young People's Week-End in Washington

Young people have an alluring opportunity to visit Washington during the National Council meeting. The plan provides for three days in Washington, Friday, Saturday, and Sunday, Oct. 23, 24, and 25. On Friday and Saturday the sight-seeing will include the Capitol, Arlington Cemetery, Mount Vernon, Lincoln Memorial, Hall of Science, National Research Council Building, Bureau of Printing and Engraving, National Cathedral, Congressional Library, Washington Monument, and the White House. At each point visited a brief address will be given by a distinguished speaker, including Attorney General Sargent, Dr. E. E. Slosson, Maj.-Gen. J. A. Lejeune, Bishop James E. Freeman, Dr. Rockwell H. Potter, Bishop W. G. McDowell, Secretary C. D. Wilbur and Secretary W. M. Jardine.

The young people will be received at the White House by President and Mrs. Coolidge, and it is expected that a group photograph will be taken there. Chief Chaplain E. W. Scott of the Navy is Chairman of the Young People's Reception Committee and Mrs. Coolidge is Honorary Chairman.

The visiting young people will be recognized as Associate Members of the National Council and admitted to its sessions. The programs for Friday, Saturday, and Sunday evening and Sunday afternoon were prepared with them in view, the speakers including Dr. Cadman, Dr. James Gordon Gilkey, Rev. Robbins W. Barstow, and Miss Slattery. Special young people's services will be held on Sunday.

The plan of transportation includes Pullman cars to arrive in Washington early Friday morning, the cars to be occupied nights in Washington to save hotel bills.

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THE POST OFFICE DEPARTMENT

Wherever 25 people start from any one given point a special car will be provided; wherever 125 people start from one point a special train will be provided. For the use of Pullman cars going to and from Washington, and for occupation while in Washington a rate of $12.10 is quoted from Boston, Springfield, Providence, and New London; New Haven, Bridgeport, and Waterbury, $11.34; Hartford, $11.84; Philadelphia, New York, and Pittsburgh, $10.6 Cleveland, $11.12. These constitute t main points it is hoped to cover.

Send $1 registration fee to Rev. Geor Reid Andrews, Congregational Educati Society, 287 Fourth Ave., New York, a get from him full information, *immediate*

An Answer to "Enquiring Layman" on Report of the Committee of Twelve

I rather think the "Enquiring Layman" h not seen the fifth tentative report of the Co mittee, issued in print as the July and Augu numbers of the *Congregational News Lett* but rather has based his comments on t mimeographed copy issued immediately af the Committee's conference at Lake Moho in May. With the issuance of that report May the Committee asked for the reaction the country and as means of obtaining th published the report in *The Congregationali* and held several conferences in New York; o with a large group of secretaries and other re resentatives of the societies, and one in Broa way Tabernacle, at which a large and repr sentative group of trustees, secretaries, sta superintendents, ministers, and laymen we present. At both of these meetings very vi criticisms of the report and many constructi suggestions were made. Reactions on the r port have come in from all over the count

When the Committee of Twelve adjourned May to meet again in October, it appointed c tain of its members to hold these meetings a edit its tentative report. The editing committ issued the tentative report in May exactly drawn up by the Committee. After the Broa way Tabernacle meeting it issued the report the *Congregational News Letter*, with sever slight corrections such as could be made witho the sanction of the whole committee. This r port was accompanied in the same letter (1) a brief analysis of the report, (2) a seri of questions, (3) a statement of "Consider tions which lead the Committee to Present t Foregoing Report," (4) a "Sketch of t principal changes in Congregational Missiona Organization," and (5) "Experiences of Oth Denominations Bearing on Proposals."

During the summer the members of the Co mittee have been in touch with all elements the denomination, and are conversant with t reactions of the churches to this report. T members have also made many special studi determined upon at Lake Mohonk and as outcome of subsequent conferences. It is n improbable that before it is presented to t National Council the report will be modified several respects, so as to present as thorough worked out a scheme as possible for a tw society organization.

In a very real way the present report is t outcome of a movement begun at the fir meeting of the National Council in 1874 wh a committee was appointed to consider t feasibility of consolidation with a view to e ciency and economy. The present committ has wrestled long and hard with the proble involved, the plan has been thought out a prayed over idea by idea and word by wor The two-society plan has come as the unan mous judgment of the members as to what f the denomination and what is the urgent d mand of the country.

It is the writer's hope to make a long and more explicit statement in the next numb of *The Congregationalist* when more space w be available.

A LAYMAN OF THE COMMITTEE OF TWELV

Impressions from Our Watch-Towers

From East to West Among Our Churches

Good Fellowship and Progress

By Rockwell Harmon Potter

Moderator of the National Council

One who has had any opportunity to visit ngregational churches and gatherings in ferent parts of the country during the past o years will be grateful first of all for e spirit of cordial good fellowship that ounds among the rank and file of the min-ers and of the lay folk who are bearing e responsibility of the work of the urches. We are happy in being free from eological suspicions and from the ambi-ns of ecclesiastical politics. Our rela-ns with one another are friendly, cordial, l brotherly. For this let us thank God, o has given to us this spirit of good ll toward one another.

As a body of Christian people we are sirous of finding the best way of doing rt part of the total Christian task which providence of God has committed to us. e have differences of opinion as to methods work, for we are descended from the hers who were vigorous in their thinking l who were given a good measure of ividual initiative, but we are cordially ted in our desire to do our work and find the best way of doing it. Given this ire we ought to be able at Washington solve our immediate problems of pro-lure with a fine spirit of co-operative husiasm.

We rejoice in the increase in the total mbership of our churches. This increase not as great as we had hoped that it would but it is sufficient to assure us that the ngelical and evangelistic spirit con-ues among us. Would that it might be-ne universal throughout all our congre-

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STATE, WAR, AND NAVY BUILDING

gations. The number of churches has some-what decreased, but let us remember that is probable that this number ought to decreased still further. In many other ances in our old New England com-unities our churches ought to be united to the best work in the future, and in many sion fields federations or mergers of some e ought to be undertaken with churches other denominations. Fewer churches may mean better work in the immediate future.

So let us come to the Council without pride or boasting but with gratitude and with hope, in humility and sincerity of purpose to seek the guidance of the Spirit of God for our common work which we believe is part of the great work of the gospel of our Lord for all men.

The Trend of Negro Churches

By Charles Wesley Burton

Assistant Moderator of the National Council

As Assistant Moderator of the National Council it has been my privilege to visit practically all of the larger and some of the smaller Negro churches since the Springfield meeting. To the careful observer there are signs of progress among these churches that are worthy of note.

In the South we find a new movement and growing enthusiasm among the young people of our churches, evidenced by their increasing summer conferences and new interest in missions. In Louisiana a movement destined to become nation-wide has been started by the young people to raise money for a McDowell home in Angola, West Africa, and they are pledging themselves to make an annual sacrificial offering until their goal is achieved. A new and growing spirit of self-help is apparent everywhere, and several of our churches have come to self-support. They are demanding a better trained and more efficient ministry and are paying larger salaries than ever before. Our ministers have caught a new vision of self-improvement and are attending summer conferences, retreats, and even some of our best summer schools.

In the North emphasis is being placed on building up large effective churches in strategic centers. In Boston Clifford Miller is leading his church to a new vision of service and is building up an effective organization; in Springfield Dr. DeBerry is doing the most effective work among all our churches; in New Haven Rev. Mr. Goin has built up a fine organization and created a new spirit and interest in community betterment; in New York Drs. Garner and Proctor are doing a telling piece of work, Dr. Garner having lined up five hundred new members in four years and paid fifty thousand dollars cash for a well-equipped church; in Buffalo S. O. B. Johnson has finally triumphed in securing a fine place of worship for his people, with ample facilities for social service; in Cleveland Director Kingsley has led Mt. Zion into the acquisition of the largest and best equipped church plant in the city; in Chicago Lincoln Memorial has purchased a parsonage and an additional lot for building purposes, and Lincoln Memorial in Los Angeles has come to self-support and purchased a parsonage. So the story runs throughout the nation.

The burning interest of the Negro churches is the McDowell work in Africa. Our churches received him with great enthusiasm during his furlough last year and responded splendidly to his great appeal. These churches are undertaking to build up, man and support the new Galangue Station in Angola, planted by McDowell in 1923. Thus far they have wrought well and the end is not yet.

The Negro churches are greatly concerned about the report and recommendations of the Committee of Twelve! Their delegates to the National Council will go to Washington instructed by all our Southern state conferences to vote for the maintenance of the American Missionary Association at all hazards should action on the Committee's report be called for at the forthcoming meeting. Representatives of our Northern churches seem to favor the reduction of our national missionary societies, even to the extent of merging the A. M. A. with existing or newly created organizations. Some of us have done hard thinking on this whole proposition of proposed mergers and the final proposal of the Committee of Twelve has much in it to be commended. Personally, I think the proposal to have only two societies or boards with the necessary departments, conserving the genius, spirit, and experience already attained by existing societies, would be in the interest of greater efficiency and a quicker realization of the Kingdom of God.

Lincoln Memorial Church, Chicago.

Statistical and Spiritual Gains

By Charles Emerson Burton

Secretary of the National Council

We shall report at Washington splendid gains in the biennium since the last meeting of the National Council. The additions to our churches—138,019—has been equaled only twice in the history of the denomination, and this in recent years. So also the net gain is among the best records of the denomination, meaning that while we have fewer churches these are constantly gaining in strength and power.

The Sunday school enrollment is larger by 6,369 than in any previous year, and 7,811 above the record at Springfield. In finances the gain has been notable. Prop-

erty values are over $20,000,000 above those reported two years ago. Nearly $5,000,000 more was spent for the carrying on of the work of the church than in the preceding two years. Invested funds show an increase of $2,600,000. Gifts on the apportionment were $381,316 more than in the preceding biennium, thus maintaining the gain since the war time of 150 per cent in benevolences and of 80 per cent in home expenses. The record in per capita giving had reached $25.64 two years ago; it is now $28.08.

But statistics are simply indices of spiritual reality. As I go about among the churches I find a splendid temper and fine development; courage is manifest everywhere; optimism is the prevailing note. The pessimistic voice is seldom heard in our conferences.

There is also a spirit of co-operation abroad. This applies not only to our common endeavors in missionary work but to mutual helpfulness in the total work of the church. The rapid development of the interest of the young people in our summer and week-end conferences is also one of the most hopeful and promising features of our church life.

Then there is a constant growth in the efficiency of our organization in states and cities.

Of course it would be possible to pick out points where we could wish for better things, but the sum total of our life is most heartening.

"Time to Get a Move on" in the Southeast

By Frank R. Shipman

Atlanta Seminary

Southeast Congregationalism is divided into two parts,—Florida and the other states.

At present the Florida churches enlist more interest. Yet today's wonderful boom will break. Still, every Florida acre will remain. The state has been definitely discovered as a comfortable home for shiverers from Minnesota to Maine. So, since the last meeting of the National Council even, the status of Florida Congregational pastors and laymen have distinctly altered. The state is no longer a refuge for invalid or aged ministers, where all a layman is expected to do is to pay a small amount towards an elderly pastor's room and board. All that is changed. Florida is going to be one of the Union's great states. Vigorous pastors are desired for large congregations. The churches are realizing that churches with such a future call for eager devotion.

It would be unfortunate if glowing descriptions in *The Congregationalist* of a few Florida churches should lead readers to think that Congregational engineers have entered that land as a conquering host. On the contrary, our Home Missionary Society has been able to give relatively little help. Our doings are small compared with those of the Baptists, Methodists, and Presbyterians. But now is the accepted time and, if we do not act now, we shall soon find that the Amorites and the Israelites have pre-empted all the corner lots, and the other denominations all the church life of the communities. The Southeast would like to use the vernacular to say to the National Council, "It is time to get a move on."

For the rest of the Southeast, listen to this. In the town of Quitman, Ga., a certain pastor (not of our church), ending a recent sermon, called all disbelievers in evolution to rise. The packed house rose *en masse* with five exceptions,—the superintendent of schools, the high school principal, and three high school teachers. The Dayton trial has brought these two parties face to face with unfortunate suddenness. Additional Fundamentalist sermons are not needed by either party, Modernist sermons are not wanted by either party, but some enlightened Christian sermons would be acceptable to all.

Encouragement for the Middle-West

By Ernest Bourner Allen

Pilgrim Church, Oak Park, Illinois

One's impressions change from time to time, as we correct or broaden our viewpoint. *The Congregationalist* will serve us all by gathering up the viewpoints of many workers, in widely remote places, so that we may compare them with our own. Let me modestly suggest some present impressions of our Congregational family, which seem to me important: *First*, there appears to be a reasonable satisfaction among us that our churches are not in a condition of doctrinal controversy but rather are engaged in an earnest endeavor to find the most fruitful forms of organization for carrying on our work for the Kingdom. There is a genuine interest in doctrine and in current discussions of the relations of science and religion but no widespread controversy upon these matters.

Second, there are encouraging signs of a larger sense of responsibility for real evangelism on the part of those who feel themselves to be modernist in outlook and sympathy and of a desire to meet this responsibility. We see that the warmth of our evangelistic passion must match the clarity of our thinking, of which we are proud. And the rank and file of our church people are still concerned about "the Bible, faith in God, and the human soul," as Dr. Maurer has pointed out.

Third, there appears to be an increasing number asking whether the denomination at large knows its own educational situation, both as regards institutions and policy; and whether a sufficient number of leaders are co-operating in the task of meeting it. The implications of the extended survey made previous to the Los Angeles Council, the address there of Moderator King, and the reasons underlying the organization of the Foundation for Education, all need re-examination.

Fourth, there is a rising tide of questioning whether we may be in danger of spending so much time tinkering with our denominational machinery that we do not have enough time left to run the machine, *i.e.*, do our regular work.

Fifth, there seems to me to be a desire for a restatement of the task and method of our missionary service, both at home and abroad, particularly the latter. This m is not critical but enquiring. It has not k pace with the movement of the past years and is looking for light, which t far we have not been able to diffuse.

Sixth, there is a growing number, n isters and laymen, who appear to have fo a working base for their program for care of war, and for the social problems our day, so that there is a greater unity approach to the task of solution.

Growth in the Northeast

By John J. Walker

Massachusetts Home Missionary Societ

In its first homes in America our Con gational fellowship, after 300 years of ing forth for the upbuilding of the na and the evangelizing of the world, still ke its life strong and its work effective. Th are unfavorable influences, social and nomic, which impede many of our churc in this Northeastern area, yet all measur factors indicate a consistent growth of Congregational work.

One of the marks of this growth wh most deserves attention is in the field of ligious education. Not in the larger cen only, but even in many of the smaller, mote rural fields, our churches are adopt more effective programs of training children and youth. Parallel with this mo ment is the widening of the program of s ice to the community welfare. These velopments have called for the re-vamp of old equipment, and the construction new buildings, often at large expense. Pa houses and community centers are multi ing; they are kept open and astir seven d in the work.

The effort for readjustment to the chan conditions of these times has brought m cases of the consolidation of adja churches into larger units. It is cheer to note the development of mutual co dence and good will among the Protest forces in this area. State-wide federati or similar organizations have been es lished and are functioning in most of Northeastern states, local federations crease, and federated churches are unify the work for the Kingdom in many commu ties which in former years have suffe from the struggles of competing churc Not all such problems have been solved, all forces are allied; but the movem toward real unity in effort and action g steadily forward.

Nationalization of the Counc

By Lucius O. Baird

Superintendent of the Washington Sta Conference, Seattle, Washington

The nationalization of the Natio Council is of major interest to the Pac Northwest. So long as the Council d is in October national representation seriously impaired. There is just as m reason for a summer council for West delegates when the meetings are in the E as for a summer date for the Eastern de gates when the Council comes to the Pac Coast, as it did in 1921.

To take every two years the most imp tant three weeks out of fall church work bad judgment. To demand so large an

nditure of money when it cannot be ked up with visits to the old home or a nmer vacation or a college reunion is fair to those who attend. The advan-geous summer excursion rates, with their ny privileges, are denied lay delegates l their families. Washington attendants the Council this fall, except those who e clergy rates, must pay twenty dollars more for a ticket, severely restricted in privileges, than would have been paid to attend a meeting between May and September. Board secretaries, superintendents and field workers, who might be moving among the churches and attending conferences, cannot venture far away. National necessity compels many ministers to turn a deaf ear to the protest of conscience at leaving their own work at this important period of the year. The Northwest wants the time of holding the Council changed. Other lines—educational, professional, commercial—choose the slack time in its year for a national gathering. Most of the other large religious bodies do the same. Why does Congregationalism still act as if it were local instead of national?

The National Council Secretary's Report

Dr. Burton Gives an Encouraging Survey

)EV. Charles Emerson Burton, D.D., the Secretary of the National Council of Con-gational Churches, has sent to all delegates officers the report which he will make to National Council when it meets in Wash-on Oct. 19. The Constitution charges the etary with the duty of "presenting at each ed meeting comprehensive and comparative maries for the two years preceding."

Increased Membership

n reporting the membership of the churches, Burton shows that there were more mem-of Congregational churches at the end of 4 than ever before in our history. The num-increased from 857,846 to 878,955, a net n of 21,149 in the two years. The net in-se for 1924 was 17,827, which number has n exceeded but twice in the last thirty rs.

Decreased Number of Churches

he report shows that Congregationalists are king towards fewer and better churches. total number decreased in the two years n 5,826 to 5,680, a net loss in the number hurches of 146. The report indicates that time for the rapid organization of new rches is past. Thirty years ago the Con-ationalists were organizing new churches he rate of more than two hundred per year. example, in the biennium 1894-5, there e 435 new churches organized while in the two years but 70 were organized. On the r hand the last two years witnessed the ing up or merging of 216 churches. This ns that the old frontier which called for rapid building of new churches to meet the needs of new communities is gone and that we are in a period of consolidating churches and of giving way in over-churched communities to other denominations. Where this is done these same denominations ofttimes give way to the Congregational church in some other community thus freeing that field for our church.

In speaking of this trend, Dr. Burton well says:

That with the fewer churches we have stronger ones is obvious when we note the substantial increase in the total membership. This stands out also in the changing proportions of larger and smaller churches. Two years ago we reported nearly 40 per cent of all our churches with a membership of 50 members or less, now it is 31.5 per cent; then approximately 60 per cent showed 100 members or less, now it is 57 per cent, while the number of churches with 1,000 or more has risen from 63 to 74.

The fact that the above explanation is doubtless correct in general ought not to blind our eyes to the other fact that we have in all probability allowed some churches to perish for want of adequate brotherly assistance that ought to have gone on with useful service for years to come. We need to gird ourselves for the necessary service in the needy fields as well as to foster the growth of strong churches.

Ministers from Other Churches

Dr. Burton reports that the number of ministers in full standing at the close of 1924 was 5,613. This is a net loss of over 500 since 1908. While there has been this loss in the number of Congregational ministers the report shows that there were the fewest vacant churches since 1902. We are evidently getting more ministers from other denominations. Over 1,000 persons are reported as serving churches as pastors who are not members of any Congregational association. Some of these are in preparation, a few are laymen, most of them are from other denominations. During the biennium 171 were ordained and the deaths reported were 246 or 75 more than the ordinations. This points to one of the reasons for drafting ministers from other folds.

Ministerial Salaries

The average salary of Congregational ministers has increased in the two years from $1,778 to $1,929, which is an increase of about $150 per minister in the two years covered by this report. The study of the actual salaries received by ministers reveals, however, that much of this increase has gone to the men already receiving fair salaries and that there are large numbers of ministers whose stipend is far below the cost of living. Dr. Burton sums up the matter by saying, "From a study of the actual salaries received by ministers it appears that the fairly successful, trained minister is likely to have a living if not an adequate stipend, but that the salary of the average church is forbidding to self-respecting men of ability."

The State of the Church

In speaking of the general condition of our churches Dr. Burton says:

Wide observation compels one to say that the Congregational Churches of the United States are mighty forces for the extension of the Kingdom of God. In their message is that which changes the lives of individual men by the hundreds of thousands. By their light thousands of communities are leavened with righteousness and made desirable for the abodes of men, women, and children. The ideals of Jesus find their way through our churches into social institutions. Through the individual churches and through the fellowship in which they find expression the force of Christian ideals is brought to bear in the realms of law and order, race relations, and international intercourse. One needs but to be informed to be sure that the church is making good in large degree.

There is courage, hope, and expectation manifest practically everywhere. Of course there are churches and fields where changing populations and conditions mean the deterioration and sometimes death of the churches, and there are other churches where discouragement reigns for other causes. But taken by and large optimism prevails throughout the denomination. This is a positive asset.

The spirit of co-operation is also prevalent. Churches, ministers, people are joining hands for mutual helpfulness and common endeavor. This oneness of spirit is manifest, for ex-

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Where all sessions of the National Council will be held. At New York Ave. and 19th Street

ample, in the common devotional and evangelistic programs so generally followed. It also issues in what is one of the outstanding developments of modern Congregationalism, the well organized state conferences and effective city organizations in the larger municipal centers.

The Times in Which We Live

The religious thought of America today is in ferment. Men differ intensely on theological questions, even to bitterness and hatred. The fact that faction has not threatened and does not threaten our Congregational fellowship ought not to allow us to ignore the situation. We have a mission along with all like-minded Christians to deliver a vital message for the redemption of men and society at a time when whole sections of the church seem inclined to forsake that message in the pursuit of lifeless dogma.

The more serious is this folly today because we live in an age which challenges the church as never before. Once the church had little competition in the field of thought and life. Today the bursting limits of knowledge and the staggering riches of things which interest men and demand their attention close the ears of men to the voice of the church except it speak with words that ring above the din. That voice must deny no truth and must prove the value of its word above the value of thousands of clamoring interests. The times do not so much oppose the church as demand that it make good.

What of the Kingdom?

There are things which give pause. Strident lawlessness with the too common spirit of abandon which ridicules all tradition is most serious from the fact that it is, as it must be, born of irreverence. Even in church circles men speak lightly of things once thought too sacred for light words. The grip seems often to slip from the ancient sanctions which once compelled men along the road of righteousness. With many there is no longer fear of retribution, no hunger for righteousness, no love of God as a person to be desired.

Yes, there are things which give one pause. But there are more things which give grip to one's faith. God is at work. Man is incurably religious. History is replete with victories of Christ over darkness. More one needs but to peer below the surface to soundness. There may be less sanctimoni ness today than once but there is more s city in the practical affairs of men. There be fewer prayers said, but there are evide that more people are entering the closet in heart for vital contacts with the Father v none but they two are aware. Youth laugh in the face of age, but there is a spir youth movement stirring in our homes schools and churches that promises powe the things of the kingdom.

Moreover, in the life of the church i are to be found signs of rich promise. are not wanting in our statistics. Such s are more obvious to an official who r feel the currents of the life of the chu Not least among the evidences of spiritual and power is the spirit of co-operation in churches of America and of the world. In cities, the states, and in the national org zations the forces of the Christ are eage join hands for the realization of the King of Heaven on earth.

Business Before the Council

Questions up for Action at Washington

By Frederick L. Fagley

Associate Secretary of the National Council

THE National Council was not organized for executive action but for discussion of matters relating to the life and work of the churches and for advice to the various bodies, state conferences, local associations, and the churches at large. But the members of the group that compose the National Council are by virtue of that office official members of the various mission boards, which boards transact a tremendous amount of executive business during the time the group sits as this or that body. In this short article I desire to outline some of the business items that are proposed to be brought before the Council when sitting *as* the Council.

The delegates and other members who have the *Grey Book* will find most of these items listed on pages 4 and 5. The information is also given all delegates that on Wednesday morning there will be a roll call of states so that any delegate can introduce any business he desires. These items of business will be referred to the Business Committee for consideration and be reported to the Council at a later business session for action relating thereto.

The Election of Officers

The first item of business that comes before the Council at its opening session is the election of certain officers: The Moderator, who is to preside over the sessions of the meeting and who will deliver the Moderator's Address two years hence, is first elected. Nominations are made from the floor and election usually is by ballot. On invitation of the Nominating Committee informal nominations have been made through the columns of *The Congregationalist.* These nominations include the following laymen: Ex-Governor Sweet of Colorado, Mr. J. F. Harwood of Appleton, Wis., Mr. Fred B. Smith of New York, Mr. Roger Babson of Wellesley, Mass., and a laywoman, President Mary E. Woolley, of Mount Holyoke College. The following clergymen have been named: Rev. Ozora S. Davis of Chicago, Rev. Dan F. Bradley of Cleveland, Rev. Charles S. Mills of New York, Rev. Carl S. Patton of Los Angeles. The Council then proceeds to elect a first and second Moderator.

New By-Law Proposed

The Executive Committee has reported to the Council a resolution presented to that body calling for the amending of the By-Laws to this effect: That whereas now we elect a Moderator and two assistant Moderators, we shall in the future elect a Moderator and an Associate Moderator on equal standing, one of these to be a layman; and also to elect two assistant Moderators as we do now but with this added provision that one of these shall be a layman.

Other Officers Elected

Later in the meeting the Council, on the nomination of the Nominating Committee, elects a Secretary, a Treasurer, an Executive Committee and the new list of Commissions. On nomination of the Moderator, the Council elects the new half of the Nominating Committee who serve for four years, and on nomination of the Secretary, a list of assistant secretaries who serve through the meeting as scribes, tellers, enrollment clerks, etc.

Other Matters as Reported Through the Executive Committee

During the biennium several matters have been brought before the Executive Committee and some of these are reported to the Council for its consideration and action. Among these items are the following:

1. *That the present rate for the per capita, i.e.,* seven cents per member for the Council and one cent per member for mileage fund, be continued. Out of this fund received from the churches the Council is maintained, the salaries of officers and employees paid, the *Year Book* published and sent free to all pastors and to all church clerks who request it, the Commissions are financed for the next biennium, including all the expense of the Commission on Evangelism and Devotional Life, the travel of officers, the expense of the meetings, and other items connected with the national work of the denomination.

2. *Recognition of Evangelical Protestant Churches of North America,* as members of the National Council, and thus adding to our lowship the churches and ministers of group. This is the final action to merging t two bodies. These churches will receiv royal welcome and will add much strength our fellowship, both in Pittsburgh and cinnati where the Evangelical Protest Churches are strong.

3. *Payment of Mileage not made to S stitutes.* Most of the states contribute to a f to help pay expenses of the delegates. T amounts to quite a sum in each two years. T money is shared by all delegates who are re larly seated from the states joining in this rangement. Sometimes a state delegation will up its vacancies with persons from other sta who may be present and who act for that m ing only, and are accepted as substitutes. T proposal is to limit the mileage fund to delegates or alternates duly seated in th stead. This has been the custom in the p but there has been no ruling to guide committee.

4. *Year Book Simplification.* It is propo that by eliminating certain columns in *Year Book* and by combining the information related columns and eliminating in the natio edition the names of clerks, treasurers, a Sunday school superintendents, to reduce *Year Book* at least one-third in volume s over $3,000 in cost. Such a revision wo allow the printing of the book weeks earli which will increase its value to pastors a churches.

5. *Commissions for the Biennium.* T Council has had various Commissions at wo during its history. Some of them have be of temporary nature. It was so expect when they were appointed. One Commissio that on "Missions," has been established by-law on a permanent basis. The others ha been appointed from biennium to biennium occasion warranted. A committee appoint by the Executive Committee has made a stu of the needs and has proposed that the "Co mission on Inter-Church Relations," "Inte national Relations," "Social Relations" (ne name of the Social Service Commission), a "Evangelism" be made permanent Commissio

h a membership of 18, one-third being ap-nted each biennium.

That the "Commission on Men's Work" (to made up of laymen in major portion) and t on "Recruiting for the Ministry" be con-ued for the next biennium, and that the rk of these two Commissions be separated m that of the Education Society and they ction through the Council office. There is a ling on the part of some that rather than ve two National Council Commissions here, se functions ought to referred to the Edu-ion Society, the men's work to the adult partment, and the recruiting work to the ng people's department. The Council is e to decide this matter as it thinks best. One other matter relates to the disposition the work of Inter-Racial Relations. The cial committee recommends that this be mitted to the Social Relations Commission, ile the International and Inter-Racial Com-ssion recommends that a new Commission Inter-Racial Relations, functioning through National Council office, be set up. This nt the Council will decide.

Business from the Commissions

There are a large number of proposals from various Commissions relating to the admin-ration of their various interests. *The Com-ssion on Evangelism* asks for the same budget was needed the last two years, namely ,000 per year. The expenses of this Com-ssion amount to approximately $30,000 per r, the balance of the budget being covered the sale of printed material to the churches. is Commission also asks the support of the ncil to the "year-round" program of evan-ism and devotional culture, as outlined by Commission and followed in part by many rches these last years.

The Commission on International Relations poses a thoroughgoing study of methods by ich the churches may help promote the cause a warless world and the establishment of ndly relations among all peoples.

The Commission on Social Service, which ctions through the Social Service Depart-nt of the Education Society, presents a New cial Creed for the study of the churches, outlines its plans for the study of social industrial problems in the churches.

The Commission on Law Enforcement pro-es that the churches give themselves more gely to the advocacy of law obedience and enforcement to the eradication of social ls from among our people and the elevation a higher standard of morality.

The Commission on Interchurch Relations orts the steps so far taken for union with Presbyterians and proposes that this matter continued for study, and that we work iently and seek faithfully for opportunities strengthening the bonds of federation, co-ration, and unity among all Christians.

The Commission on Missions reports that the dy of its special Committee on Reorganiza-n has been before the denomination for sev-l months and will be discussed at length at shington. The best judgment of all Con-gationalists is desired on this matter. The mittee has made a careful study and its ort will be considered on its merits.

n addition the Commission on Missions will that the apportionment be set at $5,000,000 in the past biennium and that every effort made by the Council to encourage the rches to meet this figure. The Commission l present its budget of $150,000 for approval l will ask the group which compose the ncil when in session as the corporate body the various societies to pass an identical olution authorizing this Commission to serve as the official representative of each society in matters of joint promotion.

There are many other matters which will be before the Council on the presentation of individuals and on memorials from state conferences. The meetings of the various societies will have much business to transact so that the delegates who are to be present may count on ten days of arduous labor in which their best judgment will be taxed as they face the common tasks confronting the Congregational fellowship as it tries to make the Will of Christ and His Way of Life real in the lives of all the people.

National Council Arrangements

With Last-Minute Changes in the Program

PRESIDENT COOLIDGE has definitely accepted a position on the program to speak before the Council on the first evening, Tuesday, Oct. 20.

It has been found necessary to change the program for Monday and Tuesday, Oct. 26 and 27, placing the program announced for Monday on Tuesday, and that announced for Tuesday on Monday. This was made necessary by the requirement that we vacate the Auditorium on Tuesday afternoon rather than on Monday afternoon as originally planned.

It has been decided to hold all of the meetings in the Auditorium unless otherwise announced in connection with the meetings instead of meeting in the Earle Theater for the forenoon sessions. Tests have shown that business can be conducted comfortably in the Auditorium when a partitioning screen is in place. This accounts for the change.

New York Ave. Presbyterian Church
Which Vice-President Dawes Attends

Definite word cannot be had at the present writing from the British and French Ambassadors, but it is hoped that they will be able to accept the invitation of the Council to speak on Tuesday evening, Oct. 27. A strong program is in reserve in case they are unable to accept.

Rabbi Wise has found it impossible to be with us on the evening of Oct. 22, and Dean Charles R. Brown, who is always more than welcome before a Congregational audience, will speak in his stead.

Dr. Booth of Long Beach, Cal., is ill and cannot appear on the last afternoon. President Herman F. Swartz will speak on the same subject.

In addition to the sectional meetings announced for Monday afternoon, and now to be held on Tuesday forenoon, there will be a Rural Life Institute under the supervision of Dr. Malcolm Dana, Director of Rural Life; and Dr. Charles C. Merrill, Superintendent of Illinois, will conduct a discussion in another sectional meeting on "The Strengthening of Our Ministry."

The evening sessions will not begin regularly until eight o'clock. Inasmuch, however, as many will like to be at the Auditorium earlier, a competent leader will conduct a service of song, with the accompaniment of the magnificent organ.

The morning sessions will be devoted practically without exception to business and discussion. The program announced for the various mornings is elastic and on recommendation of the Business Committee can be modified to accommodate the will of the Council without serious damage to any feature.

Without doubt hearings will be provided for between sessions at which any Congregationalist, without reference to his membership in the Council, may take part in discussions, particularly on the report of the Committee of Twelve on Missionary Organization.

The Commission on Missions will meet in advance of the Council, beginning at 2.00 P.M. on Monday, Oct. 19, in Room 4 of the Auditorium Building.

There are already about 2,000 regular registrations which gives promise that the attendance at the Council will be by far the largest in its history, and the subjects to come before the Council are such as to make it one of the most important of our denominational meetings.

Sharing in the Council

Not more than one-third of one per cent of the Congregationalists of America can attend the National Council Meeting, but one hundred per cent of them can share in it. Secondly, all Congregationalists who take genuine interest in the work of the church can feel the throb of the denomination through many contacts established by the delegates of the churches in Washington.

First of all, Congregationalists should know about the Council. To this end reference should be made to it in the pulpit and in the printed material of the church. The literature of the Council should be circulated. *The Congregationalist* ought to be in the hands of the people, especially at this time. The Council numbers of the *Washington Star,* which are especially available, should be widely circulated; in short, pass on the knowledge of our great fellowship to all our people.

In the second place, our feelings as well as our minds may be touched. It is not a cold-blooded matter to belong to a great Christian fellowship with the high ideals of the Gospel of Christ. Jesus' injunction to love one another calls for the stirring of worthy sentiments concerning our common interests and ideals. Every church, therefore, is asked in its public services to pray for the Council. The Council prayer published in *The Congregationalist* may be used verbatim or its subjects may be followed in common petition. Attention may be called to the fact that the churches all over the land are praying for this gathering. Pastors who find this process helpful may read the passage of Scripture which is suggested for the day, namely, the 122d Psalm, which is to be read at the Council in Washington. Likewise they may sing one of the hymns which will be sung in the Sunday meetings at Washington, namely, "Faith of Our Fathers."

In short, whatever may be done to make the last member of our churches aware of his relationship to a great body of Christ's followers will be helpful to him, to the church, and to the denomination.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Plunge in All Over

As a further suggestion to my distressed correspondent, from whose letter I quoted a week ago, I have been thinking of our mountain pool.

In the mountain intervale at whose edge my cabin stands, some of us built a swimming pool a few years ago. A college professor, a doctor or two, some other men, some women volunteers also, took pickaxes and spades and spent a good part of their holiday at digging a basin down through tangled roots, gravel, and hard pan. After that, with some assistance from skilled workers, we erected a wooden mold, mixed and poured concrete, knocked out the wood, and in course of some six weeks had a permanent structure. Then we waited with what patience we could command for the concrete to harden, and at last led into our basin a slender stream from the lovely singing brook that comes down icy cold from the mountain.

But this I speedily found. When I went to the pool it gave me little pleasure if I tried to inch in. That made me shiver and catch my breath; it made the goose-flesh rise; instead of exhilarating, it made me feel uncomfortable; I did not enjoy it. But if I stood on the edge at the deeper end, and, far-spent though I was, went in head first, all over at once, in one glorious plunge, I found not only keen enjoyment but also the exhilaration I wanted. It was not then a matter of just enduring the cold water. I found myself strengthened.

It is an illustration of the two ways of dealing with God.

If you are going to God at all for your soul's refreshment and strength, plunge in all over. Be not content with an inch at a time. Give over your mind and soul to utter confidence in the universe, and in the God who is at the heart of the universe. Then you find in your religion the exhilaration it ought to give, the courage and strength for life and all its dealings. The Christian trust, when one gives himself to it heartily, is a liberating thing. It sets the soul free from thraldom to the Here-and-Now. It gives the soul eternity to live in, and the all-enfolding God of infinite love to live with. It exalts daily living into partnership with the eternal God, and gives the soul patience to bide God's time. Not until lately have I begun to appreciate the significance of those ancient words, "I will fear no evil, for Thou art with me." How *can* you fear evil, if you are living in partnership with God, as God's co-worker for ends that transcend the Here-and-Now?

It is with us of today as it has been with men and women in all generations of the world's history. Some hard experience comes into life, some new discovery is made by science, some fresh insight illumines the mind, and we find that the horizon of thought is a wider thing than we have imagined it. Then we have to readjust and enlarge our conception of God. The facts of life, we discover, do not harmonize with the idea of God we were holding. This means a period of bewilderment. For a while it seems as if God were lost. But after a time we see that God *must* be there—that God *is* there; only he is a vastness and a great adventure that we have to give ourselves to wholeheartedly. Then, plunging in anew and more deeply into that infinite sea of God, we find new confidence, new peace, new joy.

Closet and Altar

DILIGENCE

For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11: 6.

Our true concern is not our clearness and certainty, but our sincerity and simplicity, not our perfect practical guidance, but our readiness to put our hand to the task that lies nearest to us, while we wait further direction as God sees good. Not in a view of the whole journey from the beginning to the end, but in taking each step as we see it, in the certainty that God directs it to his own goal do we serve God.—*John Oman.*

"Diligence" makes faith fruitful. Diligence makes God's gift ours.—*Alexander Maclaren.*

But the best thing is to lean back upon God, and to go on resolutely putting all the forces of life into the essential work, and thinking not so much of results and rewards as of duties. Those, it has been said, are first in reward who have been first in service; not thinking of reward, hardly ever straightening their backs from toil and passing as humble a judgment on their work as the last and least of their fellow-laborers upon theirs. Such lives must draw, not from the shallow streams of earth, but from the deep fountains that flow out of the throne.—*W. Robertson Nicoll.*

Thou heir of all things, man,
  Pursue the saints by heavenward track:
  They looked not back;
Run thou, as erst they ran.

Little and great is man:
  Great if he will, or if he will
  A pigmy still;
For what he will he can.

Christina Rossetti.

A good work which has been set on foot with interest and spontaneity enough, but which has begun to drag, and is in danger of coming to nothing, is very demoralizing. It enfeebles the conscience and spoils the temper. It develops irresolution and incapacity and it stands perpetually in the way of anything else that has to be done. Many a bright idea stumbles over it and can get no further. It is not only worldly wisdom but divine wisdom which says: "Whatsoever thy hand findeth to do, do it with thy might." If it is the giving of money, the building of a church, the insuring of a life, complete the doing.—*Denny.*

Men who do their best always do more, though they be haunted by the sense of failure. Be good and true; be patient; be undaunted. Leave your usefulness for God to estimate. He will see to it that you do not live in vain.—*G. H. Morrison.*

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

Gregorian.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVO

What Makes a Good Citizen?

Comment on the Prayer Meeting Topic fo
October 18-24

BY CHARLES ERNEST WHITE

Topic: What is Expected of a Christian C zen?—Micah 6:8; Titus 3: 1-8. (Citizens Day.)

Light from the Bible Passages

Micah sees no difference between the sor people needed for the commonwealth of Is and for the Kingdom of God. One who is l and loving in his attitude toward God i worthy citizen of Israel. Pretence with practice is an abomination. External s without internal spirit do not meet the si tion. The Lord's requirements are simply: acts, love, and kindness, and a life continu conscious of and lived for Him. Six centu and more after Micah, Paul, who was part larly proud of his citizenship in Tarsus, put same truths in different words. Constituted thorities must be respected justly. Kind must govern all acts toward others. Consc of Christ's presence with us day by day continually seeking to reflect him, our c business is to do good unto all whom we possibly reach.

Leads for the Leader

Discuss how we obtain citizenship and privileges it gives. Does an alien who gives something dear to him and takes a solemn of allegiance deserve greater credit than ally given him? What privileges does a zen have that others do not have? Do we a high enough value on them?

Can one be a good citizen without *inter* Do we concern ourselves about the welfar our town and our country? Do we simply sorb the blessings without thinking?

Can one be a good citizen without *sacri* It may be of time spent for the good of oth of pleasure, shared or given up that ot may have the more; of money, that others have a better opportunity.

Can one be a good citizen without *vot* Does the feeling that "my vote will not m any difference" let us out? A failure to is a practical forfeiture of our citizenshi

Thoughts for Members

Not until the spirit of Jesus has captu men can they ever really contribute to the gress of the world.—*John Douglas Adam.*

Where in life's common ways
  With cheerful feet we go,
When in his steps we tread
  Who trod the way of woe,
Where he is in the heart,
City of God, thou art.

—F. T. Palgrav

Life is what we are alive to. It is length, but breadth. To be alive only to a tite, pleasure, pride, money-making, and to goodness and kindness, purity, and love, tory, poetry, music, flowers, stars, God, eternal hopes, it is to be all but dead.

—Maltbie D. Babcock

A Moment of Prayer

For blessings beyond our ability to meas we thank thee, O God. For those that especially enjoy as citizens are we grate Inspire us to be good members of thy King on the earth. Keep us from narrowness heart and selfishness of purpose, and show how to be worthy representatives of t Amen.

The Officers and Executive Committee of the

National Council of Congregational Churches

Cordially invite interested members of any and all of our Congregational churches to attend the

Twenty-first regular meeting of the Council

Washington, D. C., October 20 to 28, 1925

The Membership of the Council is made up of Voting Delegates elected by the Associations and State Conferences; Honorary Members representing the various Mission Boards and other denominational agencies; Corresponding Members, usually guests from other denominations elected by the Council itself; and Associate Members. Any Congregationalist may belong to the class of Associate Members, by enrolling with the Council Office. The enrollment fee is $1.00, which pays for the Grey Book and other printed matter sent to all members. Associate Members receive certificate for reduced railway fare, an official badge of admission, reserved seat at all Auditorium meetings and have the privilege of the floor at hearings.

Some features of this meeting:

Great Addresses **by the Honorary Moderator, Calvin Coolidge; Dr. Potter, the Moderator, Dr. Cadman, Rabbi Wise, Bishop McConnell, Chief Justice Taft, Secretary Wilbur, Dr. Robert E. Spear, Missionaries from all lands, prominent officials in Washington, and many of our leading speakers.**

Important Business: **The proposed merger of Societies, the proposed New Social Creed for the Churches, and plans for expanding the work of the Churches along many lines.**

Fascinating City: **The people of Washington are planning to give the visitors a pleasant time in the city. Many side trips are available, guides to places of interest, lectures on the city, and many other features incident to a visit to the capital city.**

Helpful Worship ***Fine Music*** ***Good Fellowship***

THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES

287 Fourth Ave., New York City

REV. CHARLES E. BURTON, *Secretary* — PRESIDENT CALVIN COOLIDGE, *Honorary Moderator* — REV. ROCKWELL H. POTTER, *Moderator* — REV. FREDERICK L. FAGLEY, *Associate Secretary*

THE EXECUTIVE COMMITTEE

Rev. Charles F. Carter, Senator George B. Chamberlain, Mr. A. M. Lyon, Mr. J. F. Harwood, Mr. C. S. Ward, Mr. Lucien T. Warner, Rev. William E. Barton, Rev. Jason Noble Pierce, Judge John H. Perry.

The Future of the American Board

An Official Statement to The Congregational Churches

THE PAST is secure—nothing can rob us or the world of the glorious achievements of this Boar during the 115 years of its history. Let us thank God for that. But how about the FUTURE? Th Future is in OUR hands. The Future is OUR responsibility. Whether this historic Board goe backwards or forwards is for us to say.

The purpose of this statement is to impress upon every Congregationalist the fact that a GRAVE SITU ATION CONFRONTS THE BOARD as we enter upon the work of another year. The issue is sharp an imminent. In the judgment of the Prudential Committee of the Board, we have reached a point wher definite and far-reaching decisions must be made in respect to the future.

Three Lines of Policy Are Open to View:

I. THE PRESENT LINE OF HUMILIATING RETREAT— AN ANNUAL INCOME OF $1,175,371

This sum, available for the regular work of the Board for 1925, is inadequate. It falls short of th actual appropriations by $84,694.50. It involves the danger of a heavy, recurring, annual deficit; i compels a policy of disheartening retrenchment for our missionaries in every part of the world. Wors than that—far worse—it forces the Prudential Committee to consider the closing of certain mission together with a radical reduction of the work in several of our most promising fields. It would appea that we are carrying more work than the churches will enable us to carry. If that is so, some way mus be found to draw in our lines, and that in no uncertain fashion. But let there be no disguising of wha this involves. IT MEANS A POLICY OF RETREAT. It means a broken morale abroad and a humili ating situation at home.

II. THE LINE OF BARE MAINTENANCE— AN ANNUAL INCOME OF $1,325,371

If we are to reach this line, the churches will need to show a gain of $150,000 in 1926. Of this amount $85,000 is required to prevent a recurring deficit, that is to meet the cost of existing work. The balance $65,000, is required in order that the worker and the work may receive a "living wage." The line on which we are now operating is a line of slow starvation. It has reduced the number of missionary appointment 33 per cent in five years; it has failed to build suitable houses for our missionaries; it has made impossibl proper support for their children; it has borne cruelly upon thousands of native pastors and teachers it has slowed down or stopped our presses; it has starved our hospitals, schools, industrial and agricultura institutions. The situation is rapidly nearing the impossible. AN ADDITIONAL $150,000 IS IMPERA- TIVE IF WE ARE TO MAINTAIN OUR MISSIONS ON THE PRESENT SCALE.

III. THE LINE OF GLORIOUS ADVANCE— AN ANNUAL INCOME OF $1,558,550

This implies that the churches will raise the full apportionment of $5,000,000 and that the American Board will receive its full share. It involves a gain from the churches, as compared with 1925, of $383,179.

Consider the glorious possibilities of such an event! The achieving of the apportionment would place us in the atmosphere of a true missionary church, where the Kingdom stands foremost in our thought, the atmosphere of our Lord's last Command. Not that this sum would be adequate. A much larger amount could be used to immediate advantage. But it would mean a new attitude, a new enthusiasm, a new day, eventually a new world. We would leave the low levels of the present, we would no longer consider merely "keeping the Board going"; we would join the hosts of the marching Church. THIS POLICY WOULD MEAN VICTORY ON EVERY FIELD OF THE BOARD.

CONSIDER WHAT WOULD HAPPEN!

The long-deferred work among the Moros of Mindanao would be undertaken—"the best chance the Church of Christ has had among a Mohammedan people for a thousand years."

No longer would Portuguese East Africa appeal in vain for the missionary and all that follows in his train.

The Greek Government would not look in vain for schools of the American Board type. The wonderful openings at Athens and Salonica would be taken up.

Bulgaria would have her Protestant College at Sofia, the Capital, for the training of her leaders in Church and State.

The tribes in West Africa would not stretch out their hands in vain. We should be hearing of "mass movements" in that part of the world.

That extraordinary chance to win the Robber Castes in India, backed as it is by governmental aid, would be ours at last.

Dr. Watts O. Pye and his associates in Shansi would reap those great harvests of souls and be pushing over into Mongolia, a long closed land, but where they are eager for the ministry of the American Board.

Those western states in Mexico, our exclusive field, would no longer wonder why the Congregational people of America care so little for their welfare—Sonora, Sinaloa, Nayarit, Jalisco, and Colima would all be on our happy list. These are a few among many great new things we would attempt.

The vision grips the imagination. It thrills the soul. AND IT IS ENTIRELY FEASIBLE. Shared by all the churches, the financial burden would be light. As one of our Congregational leaders remarked: "The future of the Board is not a financial problem at all. It is a problem of knowledge, of interest, of loyalty to Christ." Some way must be found to present these facts to our churches. This great cause must not be lost in a column of figures. CONGREGATIONALISTS MUST BE MADE TO REALIZE THE GRAVE SITUATION CONFRONTING THEIR FOREIGN WORK.

The people will respond when once they understand. They do not want the Board to retreat; they do not want the Board to stand still. THEY WANT THE BOARD TO ADVANCE.

Will You Help Make That Possible?

The American Board of Commissioners for Foreign Missions
THE CONGREGATIONAL HOUSE, 14 BEACON STREET, BOSTON

Safeguarding the Ministry

The Ministerial Boards

THE development of ministerial pensions in the past decade has probably surpassed the growth of any other benevolent work of American Protestant churches. This marks a wakened conscience as to responsibility toward ministers whose years of strength the churches have taken, often at salaries too meager to make possible adequate savings for old age. Christian people have seen enough of ministers past years when they can serve churches acceptably, working as janitors, night watchmen, cobblers, or day laborers in order to get bread for the table.

Until recently the business world outran the church in counting part of its legitimate budget provision for retiring pensions for those whose active years it had consumed. Now the church is seeking vigorously to remedy this neglect.

The older method was to provide for the minister's necessities when he became unable to help himself. The new and better way is to foresee the inevitable need and to enable him to make provision for himself.

Unified Administration

In this day of acute discussion of our organizations and their relation to one another, it is well to keep clearly in mind the methods through which our Ministerial Boards are providing for the ministry. While there are two corporations, the Annuity Fund for Congregational Ministers and the Congregational Board of Ministerial Relief, the administration is unified under an executive committee of twenty. Thirteen are business men of wide experience. The members are drawn from eight different states. Fifteen are Directors of the Board of Ministerial Relief, nine of whom are also Trustees of the Annuity Fund. The remaining five are members at large. The business affairs of the Corporation for the National Council, which holds the Pilgrim Memorial Fund, are administered in the same office and the work is adjusted between the Boards in the interests of economy and effectiveness.

The Annuity Fund operates through a thorough-going, scientific plan, built upon the foundation of the Pilgrim Memorial Fund, by which the minister, in the years of his strength, is enabled to provide an adequate annuity for age or disability and to safeguard his family in case of his untimely death. It has nearly 2,100 members. Assets, which increase rapidly from year to year, were, Sept. 1, including the Pilgrim Memorial Fund, $7,029,252. It is receiving an average of 150 members a year. It has the highest commendation from the most authoritative sources in the field of pensions.

Provision for Older Men

Of its members 1,421 are under what is known as the Original Plan, now closed to new members, providing a maximum of $500 on the basis of thirty years of service. Of this the minister's dues provide $100 and the churches are providing the balance, partly through the income of the Pilgrim Memorial Fund and partly through the apportionment. What the provision of even this modest annuity means to the ministry is best shown by direct word from men who are now receiving it. Excerpts follow.

From one of the most honored leaders in our fellowship, dated Sept. 23, 1925: "I must confess that the check received this morning came like a drop of cold water to a thirsty soul. I had just returned from two months' travel in the interests of our work. It often happens in such a case that there are many inevitable expenses which one cannot charge to travel and this check helps me out. Seriously, as I look to the future and realize that my work must soon cease, I find that I am putting much reliance on this fund to tide me over. It is a blessed fund indeed."

On his seventieth birthday: "This beginning of my old age pension is indeed a great comfort to me, since already I have been living, in part, on borrowed money which I may now begin to repay, with the hope of getting on to an even keel in the not distant future. I have not lived in envy of others whose income has been larger than mine. On entering the ministry as a young man, the thought of money income was the very last thought with me, while my love of the work and the desire to be a faithful minister of Jesus Christ were first. Believe me, I shall not cease to be grateful to through whose foresight, energy, an hearts this fund has come into being, lieve or avert distress, and to warn hearts of those no longer in full harn

From a former state superintendent has been my privilege to plead for th nuity Fund for retired ministers times at our state and local assoc meetings. I little thought then that I s ever be one of its recipients. It certai a case of bread cast upon the wate turning after many days. The days o public speaking, I fear, are over but wish that with my present experie might once more present that work."

From Maine: "It gives one a feeli independence as well as thankfulness the denomination appreciates the work lifetime and that there are compensa material as well as spiritual."

From the Middle West: "Two years I had to give up preaching. A year relinquished janitor work in —— Univ because I was not able to continue it. money is my only income. I thank all vidual givers who have substituted for despair in my soul."

From a widow: "My first check handed me on one of my days in bed. to turn my face to the wall to hide my of thankfulness."

Larger Plans

This provision through the Original is only the beginning. The years sin was instituted have brought larger but when it was inaugurated it was rega as an exceedingly important forward in mastering a problem which had seeme but insoluble. In the construction of the panded Plans in 1917 this Original Plan fortunately at hand to give the utmost

The Pioneer Minister

For him and his successors our Ministerial Boards provide

able aid to men in their later years. For em the new plan could not make large provision on account of the short period remaining in their service for the accumulation of payments through the Pilgrim Memorial Fund and the annual dues.

The fruits of the plan now in operation, while already notable, will be greater with every succeeding year and will eventually change the economic status of the ministry by providing thoroughly for age or disability.

One point needs strengthening. Although the proportion of the necessary annual dues asked of the local church, in co-operation with the minister, is far less than in nearly all of the other great denominations, our churches have been slow to participate in the plan. This has kept many men out of membership. While upwards of 500 churches are now on what is known as "The Honor Roll," this is to be contrasted with the statement that 99 per cent of the Episcopal churches pay annually an amount equivalent to 7½ per cent of the rector's salary toward his annuity. Every church should take definite action and do its part in stabilizing and strengthening our ministry.

Unpaid Pledges

The Pilgrim Memorial Fund, while a notable achievement, reporting net collections of $4,830,828, to which a Profit Reserve, from exchange and sale of securities, of $25,954 may be added, still shows $870,310 of unpaid subscriptions, beside $301,779 in cancellations. All of these subscriptions are overdue. The failure in payment costs the Annuity Fund an annual loss in income of more than $40,000. The central office has followed every one of these with painstaking care and must rely upon all friends of the fund, pastors and churches, to co-operate with it in bringing these overdue payments into the treasury.

Ministerial Relief

The noble work of Ministerial Relief is the recourse for all those whose years prevented them from entering the Annuity Fund. In 1924 there were 724 who received regular pensions, beside 55 more receiving emergency checks, the total representing not less than 1,600 persons. The roll mounts from year to year, that of the National Board alone having increased 132 per cent in ten years.

The average grant to a minister in 1924 was $310, to a widow $235. The Directors have attempted to establish a maximum grant of $500 for men who had served not less than thirty years and whose need required it, but funds have been sufficient to put this into operation only for a very few of the veterans. The failure to make a more general increase brings to many a cost that is typified by an application now before the Board from a New England minister. He has spent thirty-seven years in the pastorate on an average salary of $500, much of the time ministering in two churches several miles apart. He asks to have his pension of $300 increased that he may help his three boys who are working their way through school. The second is looking forward to the ministry. The one desire of the father is that they may have training that will fit them for life's work.

The Annuity Fund will eventually carry the burden now borne by the Board of Relief and its provision will be not only more adequate but more satisfactory to the minister, in that it will come as something that belongs to him, not as a pension for which application is to be made. While grants under the Board of Relief are made as a tribute to service and not as charity, some ministers and ministers' wives who have all their lives been lavish givers find it hard to accept pensions in the provision of which they have not borne a part. One, in writing thanks for a recent remittance, speaks of "the distaste which many have for being among the receivers rather than the givers." Another writes: "My husband is very happy in being the means of adding to the family purse through the Ministerial Relief Board. Can you understand and pardon me if I say that I am not happy in receiving this assistance? But please believe me deeply grateful. I have never been a *good receiver*, and have been independent for so many years that it is hard to accept help now."

Many who have been lifelong givers, when their turn to receive comes, experience along with the comforts which the pension provides a sense of Christian fellowship that is more precious than money. One dear woman voices this: "I wonder if you realize what a wonderful human relationship the Board of Ministerial Relief represents, how far-reaching its contacts. I cannot close without again telling you how much I appreciated the kind thought of me during my recent illness. Your gracious gift from the emergency fund in addition to my quarterly allowance was a godsend, for it helped me to tide over the extra expense incurred during my illness. It came at the most needful moment, and the joy of it is, that we mutually share in the blessing of the gift given in behalf of Another."

Is there any cause more appealing, more beautiful and imperative? The most intimate relation is established between the executives and the host of pensioners, whose constant letters are of the sort written to the nearest of kin. It is a joy and privilege beyond words to have any part in smoothing the way for those who have given their lives for Christ and the church and now in the evening of their days are in want. Eventually the load will be carried by the Annuity Fund but for the present and for some years to come the work of Relief will need constantly enlarged provisions to meet the needs.

In recent years a great source of help has come through the Christmas Fund, which not only increases the annual pension by a Christmas remembrance, averaging approximately $40, but provides also a noble Emergency Fund from which is drawn assistance for the day of sickness or of death. Last year more than $50,000 came in response to the Christmas appeal. It would be impossible to convey in words the comfort thus provided.

A Pension Saves Her Home

Now ninety-four years of age and blind. For forty years she and her husband served on a salary of $500 or less

A Glimpse at the Work

The Church Extension Boards

The Congregational Sunday School Extension Society ***The Congregational Home Missionary Society***
The Congregational Church Building Society

Ernest M. Halliday, General Secretary

IN this National Council number of *The Congregationalist* it is fitting that the benevolent agencies of the denomination should present to the churches, and to the Council delegates, some statement as to what is being done and what needs to be done.

The three societies mentioned above, frequently spoken of as "The Church Extension Boards," constitute a closely-knit group whose work is chiefly concerned with the planting and nurture of churches in the homeland. In carrying out their projects they labor in unity for the accomplishment of their one great task. Starting a Sunday School in a needy community is missionary service; supplying a preacher for the little church which may result from that school is missionary work also; and so is the giving of aid which makes it possible for a church, new or old, which has done its utmost toward erecting a building, to have that building. And all of it is a part of a still larger, world-wide effort; for the work abroad and at home depends, for its continued support, upon keeping the church extension fires burning brightly.

At the biennial meetings of these Societies, to be held Monday, Oct. 26, in connection with the sessions of the National Council at Washington, various workers will present the story of their fields. As a preparation for that program, and particularly for those who will not be present, there is here given a glimpse of what is being attempted. Especial attention is called to the fact that the Home Missionary Society will be celebrating at this meeting its one hundredth year of Christian service.

Some Achievements in Home Missions

Among recent accomplishments in the home missions field may be mentioned the development of our work among the Mexicans at East El Paso, Texas. Here, in a fine new building, a model from the standpoint of architecture, beauty and utility, the growing church has taken on new life under the leadership of Mr. Hernandez. This stands as another bright spot at the gateway through which thousands of Mexicans enter the United States.

No less significant is the completion of the new church building for the Mexicans at Gallup, New Mexico. The regular congregations comfortably fill the new building, making one wonder how for so many months the pastor's home could possibly have served as a meeting place.

Mt. Zion Church, Cleveland, under the leadership of Rev. Harold M. Kingsley, has secured a relocation in an advantageous situation, is rapidly rising to meet its opportunity in the great Jewish Temple, now their permanent home. Well organized, with a broad program, the church has called Rev. A. C. Brown, of Atlanta, Georgia, and starts on a new era in its work.

Less than two years ago a new church was organized in Casper, Wyoming, with a charter membership of over 100 which rapidly reached a total of more than 200. Today the church is squarely facing its financial problem and has raised a budget for its second year of almost $8,000. Congregations crowd the American theater to the number of 800 to 1,000. Rev. A. E. Cooke, pastor, has gained the attention of the entire city. The church is substantially reducing its missionary askings. A strong committee has been appointed to investigate the matter of obtaining a church building.

Timely assistance and wise direction at the beginning has resulted in the erection of a beautiful building at Coral Gables, Florida, with a parsonage across the way, and now the church is self-supporting with a resident minister receiving a good salary—a remarkable achievement in this miracle suburb of Miami.

That the situation in rural America is growing increasingly a problem is recognized by all. An increasing number of rural communities are joining together in a common program, bringing new hope to places that because of isolation and neglect had lost heart. A dual ministry, with needed assistants, automobile, stereopticon, and moving picture equipment, with adequate parish house at the center and a seven-day week program, has revolutionized the religious outlook in more than one place.

MISSOULA (MONT.) UNIVERSITY CHURCH

A church ministering to all of life is the saving ideal. It gives the rural minister a sense of the largeness of his task and opportunity and urges him on to a special training to meet the new approach to an age-old problem.

The Daily Vacation Bible Schools held this summer were more successful than ever before. Where formerly we reached hundreds, we now are reaching thousands of children. Children in country districts were reached who never had attended a Sunday school in their lives, knew nothing whatever of the Bible, and had never learned a Christian song. Seventy-five vacation schools were held in the state of Montana alone.

Here is a community that because of various vicissitudes caused, perhaps, by changing economic conditions, finds itself unable to secure the services of a full time minister. To it a student is sent for the summer. He finds the church discouraged and divided. It does not stand well in the town. Services have been intermittent for many months. The Sunday School is scattered and the Woman's Society has almost gone out of business. Into this situation the young man, untried but invincibly optimistic, enters and begins his work. At the end of three months the church stands high in the esteem of the community. The various churches of the place are working together harmony. Factions within the church disappeared. Financial support has increased beyond all expectation. The Sunday School has been reorganized and is on a firm, working basis. As the young minister leaves for next year of study, he carries with him friendship of the whole community and a thankfulness in his heart that he has called to such a high service. A miracle you say? Such miracles have occurred surprising number of churches this last summer. This year the National Society sent seventy-nine students, almost every one whom performed signal service, many of accomplishing the seemingly impossible.

One of the most appealing pieces of being a combination of distinctly religious leadership and social service, is that performed by Rev. C. A. Smith, of Nogales, Arizona. head of the social service and charitable ganizations of the city, literally hundreds

cases of most urgent need come before each year. His work has the backing of the other churches in the city, including Roman Catholic, as well as of business organizations, lodges, and women's clubs. Nogales being a port of entry between the United States and Old Mexico, the service Mr. Smith renders is international in its character.

The growth of the Summer Conferences all parts of the land is to be noted. In the mission fields are not excepted. From Island, Maine, to Frankfort, Michigan; to Worth, Texas; to Placerville in the Hills; to Seabeck and Asilomar on the Pacific Coast, these educational and inspirational gatherings are becoming well known. Many of the states held more than one conference, including Pennsylvania which two, North Dakota two, and South Dakota three. One of the most recently promoted conferences is that which is developing Mormon Lake near Flagstaff, Arizona. A lease has been secured on twenty acres on shore of this lake, which will be under control of the Congregational churches of Southwest. The value of these Conferences proven every year as those who attend, young people and adults, go back to the of their churches inspired with fresh en

sm, a new ideal of service, and a broader ion of the work ahead of the church in this y. Directly and indirectly, the Home Mis- nary Society is aiding in this feature of r common work.

In surveying the whole field, certain fea- es naturally stand out more clearly than ers, but our regular work, in helping pay e salaries of missionary pastors, must not overlooked. Failure in this necessary ough less spectacular endeavor would leave ny a community spiritually impoverished.

FRANK LINCOLN MOORE,
Secretary of Missions.

The Grail of Understanding"

It was at the close of the summer of 1925. e members of a large group of Student Sum- r Service young people were sending in their al reports, telling the story of pioneering in y-eight communities and twenty-eight states. om a member of the student body of a tle missionary college in the Middle West ere came this message: "To the heart of ery young person about to begin his serious rk, there comes a feeling that all life is adventure, and each venture his own par- ular fairy tale. Fifty such young people gan their testing this summer, and one of ese was fortunate enough to be sent to the oods of Northern Minnesota. It was her big venture, an adventure in friendship with d and His children, and the goal, the Grail Understanding."

Such a spirit enters into, not only the two ndred and nineteen Congregational College oung People, serving under the "S. S. S." m 1921-1925, but characterizes the general tivities of the Congregational Sunday School tension Society. Direct missionary re- onsibility in three-fourths of the territory the United States, and co-operation along nday School extension lines of need through- t the entire country, takes our workers into igiously uncared for communities, in which ring the past year 108 Mission Sunday hools were organized. Sunday School lesson erature of the best type is provided for edy places. Home groups are cared for in ral localities where regular Sunday School rk is impossible because of the long, hard nters, or distances between homes and from nters. Such service pays large dividends in touch on human lives, by linking up lated families with the Christian life and urch.

The Grail of Understanding is a first con- n of the Sunday School messenger of good lings. In both industrial and rural centers, the midst of thronging city life and in lated districts, large numbers of children d youth are deprived of the normal oppor- nities that make for a well-grounded career. ich a need has a claim upon those who are re fortunately situated. It represents some the unfinished business of the church. This ntier line of great need and strong en- avor challenges and calls for action and n be expanded as rapidly as means are pro- ded.

In all history, there is no chapter more illing than that which tells the story of the ward march of missionary service on the rt of those who have laid foundations strong d sure. There is a romance that clings to Consecration has been matched only by portunity. Missionary zeal and sacrifice ve thrilled. So these present day messengers ing forth on their mission, living with and f others, understand human needs, and dis- ver the power that makes for permanent ength and patient, self-sacrificing service. ith unswerving purpose they lay Christian foundations, and therefore commence with the children. In this way, as one has expressed it, "They are not of the sunset and the recorded yesterdays; they are of the sunrise, and the unlimited tomorrow."

Such investments are part of our Congregational missionary enterprise. They represent the things men live for. In their character-making possibilities they gleam with the light

ONE OF 108 SUNDAY SCHOOLS
Organized in one year

which shines upon loving words; they stamp with the impress of living deeds. Says the Honorary Moderator of the National Council, "If this country is to meet successfully the problem confronting it today, there must be first of all greater recognition of the spiritual side of life, and a more widespread acknowledgment of the obligation we owe to use our power and strength for the general welfare, and for the redemption of humanity. The Sunday Schools furnish today the great agency by which spiritual ideals may be made a part of the lives of the younger generation of Americans, and the growth of the schools will mark the spread of these principles."

W. KNIGHTON BLOOM,
Extension Secretary.

The Big Brother

That little lone town of a dozen houses and many miles from the railroad still exists. One day somebody says, "We must have a church as we did back home." From that hour until the bell rings to call people to the dedication the Congregational Church Building Society is the big brother.

On the Pacific Coast in Oregon I see a minister in his shirt sleeves directing others in shingling the roof of a little building which, when finished with our aid, will have a value of but six thousand dollars, and across the continent people are on the roadside waiting to be taken by the auto truck to that modest house of prayer we helped them build under the

"OUT-DOOR KITCHEN"
Nogales, Ariz.

shadow of Mount Katahdin. Right in the midst of the country is the little church at Bingham, Nebraska. June 17, 1925, it was voted thirteen hundred dollars aid. A wide vista opens up beyond the straggling village flanked by distant bluffs. The place stands alone as far as church influence is concerned in a trade area of four hundred square miles.

Yes, the little churches like these of which we have spoken are our first care. From the little house, both church and parsonage, there in the cane-brush suburbs of Fort Myers, Florida, north to the six thousand four hundred and forty-three dollar church at Three Lakes, Wisconsin, reclaimed from the cyclone; from the Winslow church on an island in Puget Sound asking for seventeen hundred dollars to the church of thirty-one members at Squantum on Massachusetts Bay asking for a parsonage, hundreds of churches now well established say in a chorus of glad voices, "The Building Society was our big brother in the hour of need."

But our greatest work is in doubling the effectiveness of the ordinary church by helping it to a worthy equipment. There is nothing dramatic or particularly thrilling about it and yet every bit of our work stirs the blood of a man with any imagination, if the five hundred and fifty-one thousand, two hundred and thirty-six dollars we put last year into brick and wood and stone can be seen as it transmutes itself into prayer and praise and deeds of justice and mercy. Could we follow it through the experiences when sorrow becomes gladness and distrust gives way to hope; could we paint the visions and dreams awakened by it; could we compute its influence on home and school and all of life's ambitions, there would be enacted before our eyes a drama whose intensity of meaning never has been put upon the stage.

One hundred and thirty-five churches were aided last year in building houses of worship and thirty-nine in securing parsonages.

In many places our work must pass through years of probation before it seems to justify itself. In only a few cases does it prove to be ill-advised. Every Christian enterprise is at all times under testing and we cannot say which will prosper, this or that. We are trying to make our buildings teach respect for religion and to assist the pastors to preach within them the full gospel as it is in Christ Jesus. We are from first to last a missionary force and not a financial agency. We are doing an all-around work. For instance, with an emphasis which the Congregational denomination has always put on education, the Building Society is giving especial attention to the church in university towns. Illustrations of this could be described at Iowa City, Iowa; Winter Park, Florida; Fargo, North Dakota; Eugene, Oregon; Columbia, Missouri, and other places in the east as well as west.

We put upon page 478 a picture of the church at Missoula, Montana, not because it is as big and commanding as many another undertaking, but because the struggle through which it is going is typical of the Building Society's work everywhere. At Missoula is the State University. "Within two hundred miles of it (a former President said) there is more good stock of the human kind than in any equal area in the United States." For that reason the Building Society has been the big brother to a little church there ready to die, and to the home missionary forces of a state that calls itself "Mighty Montana in the Making." It has made possible a church under intelligent leadership where students who are to help mold the thought of a great region in the northwest will get their idea of what Christ and his gospel mean to the world.

The common idea of the big brother is that he has prospered and that his heart is as big as his pocketbook. To others of the family in a tight place he says with a smile, "Do not worry, I will help you out." The picture is true of the Congregational Church Building Society with only this exception, that its heart is twice as big as its pocketbook.

WILLIAM W. LEETE,
New England Field Secretary.

The Congregational Publishing Society

The Pilgrim Press

Its Ideals and Policy

¶ The Congregational Publishing Society is the source of religious educational literature for the denomination.

¶ Doubtless everyone will agree that there never was a more important and strategic time for the publication of the right kind of religious educational literature than now, when people's minds are troubled by the controversy between Fundamentalist and Liberal, and when our young people are confused by the alleged conflict between science and religion. When earnest people feel that their Bible is being undermined and others, just as sincere, are beginning to think that the Bible has no place in our modern life, the importance of the right kind of religious literature cannot be over-estimated.

¶ It is the aim of the Congregational Publishing Society to keep its publications abreast with modern scientific and religious conclusions, teaching our children and young people so far as possible those things which they will not be obliged to unlearn when they take up their High School and College studies, and at the same time trying to present this truth constructively, not destructively; to build up and not tear down; to take nothing out without putting something better in its place.

¶ It is our constant purpose to build a good foundation of religious truth into the lives of our children, and always to conserve the permanent values of the past. In doing this, we try to minister to all ages and types and conditions—to those who live in city and town and open country; to schools with few teachers and poor equipment, as well as those with a well trained teaching force and adequate facilities.

¶ This service is rendered through our publication department (editorial and business) and book stores at Boston and Chicago, which publish and distribute pupils' and teachers' lesson materials and magazines, weekly story papers for children and young people, and services and books of a general religious and religious educational character.

CHARLES R. BROWN, D.D.
President

ARTHUR J. CROCKETT
Treasurer

WILLIAM HORACE DAY, D.D.
Vice-President

Do You Know

That: One tenth of America is Negro?
One million Orientals live in America?
Our Indians would fill Vermont?
Our Mexican population is increasing?
One and one third million Porto Ricans live under our flag?

Don't You Feel

That: Congregational Christians have wonderful opportunities to show brotherly good will in contacts with these groups all of whom are in America to stay, most of whom are underprivileged, many of whom are suffering deep wrongs?

Don't You Want

The American Missionary Association

to continue to represent you in direct, friendly, co-operative service among these fellow Americans — through its Churches, Schools, Colleges, Hospitals, and over six hundred trained workers?

Experienced, Expert, Eager — the Association seeks your co-operation until the problem of race is solved in the way of the Master.

THE AMERICAN MISSIONARY ASSOCIATION

287 Fourth Avenue, New York

LAYING SURE FOUNDATIONS

You know the story of the man who built a house—
"and it fell not, for it was founded upon the rock."

The only hope of building a civilization that will stand the strain of divisive passions and selfish interests is through a process of sound Christian Education.

The
Congregational Education Society

Helps our Churches and Church Schools to lay sure foundations and to build upon them.

Develops and discovers the best materials and methods for religious education and makes them available to our churches.

Furnishes practical plans and methods for Young People's work.

Helps to organize, promote, and conduct summer conferences for leadership training. Thirty-five in 1925, with over 4,000 young people enrolled. Think of the power represented for Christian achievement!

Develops a balanced program of Missionary Education which not only enriches and enlivens the educational work of the church, but creates loyal support for our missionary enterprises.

Through its Social Service Department, it furnishes trustworthy information and stimulates thought and discussion about the most important social and industrial issues of the day. Knowledge of the facts, and right action concerning them is essential to a Christian world.

Helps to maintain University Pastors at 35 tax-supported educational institutions who are constantly working to conserve the religious interests of our young people away at college. Here are our best assets.

Aids about 150 young men and young women each year, by means of loans or grants, to continue their studies in preparation for the ministry and other Christian vocations. Some of our leading ministers today owe their start to such aid as this.

Helps to bring to the attention of our young people and students, the great opportunities for the investment of life in Christian service. This is done through addresses, personal interviews, and correspondence.

And These are only Samples of a varied and useful service.

The Society invites your prayerful interest, and your active co-operation through individual gifts, conditional gifts with annuity provisions, or legacies and bequests.

Our Field Secretaries in the various district offices are at your service and will gladly furnish information on all points. Or, you may write to

Herbert W. Gates, Acting General Secretary, 14 Beacon Street, Boston

The Foreign Affairs of the Kingdom

As Carried on by the Woman's Boards

R more than half a century the Woman's Boards have been carrying on eat international, interracial work of and progress. Brief mention of a of the year's achievements will indi- its scope and character and show how being constantly adapted to the condi- of our modern world.

Some Events of the Year

ree Seniors at the Dondi School for , Angola, West Africa, have taken the st grade Portuguese Government exam- ons and passed with flying colors. They he first African women of that part of country to attempt any government ex- ations, and great was their triumph.

e Woman's Union in Madura, with 600 n members, under the leadership of Eva M. Swift, has opened a pleasant building to all women for rest, recrea- and inspiration, and offers a home to ess or industrial girls. This is a new under the sun in that city of seclusion.

Aleppo, Syria, are concentrated 40,000 gees from 120 Turkish towns and vil- . The Woman's Boards are supporting Bible women who are serving as many he 24,000 women as they can reach. report an "epidemic" of wanting to be ht reading and writing on the part of young girls who never had an opportun- or schooling on account of deportation. encouragement in this rather dreary mpment is the growing friendliness be- n Gregorian and Protestant Armenians. e Indian Government is just complet- a brand new town for the criminal s where Miss Ella Hoxie's work will be finely housed at public expense. The ge that is taking place in these people is ated in the new names: Umedpur, "The of Hope," for the new town; and "Shol- Industrial Settlement" instead of lapur Criminal Tribes Settlement."

be College is on the eve of celebrating ftieth anniversary just as this issue ap- s. Two years ago loyal alumnae raised 00 and purchased a magnificent campus. they have inaugurated a jubilee cam- n in Japan for an endowment fund of ,000. A campaign for new buildings is pushed by the women of the Interior. es it pay to support women's colleges in Orient? Look in at the Peking Congre- nal Church Conference. Who is the ble little clerk of the session? An old hing College girl. Who are the most inent Chinese women delegates? Six hing graduates. "It warms my heart hink that there are Yenching women wing all of their influence and strength trained leadership into working com- -fashion with all the rest of us to meet troublesome questions that confront a today," writes a missionary.

Public and Governmental Recognitions

shisha Girls' School has been greatly red by a visit from the Empress of n, who reverently stood on the plat- form during chapel service and showed great interest in all that she saw and heard as she was shown around the building. She was especially fascinated by the cake-making in the Domestic Science department. Afterwards the school received from the Government a special gift of 600 yen and "two changes of raiment," or rather material for ceremonial garments, one for Dean Matsuda and one for President Ebina.

Word has come that our three women missionaries in Micronesia, now working under the Japanese flag, have each received from the Emperor of Japan a gift of 500 yen, as a mark of appreciation. No conditions are put upon the use of this gift.

Large grants are given by the British Government to schools and hospitals in India, Ceylon, and Africa, the amount being based on the quality of work done. It means much when recognition comes also from such a source as the Red Cross Society of India, which has just given 10,000 rupees (about $3,300) to the Ahmednagar Hospital for Women and Children to provide a sorely needed ward for tubercular patients.

A few years ago any recognition of a Protestant school by the ancient Greek Church would have been unthought of. But three times during the year has the Archbishop of Syra visited our Junior College in Athens to beg our workers to open an American school in his diocese. He is impressed with the character-building quality of our mission institutions.

Both the Greek and the Bulgarian Governments are showing themselves extremely hospitable. Bulgaria has given two desirable sites in its capital city: one for the girls' school, which the Chicago Board is eager to move from Samokov to Sofia; and one for a community center in the heart of the city on which already a building is being erected, the first of its kind in that country. A further contribution made by the Government was of lumber valued at $1,095 from its finest forest.

Community Work

Demonstration centers of Christian neighborliness and good will touch people who could never be reached through school or church.

The new Neighborhood House in the slums of Osaka, in which we are co-operating with the American Board, is the first Christian social settlement in this Japanese city, fifth largest in the world, and is in the midst of the factory district. Ample attention will be given to the children and to the factory girls, to mothers' meetings and club activities. Because all Japanese of youthful years are able to read, a cheerful and well-equipped reading room will be one feature. One of Miss Alice Cary's most helpful assistants is a friendly Bible woman so skilled in neighborliness that already the people have begun to call her "grandma."

Bombay, with its population of 1,250,000 and its many cotton mills, offers a similar challenge. The women have placed two social workers there and are adapting an old mission building for a community center. A small hostel for wage-earners, a workroom for needy women, a day nursery are some features. The medical end is developing rapidly under the care of Dr. Harriet J. Clark and her trained Indian nurse. Is it any wonder it is welcomed in a community where the mortality rate among infants is over eighty-six per cent!

Our workers are awake to the value of reaching young people through recreational activities. The first outdoor playground for children in Constantinople has been started by our Gedik Pasha School in co-operation with the Y. W. C. A. and the American Junior Red Cross. About one hundred and thirty Turkish children use it daily with recreational supervision at times.

Alive to New Methods

The "project method" has been warmly welcomed by our educational missionaries. The Girls' School at Uduppiddi, Ceylon, is emphasizing projects closely connected with the life of the home and the family and is working out interesting experiments which are being watched with deep interest by government inspectors. The Uduvil Girls' School, also in Ceylon, which has just celebrated its centenary, was the first to have an expert in mental tests and physical measurements on its missionary staff and she has trained a Tamil teacher to carry on this service.

While America is just getting familiar with the "family case worker," one has actually gone to Western India as a missionary. Trained in New York's most scientific methods, Miss Elizabeth M. Cairns, a Smith College alumna, is working among the homes of the robber caste people at Sholapur. "You can't help loving the little robbers," she declares. "They are the dearest, dirtiest, keenest, most mischievous and most bewitching little things in India. They have untold possibilities for lives of usefulness."

The district nurse is another professional worker much desired on the mission field. The sending of Miss Ruth Cowles, R.N., to Johannesburg to organize Zulu nurses for medical service among the black miners' families all up and down the Gold Reef is a notable effort in this direction.

A Home Thrust

We have dwelt on inspiring facts and achievements rather than on the unmet challenges, the heart-breaking refusals, the increasing costs of the work, the overwhelming needs for buildings and equipment, new recruits, larger appropriations. Money for women's work now comes chiefly through church apportionments, but no one of the Woman's Boards has received its quota this past year. We look forward with hope to the coming Every Member Canvass, believing that the churches will see that efforts for the world's women and children are a vital part of the overseas program.

Our National Journal

CONGREGATIONALISTS have one national journal for their homes and their churches. It is *The Congregationalist.* It keeps us informed; unites our fellowship; helps in real religion. It represents our churches and all our mutual interests. It reports the progress of the Christian world; it interprets current events and moral issues from the Christian point of view. It publishes what Christian leade rs are doing and saying. It maintains an open forum for the free discussion of the subjects which interest its readers. It reports the news of the churches, missions, education and social service. It gives comfort and inspiration. It is a force for righteousness.

The Congregationalist helps its readers to carry the Pilgrim spirit into the life of today. While it is the organ of the Congregational churches, it is broadly Christian rather than sectarian. It shows life as it is and helps us to make it what it should be. It stimulates enthusiasm in the work and opportunities of the church. In these confusing days its light and leading bring constant comfort and cheer. It is the best of pastors' assistants. It is the layman's guide and friend. It is the comrade of the young people. It is the mother's and home-maker's helper. It is attractive, interesting, up-to-date, and abundantly worth while.

Special Features

1925-1926

Dr. George A. Gordon's Autobiography

Biographical Sketches of Other Remarkable Lives

"Kennedy's Second Best" — a thrilling serial story — by John Freeman

Great Days in Historic Churches By F. Lauriston Bullard

Significant Sermons by Outstanding Preachers

The Challenge of Youth Around the World

What Europe Is Doing and Thinking

The Stirring Drama of the Orient

Regular Features

The News of Our Churches
The Editorial Outlook
Editorials from Contributing Editors
Our Western Editor's Page
Parables of Safed the Sage
The Congregationalist's Bible Class
Closet and Altar Our Invalid Parish
Christian Endeavor Columns
Reviews of the New Books
Our Readers' Forum
Foreign Correspondence
Dr. Fagley's New York Page
Children's Stories
What the Christian World Is Doing
The Progress of Missions
Pictures Poetry Risibles

Interesting and outstanding writers contribute to "The Congregationalist."

Now is the time to subscribe, to secure full reports of the National Council in Washington and the Holiday and Book Review Numbers

$3.00 per year, $2.75 in Church Clubs, 10 cents per copy

The Congregationalist

14 Beacon St., Boston **10 South La Salle St., Chicago**

A Great Adventure in Education

THE Congregational Foundation for Education was established by the National Council in 1921 to meet the challenge of the twentieth century for unified leadership in Christian Education. It will report to the Council in Washington the results of its faithful stewardship and its notable service.

Nearly three centuries ago Congregationalists began to lead the pioneers in founding Christian colleges in America. They blazed a trail across this great continent. Harvard and Yale, Dartmouth and Amherst, Mount Holyoke and Wellesley, Oberlin and Marietta, Grinnell and Colorado, Beloit and Carleton, Pomona and Pacific, Howard and Fisk, Piedmont and Atlanta—are but a few of the many honored names in the grand roster of institutions for which Congregationalists have been responsible. Some of them are now strong and independent financially. Many of them have burdens greater than they can bear without special help.

Their separate efforts to secure necessary funds to carry on their needed work in the course of the years developed unintentional overlapping and striving at cross-purposes. The Great War led to a financial crisis for many schools and colleges.

A competent committee of Congregational educators studied the entire problem. Their recommendations paved the way to the establishment of The Congregational Foundation for Education. A strong board of eighteen trustees was organized with membership equally divided among ministers, educators and laymen. President Henry Churchill King is chairman, and the chief executive—now retiring—has been the president, Dr. George W. Nash, who has served with wisdom and fidelity.

The Foundation has undertaken to relate the college to the church and the church to the college in happy, hopeful reunion, to lead a unified advance in the development of Christian character and training for Christian service, to serve as the General Staff of our Congregational Army of Education.

The achievements of the Foundation have been significant and valuable. They have been limited only by the resources provided for it. There has been urgent need for its services from the beginning, and it is needed urgently today by a score of worthy institutions and by all our churches.

The Foundation has saved and strengthened some of our weaker institutions. It has gathered data regarding the work and needs of institutions of higher learning associated with the Congregational fellowship. It has become an information bureau, to supply the churches with the latest facts obtainable from our colleges, seminaries, academies, and training schools. It has carried its message and co-operative service to the churches. It has recommended college presidents. It has served as college counsel and mediator, as advisor to givers to Christian education, and as guide to good management. It has given Congregationalists a new educational vision, and led the way—as far as Congregationalists have provided means and moral support. The means and the moral support have not measured up to the needs nor the opportunities before us.

Now we of the Pilgrim faith must answer some solemn questions. Shall not Congregationalists remain true to their traditions? Shall we not respond to the call of need and of duty? Shall we not continue to do our part in the great unfinished task of Christian Education?

An answer is expected in the National Council at Washington.

The Congregational Foundation for Education

19 South La Salle Street, Chicago, Illinois

New Plans for the Boston Book Store

Reference in *The Congregationalist* has been made from time to time to the serious illness last winter of Rev. Harold B. Hunting, who, at the time of contracting this illness, was manager of the Pilgrim Press Book Store in Boston. Mr. Hunting's illness came at a crucial time in the business and promotional activities of the Congregational Publishing Society, but every effort was made to carry on during his absence. His long delayed return to health had led to his retirement from association with the Book Store, much to the regret of his many friends who found in him not only a genial and brotherly personality but an exceedingly competent and well-informed bookman.

In seeking a successor to Mr. Hunting, effort has been made to establish a new, distinctive, and hopeful link between the book and publishing interests of Congregationalism and the churches and church schools which they exist to serve, by the appointment of a working pastor, Rev. A. L. McKenzie, recently of Walpole, Mass. In addition to the management of the Boston Book Store, and the serving, through the Boston headquarters, of the Congregational constituency east of the Mississippi and Ohio Rivers, Mr. McKenzie will assume much responsibility for the general promotion of the Pilgrim Press publications and for assisting churches and church schools in securing the finest possible literature for every need.

Mr. McKenzie comes to his new task from a background of experience in which his organizational and business capacities have had distinctive demonstration. He also at one period had considerable experience in the selling of books. In addition, however, to natural aptitude for business organization and management, he has what is most important of all—an intimate personal knowledge of the actual conditions and needs of church and church school. The value of this cannot be easily over-estimated. It means that in addition to evaluating the material and meeting general needs, Mr. McKenzie, in a consultative and advisory capacity, will be able to help individuals, churches, and church

REV. ALEXANDER L. MCKENZIE
Manager of the Pilgrim Press Book Store in Boston

schools, approaching all situations and problems from the standpoint of an experienced working pastor who understands local conditions and problems.

The Walpole pastor comes to the management of the Book Store at a most favorable time. The whole interior arrangements have been recently overhauled and great improvements effected. A fine sign catches the eye of the visitor in Beacon Street, and the windows have been altered so as to permit a more eff display. In addition to the general im ment through a more artistic setting a tractive environment, the actual arrang of books and material has been carefully a plished in such a way as not only to with wise selection and classification, bu to attain effective appeal to the eye in of spiritual, literary, and educational v Visitors to the Book Store have recentl ferred to it as "a new place," and Dean C R. Brown said at a recent meeting o Board of the Congregational Publishing So "I have been coming to the Boston Book for 33 years and this is the finest Book they ever had."

Under Mr. McKenzie's management effort will be made to make the Pilgrim Book Store the first book store in New land. It should, however, be borne in that it is the policy of the Directors of the lishing Society to make this Book Store merely a place for the selling of books the center of a distinctly religious servi the Congregational constituency, and, in to the entire religious field in so far as it be reached. To this end the personnel o staff of the Book Store has been speciall lected with a view to competency in g counsel on all problems in relation to reli literature.

The wise co-operation of the Congregat constituency in these efforts will not strengthen this particular service, but wil sist in making it a larger contribution t general advancement of the Kingdom of C

Mr. McKenzie was born in Wareham, M but grew up in Plymouth where his earl ligious life was in connection with the Ch of the Pilgrims. He was educated in the lic schools in Plymouth, later attended W ton Seminary in Easthampton, and was g ated B.A. from Yale in 1900, and from Divinity School in 1902. While in the co

(*Continued on page* 488)

The Autumn Ingathering of new members at the November Communi can be made an occasion for a genuine revival of interest throughout the co munity in the work of the church and its particular mission to minister to t souls of men. People who have long kept their church letters in their trun and who have sealed up their interest in religion may be reinterested and new interest kindled in the church when they have been persuaded to get the letters, to unite with the church, and to take a real part in its worship a service. Others who have been waiting for a kindly invitation will respo and thus be led into a larger and richer life. Quickening the spiritual life the community is the great responsibility of the church. Read Dr. Burto **New Booklet for Personal Workers.** Here you will find many helpf suggestions and much fine material for your use. Samples of this and oth helpful leaflets, plans and programs relating to the evangelistic and devotion work of the church may be had free on request to **The Commission o Evangelism and Devotional Life,** 287 Fourth Avenue, New York Cit

"It is our privilege as well as our duty to give help to the First Church in Washington by a national gift that shall enable it to continue its service of the nation's life with an adequate plant and equipment in which to meet its present opportunity and accomplish its future task." —*Rockwell Harmon Potter.*

"Congregational people will not be slow to see that your church is a strategic church; that it represents in a large way, in the capital city of our nation, our Congregational order. I should be greatly surprised if you did not find a quick and large response to your appeal to the denomination." —*George A. Gordon.*

THE DOWNTOWN CHURCH

at the Nation's Capital

Sixty years ago the First Congregational Church of Washington was organized and built its present edifice at Tenth and G Streets.

In the last decade this downtown church, with the largest membership, benevolences and financial receipts in its history, has faced an ever-enlarging opportunity.

Washington Has

tens of thousands of students, of young men and women, of government employees, of temporary residents and visitors, and

First Church Has

the location, desire and spirit for ministering to these friends from every part of the Union.
Its present edifice is lacking in facilities and is in dangerous disrepair.

Two Things Are Needed

1. An adequate church building with facilities for young people's work, religious education, social service and preaching.

2. A partial maintenance fund to make possible the needed workers.

This deserves broad support because the church members are limited financially, and three-quarters of the constituency is from outside.

First Church makes its own intensive campaign October 12—18. In November it appeals to the City of Washington; then to the denomination.

What Can You Do?

"I know of no opportunity in all our Congregational work at the present time which equals, alike in importance and in prospect, that presented by the First Church of Washington." —*J. Percival Huget.*

"Under any administration this church holds a unique place in the religious life of the nation. The opportunity it offers for presenting a forward-looking and comprehensive religious message to men from all over the country is unique."—*Charles Reynolds Brown.*

(*Continued from page* 486)

and seminary he was connected with the Yale Co-operative Society, and had charge of extensive sale of books and supplies. His first pastorate was in Wallingford, Vt., where he spent four years, going from there to Winthrop, Mass., and in 1911 to Walpole, where he has continued to the present time. His ministry in Walpole has been conspicuously successful, not only in the building up of a strong, well equipped, and well established church and church school, but also in the larger service, personally and through his church, which he has been able to give the whole community. He was active as a member of the committee which secured a new charter for the town, under which excellent results have been attained. He has always assumed large responsibilities in connection with municipal affairs and for many years served on the Town Planning Committee. His most distinctive service, however, has been rendered in connection with the Bradford Lewis House, which was presented to the Walpole Congregational Church in memory of Bradford Lewis, a former deacon of the church, by his son E. Frank Lewis of Lawrence, Mass. This institute in the house formerly owned by Bradford Lewis, while owned and controlled by the Congregational Church, has under Mr. McKenzie's guidance and outstanding leadership been placed at the service of the whole community. It has represented a most distinctive and successful piece of work, and has proven a powerful factor as an integrating force in the life of the community at a time when similar communities are seriously suffering from disintegration. The Bradford Lewis homestead, which was given for this institutional purpose at the suggestion of Henry P. Kendall, was dedicated in 1919. Mr. Mackenzie was married in Wareham in 1902 to Sophia M. Hammond, daughter of Capt. A. H. Hammond. Mrs. McKenzie attended Oberlin College, and has given unflagging support to her husband in the work of the church, in camp fire activities, and in the general service of the community. Having no children she has been free to devote herself to this service even more fully than the wife of the average minister. Mr. McKenzie will have her loyal support in this new field which will constitute no less than parish duties the vital work of a Christian ministry.

Both Mr. McKenzie and Mr. Finley, manager of the Chicago Book Store, will be at Washington in charge of the Pilgrim Press Book exhibit, during the National Council, where they will welcome the opportunity of personal contacts with their constituency.

Northern New England School of Religious Education

Ten Years of Progress

THE recent session of the Northern New England School of Religious Education was the most successful in its history. The zeal and earnestness of the students for attending classes and doing outside work was very pronounced. One hundred and five certificates were awarded to the first-year students, 51 to second-year students, and 29 diplomas were given to those completing the three-year course, 20 of whom were Congregationalists. In addition to this, 13 of those under 16 years in the preparatory course, which was inaugurated for the first time this year, received certificates and the faculty conceded that some of the papers they handed in were among the best; and five of the 30 members of the alumni association attending for the whole week received credit for post-graduate work. The Congregationalists led the enrollment with 195: six other denominations were represented.

The school is starting in on its second decade, under most promising circumstances. Since its organization there has been a steady increase in enrollment, and new courses and instructors have been added each year.

A marked feature of this year's session was the observance of the tenth anniversary of the founding of the school. An alumni luncheon was given at noon, and was so successful that it was voted to continue it each year. Reunions of all the classes were held in the afternoon, and in the evening there was a big meeting in the gymnasium, at which time a representative from each class spoke briefly, telling some important class event. The dean, Mrs. Nellie Towne Hendrick, gave a short history of the school, and a memorial service followed in memory of the deceased students and ulty; among the latter were two promi workers in the field of religious educa Charles Foster Kent and Nannie Lee Fra The main address was by Dr. Milton S. L field of New York, for six years a memb the faculty, who recited a great many ple incidents of the founding of the school a its first years, his subject being "Ten Yea Progress." Following this there was a r tion and social hour.

There were several other pleasant eve features: a faculty and student get-tog meeting on the first evening; an allegor Miss Meme Brockway on "The Boy and Church," showing in a humorous but true how many churches do not adequately pr for the mental and spiritual developmen their boys; the student night, for which music was furnished by the Exonians, a g of boys from the Congregational Churc Exeter, and a one-act play, "Where Sh Spend My Vacation," was given by five from the South Congregational Church in cord, all deciding with the leader that Northern New England School of Reli Education was an ideal place in every wa both profit and pleasure to spend one's tion. One evening the pageant, "Whom Ye," was presented in the beautiful an theater nature has provided at Durham.

The special features on Sunday were demonstration Sunday school; the church vice in charge of the faculty; a forum church school problems; an organ recital; service conference for students in charg the dean, when decisions were made to giv best of service to the Master, the church the community; a vesper service around flag-staff; and the commencement service Judge Robert Chapin Parker, for 13 chairman of the Board of Management of Northfield Summer School, gave an addres "The Dignity of Our Task," and the awarded certificates and diplomas.

Throughout the session books on all ph of religious education were on display for sale; there was also an exhibit of mate suggesting ways of building up and increa the efficiency of the church school, and a collection of posters and other devices for c ing a more active interest in missions.

Pictures of the whole school, various cla city and town groups, the pageant, and features were taken to be made into slide add to the large collection the school alr has.

During the session Dr. Hetzel, presiden the University of New Hampshire, gav luncheon to the board of trustees, which cluded three college presidents: Dr. Ernest Hopkins of Dartmouth; Dr. Ralph D. H of the University of New Hampshire; Paul Dwight Moody of Middlebury; * Moses R. Lovell of Durham, N. H.; *Mr. thur H. Merritt of Boston; *Mrs. Helen Thayer of Portsmouth, N. H.; *Miss Dor Odell, Greenland, N. H.; *Mr. Raymond Magrath, Durham, N. H.; *Mrs. Stella Thompson, East Andover, N. H.; Rev. Joh

(*Continued on page* 490)

Christian Home Life

The Surest Hope of Civic Betterment

¶ In our great cities the frankly religious approach, with its word of inspiration and its hand of helpfulness, has received a remarkable endorsement by the late Victor Lawson of the Chicago News. His generous bequest for such work in Chicago, totaling probably more than $3,000,000, emphasizes the judgment of one of the greatest newspaper editors. ¶ The City Missionary Society of Boston has recently been bequeathed about $100,000 by the late Caleb J. French, a founder of the Telephone Company, and a Vice-President of the Boston Safe Deposit and Trust Company. ¶ In all our cities, and particularly in Boston, the endowment and the current income of such societies are entirely inadequate to meet the flood of work thrust upon our Congregational parishes. ¶ The city is the great center of the battle between good and evil in our modern civilization.

Our forces need support.

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he Congregational Woman's Home Missionary Federation

IE Federation, from its very beginning, has been closely co-ordinated with the onal Homeland Societies. It represents State Home Missionary Unions organized

Two Schauffler Graduates

arily as collective agencies for the Na- l Societies.

ose women who organized the Federation ty years ago were pioneers in the type of nization now proposed by the Committee welve. With the courage of their convic- they had a far-reaching vision. Instead tting up a separate administrative unit, realized the economy and strength in uni- appeal to the churches and co-operation the National Program. Therefore, the ration, from its very beginning, has been ed with the National Homeland Societies.

motional Activities: The Federation has oted certain definite aims as its share in denominational program which may be l as follows:

listing Congregational women in a deeper nal consecration of life through Prayer, y, Service, Gifts.

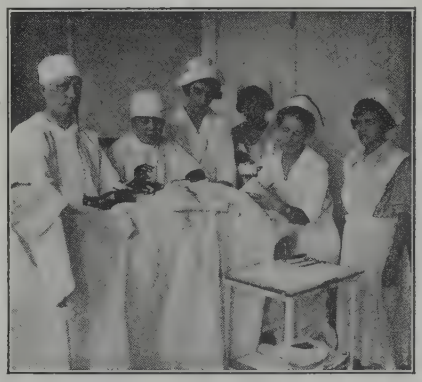
iritually: The Pilgrim Prayer Guild is agency through which the Federation es the women of the churches in their ional life, preparing suitable literature co-operating with the Commission on gelism in its suggestions for the Lenten d.

ancially: Advising State Unions in the aign for denominational benevolence for whole apportionment and the practice of rdship.

ucationally: Assisting the State Unions ne development of their respective con- ncies by providing Home Missionary pro- s and methods; promoting mission study es and summer conferences; preparing and distributing special literature designed to inform and inspire women and young people as to denominational goals, supplementing the work of the Education Society; suggesting and encouraging model organization to include every phase of missionary and community service; discovering personnel and training for leadership; supplying speakers at State Conferences, women's meetings, and ministering especially to small groups remote from denominational centers, linking these with the larger interests and bringing them in touch with the denominational task and opportunity; securing the intelligent co-operation of every Congregational woman in endeavoring to undertake denominational responsibilities.

The Federation co-operates with the Foundation for Education in its care for all of our Missionary Colleges and academies. Two particular training schools for women are its especial interest, Schauffler and the Congregational Training School for Women at Chicago.

The Schauffler Missionary Training School is one of the training schools of our denomination for definite Christian service. It is for the equipment of young women of consecrated



Ryder Memorial Hospital
Humacao, P. R.

purpose, who desire to devote themselves to Christian work in fields to which they may be called, and among those whom, because of the affinities of race and language, they are best fitted to serve. The School is thus as national and international in its aims as are the Mission Boards of the Protestant denominations.

The Congregational Training School for Women trains for leadership. It offers to young women the opportunity to fit themselves for the great task of helping to develop a type of

A Parsonage
Made possible by gifts from the Federation

Christian personality which shall build a new social order. Its graduates fill positions in every department of church and parish organization and activity—in the homeland and abroad—and because of its high ideals and leadership the School commends itself to Women's Unions as a missionary opportunity.

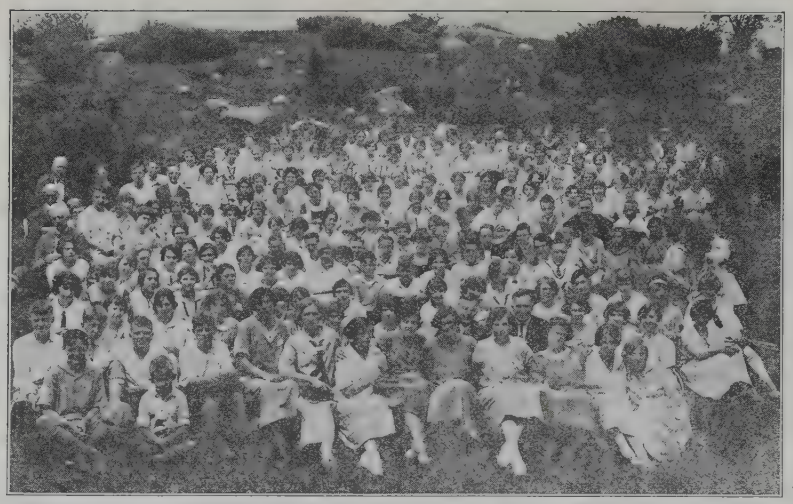
The Federation is interested in the Board of Ministerial Relief, particularly in the Christmas Fund.

A most necessary and efficient activity of the State Unions is represented by the Home Service—the provision for the needs of our missionaries and their homes by the family boxes prepared by local auxiliaries, and sent as a token of good will to these missionaries—the school boxes containing the salable clothing which may be converted into income—the Hospital supplies to enable our hospitals in the Homeland to pursue their ministry of mercy, and the equipment in other ways of our schools and hospitals which enables them to render helpful service.

In co-operation with the Congregational Home Missionary Society and the Council of Women, the Federation, through the Unions, undertakes our denominational share of the work among Farm and Cannery Migrants. This is a very important form of Home Mission work—and our denomination supports one station.

Reaching the Children Through Story Telling

Chicago Training School for Women



NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, DURHAM, N. H., AUGUST, 1925

(*Continued from page* 488)

Johnson, D.D., Philadelphia, Pa.; *Mr. Edward C. Dane, Concord, N. H.; *Rev. Charles S. Jones, Biddeford, Me.; Mr. Josiah P. Jenness, Dover, N. H.; *Rev. Roy B. Chamberlain, Hanover, N. H.; Rev. W. A. Cate, Nashua, N. H.; Mrs. Avis F. Smith, Methuen, Mass.; *Mrs. Mary C. Manning, Manchester, N. H.; *Mrs. Nellie T. Hendrick, Nashua, N. H.

There are two outstanding features of this school, its fine Christian atmosphere and the loyalty of the students. Every class is organized and is planning a mid-year reunion at which time the best things accomplished since attending the school will be presented. The tenth annual session is now history, but its results will be felt in every church and community fortunate enough to be represented in its enrollment.

On Oct. 15, in connection with the State Sunday School Convention to be held in Nashua, there will be a summer school banquet at which toasts will be given by Miss Brockway, other members of the faculty and students.

(* refers to Congregationalists.)

The Pastor Says: Men do not think: they merely imitate.

Briggs-Evans Engagemen

Many Congregationalists throughout country will be pleased to learn of the riage engagement, just announced, of Mis A. Evans, Field Secretary of the Wo Home Missionary Union of Massachu Boston, and Rev. Howard A. M. Brig Northfield, Mass. Miss Evans is a cu and able young woman and an eff leader in the cause of Congregational missions. Mr. Briggs is one of our mos satile and devoted ministers. He has pastorates in New Jersey and Massachu has been president of Straight College during the summer conducts Camp Qu Tuk, for boys, at Northfield. No date has set for the wedding.

The worst kind of religion is no religi all, and these men, living in ease and lu indulging themselves in the amusement of without a religion, may be thankful that live in lands where the Gospel they neglec tamed the beastliness and ferocity of When the microscopic search of skepticis turned its attention to human society, an found a place on this planet ten miles s where a man may live in decency, comfor security, supporting and educating his ch unspoiled and unpolluted—a place where reverenced, infancy respected, womanhood ored, and human life held in due regard— skeptics can find such a place ten miles s on this globe, where the Gospel has not and cleared the way and laid the found and made decency and security possible, i then be in order for the skeptical to thither.—*James Russell Lowell.*

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WITH THE CHILDREN

Neighborhood Grandmother

By Rose Brooks

ot one of us has one,—living with us, an," said Betty Martin to the boys and who grouped around her on the piazza eager to hear of her visit to her Western s. "Wish we did have. Some of us, any-

ny?" demanded Tom, the unimaginative. 't fun for boys—much—are they?"

! All you know about it!" Betty was ority itself. "Guess my cousin Ben could ou. How'd you like to go to her room ne you wanted to, 'specially if you couldn't what to do?"

ell, what would I do when I went?" interest was but lukewarm.

?" Betty eyed him witheringly, but soft- with, "Oh, I forgot, you haven't been Well, you can always whittle, for one if you really make something—"

nittle! In a room!"

avings right on the floor. Mess all you to. All you have to do is just brush 'em th Grandmother's—"

e's not your grandmother," protested

an call her that. She said so when I first ere. No rugs on the floor in Grand- r's room. She says they're a bother oom where there's so much going on."

od knife?" asked Tom, searching his s in vain.

gular scout knife, with all the blades. gets lost." Observant of Tom's vain was Betty. "'Cause she won't let you take it out of her room. Sort of carpenter table Grandmother has in one corner of her room. Great big room, with a big porch off it, too. Room for anything anybody wants. And a book—funny old book—with pictures of things to whittle. Little saws and a hammer and chissels and things and boards and blocks of wood—"

"My goodness! In an old lady's room!" began Jimsy in vast surprise, to be cut short by Betty's indignant, "Old! She's not old!"

"All grandmothers are old." Jimsy was final. "What color's her hair?"

"White," admitted Betty. "But you don't remember 'bout her being old, anyway—"

"What do you do if you're a girl? In her room, I mean?" piped Alice from the bottom step.

"Whatever you want to, and she helps you. Cunningest sewing table. Little drawers full of spools and scissors and pieces of cloth and ribbons,—oh, everything. Make anything you want to for any of your dolls, and Grandmother shows you how. Anything. Shows you how to sew on your own buttons, too,—so they'll stay. Any kind of button in Grandmother's button box."

"I don't like to sew," demurred Alice. "Guess you can't cook there."

"Can't you? Grandmother has afternoon tea every single day. Makes it in her room. Didn't I tell you she's always in her room? For meals, too? Well, she is, 'cause she's too lame to go up and down stairs. Course Nora takes her real meals to her on a tray, but she says it's fun to make her own tea. She has an 'lectric toaster and little stove and kettle and everything. And if you go to her room at four, she let's you make it for her if you want to. You don't have to. What do you s'pose is in her little china cupboard? A little one of everything, plate and cup and saucer, and you can have cookies and toast and cambric tea, if you want to."

"Never goes downstairs?" Jimsy's heart was of the softest.

"She doesn't care. She says she has everything she wants in one room, and why should she want to go out of it? Everybody's always in it. Not just the family. Everybody in that whole town is forever going to see Grandmother because—"

A grind of wheels caused every head to turn in time to see a moving van round the corner and crawl slowly up the hill.

"Come on!" shouted Jimsy; and all thought of grandmothers vanished as the children raced after that excitement,—staple of childhood,—a moving van.

"My goodness me!" panted Tom, at the top of the hill. "It's stopping at the cottage!"

"Nobody's lived there for three years!" panted Betty in answer.

Squatted on the vacant lot next "the cottage" which, despite its long vacancy, had always been kept trim and painted, the children eyed every article that the movers carried to the house.

"Who's in the house?" whispered Alice to Betty. "Somebody. Showing the men where to put things."

"Any girls? See any?"

"Any boys?" from Jimsy.

Out of curiosity, the children stole to get a glimpse of the back door of "the cottage," and

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Reports of addresses delivered at this year's Northfield conferences began in the **September number** with reports of the Young Women's Conferences. Addresses by Dr. Henry K. Sherrill, Dr. Harris E. Kirk, Miss Adelaide Landon, Rev. George A. Buttrick, Rev. F. S. Downs, Dr. John McDowell, and others. All in addition to the regular departments. **20 cents a copy.**

OCTOBER DOUBLE NUMBER, 40 cents.

About 80 pages of addresses, in addition to the regular departments.

The Abiding Presence, and
The Beatitudes—I, James Reid
Take Thou Thy Share of Hardness, and
There Shall Be a Space, John A. Hutton.
Psychology and Religion, and
Lifting Up Jesus, W. F. Halliday.
Winning Souls, Melvin E. Trotter.
The Christian Task, W. L. Poteat.
What Think Ye of Christ? F. S. Downs.
Consecration, W. H. Foulkes.
The Adequate Motive, Bishop McDowell.
For to Me to Live is Christ, G. A. Buttrick.
Iron Chariots in the Road, J. G. Gilkey.
With Christ on the Maine Coast, C. W. Turner.
Lutheran Deaconess Work, Sister Anna Ebert.
Fifty Years After: D. L. Moody's Influence in Great Britain, J. Stuart Holden.
And Others.

November Missionary Number. Addresses and articles by Mrs. H. B. Montgomery, Dr. G. L. Cady, Dr. A. H Bradford, Miss Bertha Conde, Rev. James Reid, Anne Charlotte Darlington, Harry N. Holmes, Rev. H. R. Weir, Rev. Donald Carruthers, and others. All in addition to the regular departments. **20 cents a copy.**

Forecast for 1926. Northfield addresses will appear in every number throughout the year by Dr. John A. Hutton, Dr. Harris E. Kirk, Rev. James Reid, Prof. W. Fearon Halliday, Rev. Melvin E. Trotter, Rev. George A. Buttrick, Dr. J. D. Jones, Dr. J. Stuart Holden, Dr. John McDowell, Dr. Charles A. Dinsmore, Dr. A. Ray Petty or others. A series of devotional articles by Rev. Albert D. Belden will begin in January, as follows:

VOICES OF THE GREAT CREATOR

The Voice of the Mountain—Aspiration.
The Voice of the Valley—Duty.
The Voice of the Sea—Adventure.
The Voice of the Desert—Solitude.
The Voice of the Garden—Beauty.
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The Northfield

EAST NORTHFIELD MASS.

at the gate came unexpectedly face to fac
a little old lady whose eyes were as b
Jimsy's own, and whose whole face was "
at sight of the group before her.

"How nice! So there are plenty of chil
"Her hair's white," breathed Betty.

"Do you have rugs on your floors?"
Jimsy so earnestly that the little old
laugh rang out. The charm broken, th
dren would have fled, but for the inspired
"Does any one want to help an old grandm
move into her own little house? How it
help!"

Well, in one jiffy and a half, that little
was crammed with children, happy as
and busy as bees.

"I'm Grandmother Brewster," the lit
lady had said, the very first minute.

"We knew you were! Now we've
one!" shouted Jimsy, turning a hand
and suddenly righting himself to ask anx
"But you aren't lame?"

"Not all grandmothers are lame, g
said Betty. "We thought you were b
your hair's white and you don't seem so
up as our mothers and fathers. That's th
Grandmother in the West was,—white
and made everybody want to be whe
was—" Shyly, but in deep earnest, Bett
her unconscious tribute, and then and the
moving operations halted while Grandm
Brewster listened to a pieced-out tale.

Many days have passed since that
day, days brimful of happiness for
mother Brewster and for the neighborh
which has become the heart. Rugs
floors of the cottage? In some rooms,
But in the biggest downstairs room, and
biggest upstairs room, not a rug. Dust
and brushes in evidence, and waste bask
enormous size.

In the shed, a carpenter bench, co
In the kitchen, little cooking tins, little
cutters, to say nothing of little dishe
chairs and tables. Hooks screwed low
back hall for small raincoats and caps.
shine floods the cottage, but something
sunshine makes everybody in town tur
steps to Grandmother's gate.

"Grandmother always has time for
thing," sighed Betty blissfully, unconsc
trying to solve the secret.

"Grandmother never asks you to do
thing, but you always want to do it,"
dered Jimsy, surveying with vast pride G
mother's lawn which he had just cut, trim
to the edges.

And in the cottage, Grandmother was
ing to Betty's mother, dropped in for
"The way you dear neighbors have tak
lonely old woman in! When I came, I
dered how I would fill the days, and how
fly, all crammed with happiness. Sharing
children—"

"Lonely? Sharing our children? Hav
no idea what you are doing for our chil
A real grandmother to every one of ther
neighborhood grandmother—that should be
title."

"A brand-new profession!" laughed G
mother. "And one with no age limit. I
der why every old lady, alone as I was, d
follow it—"

"Something besides age, to qualify,"
Betty's mother. "The children know th
cret—" and to prove her words, the
door banged and, "Grandmother!" sh
Jimsy.

Followed by racing steps, and, "G
mother! Grandmother!" Betty and
were close at his flying heels.

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AMONG THE NEW BOOKS

Christian Monasticism

RISTIAN MONASTICISM: A GREAT FORCE ISTORY, by IAN C. HANNAH (Macmillan.). The author of this important book is essor of Church History at Oberlin Col- The fact, which he cites, that Christian sticism, as one of "the twin pillars of eval civilization, the other being the tradi- of Rome," has been inadequately recog- as a force in history, gives to Professor ah's study its essential value. He has l that students, even when comparatively read in Mediæval History, "are all at sea egard to the really colossal place that tian monasticism has filled in the history, tional, industrial, social, etc., of the world de of monastery walls." Probably the neglect, or underestimation, of the signifi- of monasticism might be charged against read men generally. It has become a sort otestant tradition to assume, even though recognizes the wider facts upon reflection, modern civilization dates from the Ref- tion. This book, without in any way de- ing from the meaning and significance of Reformation, reveals the nature, extent, strength of the forces that kept religion earning alive in Europe through the cen- s, and that formed to a greater extent is often realized the foundations and back- ds of democratic and national institutions. an introduction Professor Hannah dis- s the nature and origin of monasticism; en traces its progress and development, as hristian institution, through the desert s of Egypt, the early foundations in the . and the influence of early leaders, to establishment and growing power of the great Orders and houses. He devotes a chapter to St. Benedict, another to the great House of Cluny, and another to St. Bernard and the Cistercians. He writes of nuns, hermits, and pilgrims, and of the rise of the friars, and discusses the monk as missionary, as statesman, and as soldier. He treats of monastic literature and art, and after tracing the decline of the great mediæval orders, deals in a final chapter with the Jesuits and later orders. Without having attempted an exhaustive treatise Professor Hannah, in his 270 pages, has presented an adequate outline and one that will inspire the student toward wider reading in an exhaustless field.

Much, of course, that is presented in such a study is matter of controversy. Professor Hannah, for instance, says that the suppression of the monasteries by Henry VIII "must be stamped for all time one of the most iniquitous episodes in the national history," yet we have heard an eminent British economist, a spiritually minded man, praise Henry for the firm and drastic way in which he had dealt with institutions that had not only outlived their usefulness but had become an actual menace to the nation.

Fiction

THE BEST STORIES OF SARAH ORNE JEWETT. Mayflower Edition in Two Volumes (Houghton Mifflin. $4.50). Miss Jewett's stories have been selected and arranged by Willa Cather, who contributes a valuable preface. Miss Cather classes Miss Jewett's *The Country of the Pointed Firs*, which takes up the whole of the first volume, with *The Scarlet Letter* and *Huckleberry Finn*, in a trio of American books which have the possibility of a long life. "I can think of no others," she writes, "that confront time and change so serenely." Assuredly the *Pointed Firs* sketches seem unique in literature, depicting the phases of life in eastern Maine which they describe with an apparent leisureliness and casualness, yet in reality with the skill that makes a perfect etching. We strongly commend to readers weary of the novel *a la mode*, with its jazzy style and its overwrought situations, these stories of Miss Jewett's with their simple charm and compelling power. It is a rare gift that can take the quiet life of the herb-gathering Mrs. Todd and clothe it with a distinction that places her ever afterwards among the unforgettable personalities of fiction. But Miss Jewett had a touch that turned everything to gold.

THE MYSTERY OF REDMARSH FARM, by ARCHIBALD MARSHALL (Dodd, Mead. $2.00). The mystery surrounding the disappearance of a child who is heir to an old English manor house and farm is the problem of this story. In solving it Mr. Marshall employs a leisurely style, quite in keeping with the setting of the story but which is foreign to American conceptions of a mystery novel. There is a certain quality about it, too, which marks it off from the ordinary thriller.

KNIGHT AT ARMS, by H. C. BAILEY (Dutton. $2.00). In those brave days of old when knights still rode about the land righting wrongs and defending fair ladies, there surely never rode forth a more perfect knight than Sir Sylvain de St. Lo of France. Accompanied by his faithful and amusing squire he wandered in quest of adventures and honor. His

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good sword seemed scarcely ever in its scabbard, and he hewed his way to victory most blithely. The book is a series of such gay encounters.

THE RECTOR OF MALISEET, by LESLIE REID (E. P. Dutton. $2.00). In this, which is described as a first novel, a Canadian author has shown himself a master of suggestion. From page to page, he fills the mind of the reader with a brooding sense of mystery and a dread of the supernatural. He writes with seeming simplicity and great charm of a remote English village, in a parish in which not one acre is under cultivation, and of a rector, strangely reserved, living apparently a life of austere routine. The conclusion of the story is hardly equal, however, to the sustained sense of mystery which precedes it.

THE RECTOR OF WYCK, by MAY SINCLAIR (Macmillan. $2.50). It is doubtful whether there is any type of life or career that lends itself to more powerful portrayal in the novel than the supposedly quiet and humdrum life of the minister. Humor and tragedy lie deep in the life of every parish and a great deal lies in between. And all awaits only the pen of the artist to reveal the depths. In this novel Miss Sinclair has taken an ordinary-enough English rector and around his personal life in home and parish has written a story of distinction. Nor has she imported strange facts and plot into a commonplace situation to make her tale. The power of her book is in its quiet realism, the sureness with which she depicts the contrasts of ministerial life, as they affect both the rector and his wife—the hopes, ideals and aims, the plodding earnestness, ever struggling with the actuality of limitation and disappointment. It is a theme that might have invited lightness and irony, but Miss Sinclair has seen more deeply. She lets the facts tell their own story in such a way that love and loyalty illumine what a less penetrative eye might have regarded as an environment of tragic narrowness and blasted hopes.

General

FAMOUS COMPOSERS, by NATHAN HASKELL DOLE (Crowell. $3.50). A revised and enlarged edition—800 pages—of a book first published in 1891, and later reissued in two volumes. It is now issued in this revised form, and with 32 new composers added to the list, in one volume, as handier and more convenient for the student.

FRIENDS OF MANKIND: A STUDY OF OUR DOMESTIC ANIMALS, by DOUGLAS ENGLISH (Dutton. $3.00). This volume by a distinguished British authority upon animals and animal life, late Editor of *Wild Life*, will appeal to all who are particularly fond of animals, but it is also calculated to create such interest where it does not exist. It is a book not easily characterized—a blending of scientific and practical information with literary quality, humor, and imagination.

ANNAPOLIS: ITS COLONIAL AND NAVAL STORY, by WALTER B. NORRIS, of the U. S. Naval Academy (Crowell. $3.00). This volume has more than the interest of a well-written narrative with its sixteen page illustrations from etchings, drawings, and photographs. It is in such books that the atmosphere of the Colonial days is reproduced more faithfully than in formal records of events. The author traces the history of Annapolis through nearly three centuries—the place was settled in 1642—and tells of its social and political life, its activities during the Revolution, its great men, its experiences with "Ben" Butler during the Civil War, and (in one chapter only) of its history since that period. As the capital of Maryland Annapolis played an important part in Colonial times and it has preserved much of its ancient charm.

TYNDALE, by PARKER HORD (Century Co. $.50). Dr. Eaton's recent article on *Tyndale* in *The Congregationalist* will lend interest among our readers to this drama in which the great translator is the central figure. The claims to be historically correct, "in spirit fact, and in language." The play may found useful in connection with the anni sary services to be held on *Universal Bible day*, Dec. 6.

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Comment on the International Uniform Sunday School Lesson for October 18

1 Corinthians 13: 1-13

Our lesson covers a wide area, for it takes in its range the two longest epistles of Paul. Its other dimensions also are vast, for in the particular passage chosen as the lesson text Paul's great eulogy of love plumbs the depth of human thought and emotion and reaches to the very heights of heaven. Here we are in the immeasurable realm of the universe of man and God.

In a sense this 13th chapter of 1st Corinthians is not altogether typical of these two epistles which as a lesson text it represents. Much will be found in these epistles that has to do with far lower levels. The evidences of pettiness and narrowness and weakness in the early church are here. Much of the discussion of the epistles is given over to questions of casuistry such as seldom arise in the world of the largest and deepest Christian experience. There are problems of discipline and of procedure. Paul finds it even necessary to defend his ministry, and there are personal passages that in a sense are humiliating. It ought not to have been necessary for a great man like Paul to have defended himself against the small-mindedness of some in the church at Corinth.

But it is exactly this background of unideal conditions that gives this 13th chapter of 1st Corinthians its real significance. It is typical of the highest and noblest aspect of these epistles in the sense that it expresses in the highest and most beautiful form the glory of Christian idealism that Paul sets over against base and ignoble things, as the privilege of every Christian and as a true and living expression of the religion of Jesus Christ.

This chapter is so persistently taken out of its setting that it is exceedingly important to see its relationship to its immediate context and to these Epistles to the Corinthians as a whole. It is not simply a eulogy of love that stands as an isolated literary and spiritual gem. It is that, but it stands at the very climax of Paul's argument. He has been discussing the disputes in the church at Corinth concerning the matter of gifts and responsibilities. Some of those in the church at Corinth evidently had been assuming superiority because of their particular function in the church. Paul reminds them very definitely in the 12th chapter that the church is the body of Christ in which every member has its appointed and honorable function. There are diversities of gifts. He asks very pointedly, "Are all apostles, are all prophets, are all teachers, are all workers of miracles?" He inquires regarding these various gifts, and he assures the Corinthians that the best gifts are earnestly to be coveted.

But he proceeds to point out that there is even a more excellent way than this coveting of various gifts. There is the highest gift of all within the reach of every Christian, no matter however untalented or lowly, and it is this more excellent way, the way of love, that Paul proceeds to expound in this marvelous sermon. The classical interpretation of it is, of course, Henry Drummond's, *The Greatest Thing in the World.* One marvels that this great sermon of Paul has so little touched the consciousness and life of the church throughout the ages. Paul clearly and unmistakably exalts love above both faith and hope, and yet is it not amazing to realize the way in which Christian people have turned from the plain teaching in this highest expression of Paul's faith and experience to quarrel about the meaning of obscure and difficult passages in the E to the Romans? One almost forgets at that Paul actually wrote this great serm love. Let us not forget it, for in forgett we do Paul profound injustice. We hav tirely over-emphasized Paul, the theol and have inadequately sensed the greatn Paul, the man, wholly given over to th of God and to the love of his fellow men.

Finding God

By John Stapleton

AUTHOR'S NOTE: *Thompson in his "Sc and Religion" says man approaches through one of three doorways, Pra Need, Intellect, or Emotion.*

When days were young, and time was
And God was all alone;
And all the glories heaven could boast
Were scepter, sword, and throne,

Then spake the Lord of life and laws
Unto his servants three,
"Open the doors," he said, "and let
My children come to me."

Then one unlocked the gate of Fear
And man, a craven thing
Haunted by dæmons, came and crouch
A slave before his king.

And one unloosed the bars of mind,
When, taught of star and sod,
Came white-robed searchers after tru
Who found a regnant God.

Last opened wide the gates of love,
And lo—a little child
Ran fearlessly the portals through,
His Father saw,—and smiled.

The true leader in Christian work, w he be a reformer, a preacher, a Sunday worker, or engaged in any department of tian work whatever, must be willing to in pain and loneliness, but the pathwa lead to a joy that will grow greater throu all eternity, because we are in fellowshi Him.—*Marion Lawrance.*

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NEWS OF THE CHURCHES

ligious Education in Bridgeport, Ct.

The Protestant churches of Bridgeport, Ct., igurated a systematic plan for the religious cation of its public school children last r. Half of the 2,300 Protestant children e registered in the Bible school sessions. ourse of graded study was followed and the hers were carefully selected from those ing had experience in public school teach-

t was discovered that ten per cent of the ils enrolled had never received religious inction. The total expense of last year's ses- is was approximately $5,000. The superinlent of the work had a salary of $100 a ith and the teachers a dollar and a half each session. The rest of the expense was equipment similar to that needed by pupils public schools and for the rental of churches t suitably located for the children to reach n the public school buildings. Those who nded were excused from the public schools e quarters of an hour each week. The suintendent of the city public schools says t the work last year was excellent and that heartily approves of the plans to do still ger things this year.

The religious education classes in the schools an on Oct. 5. It will not be compulsory but ional with the parents, but the superintend- of the public schools believes that the sses will be well filled.

On the card which each child is required to e home to the parent for signature is the owing notice:

This child is excused to attend religious ool with the definite understanding outlined ow:

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. To the religious school designated in writ- by his parent.

. If he is present in public school but absent m religious school, (1) the teacher of the gious school will notify the teacher of the lic school and his parent; (2) the teacher the public school will not again grant him privilege of being excused for religious inuction until the parent has made a settlent with the principal of the school.

E. O. M

Sends Out Medical Missionary

On the first Sunday in the fall, Sept. 6, the st Central Church of Omaha, Neb., held a st impressive service when one of her own ng men, Dr. Walter H. Judd, was commisned and sent out as a medical missionary to aowu, China. Dr. Judd is a graduate of Medical Department of the Nebraska Unisity; he finished his course two years ago d after a year's work in the hospital serv-, he spent another year in the service of Student Volunteer Movement visiting the iversities and colleges of the country and lding conferences with young men concern- their life work. He is a well equipped d consecrated young man; enthusiastically mmitted to the great work toward which he s set his face. All who know him believe at he will prove to be a successful worker in e great field to which he has gone.

The commissioning service was arranged by r. F. G. Smith, pastor of the church, and as participated in by both the church and urch school. Dr. W. F. English of the merican Board was present and preached the rmon and presented the commission in beilf of the board. Rev. Clinton E. Ostrander, inister of religious education in the church, ought a helpful message in behalf of the urch school, and Dr. Smith in behalf of e church gave a brief talk that was a real enediction in its tenderness and in its revelation of the confidence of the church in the young man they are sending out. A beautiful responsive service of commissioning was prepared in which the church, the church school, the minister, the secretary of the board, and Dr. Judd all had part. At the conclusion of this part of the service, while the great congregation remained standing, Dr. Judd kneeled at the pulpit and while the hands of Dr. English, Mr. Ostrander, and Dr. Smith rested upon his head, the pastor consecrated him in prayer to his great work. The service made a deep impression upon the entire audience, and the great auditorium of the church was filled even though it was the first Sunday after the vacation. Dr. Judd sailed immediately and is now on the ocean bound for his new work.

This is not the first experience of this kind for this church. Two years ago they commissioned and sent out Miss Emily Rorer as a medical missionary to China. She is supported by the ladies' society of the church and now Dr. Judd is to be supported by the church school. Beside this, during the past year this church had the joy of ordaining three young men at the same time to the Gospel ministry and all of them are giving good account of themselves in charge of churches.

Dr. Smith is just closing his seventh year with the church; it now numbers a little over 1,500 members and all of its departments of work are well organized and fruitful.

Two years ago the church extended an invitation to the National Council to meet with it in 1925 but it seemed best to go to Washington for this meeting. Many have expressed

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the hope that the First Central Church would renew this invitation this year and bring the Council out to this great Middle West and to this splendid church, which has an entirely adequate building erected at a cost of over a half million dollars, for its 1927 meeting. There are but few churches in the denomination better arranged and equipped for entertaining the Council than the First Central Church of Omaha.

A Club of Grandmothers

The church at Austin, Minn., is proud of her Colonial Club organized in January, 1922, as a result of an old-fashioned party. The women dressed in colonial costume and eight of the oldest grandmothers sat in the attitude of quilting around one of Austin's historical quilts. The membership is composed exclusively of grandmothers. Those having a birthday in a given month act as hostesses and serve a picnic supper. They also pay a penny for each year. But those that prefer not to tell their age pay $1.00. Other members pay ten cents at each meeting. The younger women of the church take charge of the aid work. The Colonial Club has a vital interest in the church. They send flowers to the sick and help in other ways. They recently added some handsome quarter sawed oak book-cases to the parsonage equipment. Grandma Nancy Clark, 101 years old, is an honorary mem of the club.

When Sunday Comes

By John Andrew Holmes

In the sermon the shuttle of the angels moves from heaven to earth, and in the worship it returns from earth to heaven. Thus it weaves a garment for the soul.

Pastors' Conference at Hartfor

The coming of Prof. Raymond C. Bro head of the Department of Religion of Pom College, Claremont, Cal., to be the leader of meetings for spiritual fellowship to which Hartford Seminary Foundation invited the tors of all denominations in Connecticut western Massachusetts, was anticipated wit certain eagerness and expectation. This ing was enhanced by the reports which came the enthusiasm with which his leadership welcomed in similar meetings by the N Hampshire ministers at Lake Winnepesau and the Vermont men at Middlebury. W the 150 or 200 pastors gathered in the cha of Hartford Seminary, Sept. 14-15, they fo their expectations more than realized. Brooks was personally known to few but alm at once he won his way into all hearts and mi by the gracious charm of his manner, by his dent sincerity and genuineness, by the maste clearness and comprehensiveness of his thi ing and the warm spiritual fervor which illu nated and vitalized his thought.

All these Hartford conferences have been o high order and the men who have atten them have been generous in their expressi of gratitude for what they have received and appreciation for the service the seminary rendering the churches through this minist But this year the meetings seemed to be bet than ever, to go deeper and to rise higher.

The fellowship of the meetings was of cou a part of it, making an atmosphere, and t has a cumulative significance from year to y as the pastors of these denominations sit s by side and face together, in prayer and in tellectual battle, some of the problems of th common task and the message of their one Lo At one of the sessions you could see sitting gether on the front seat the Bishop of the Pr estant Episcopal Church of Connecticut, alert and diligent leader of the rural missi work of the Episcopal Church, the veteran S retary of the Baptist Missionary Society, pastor of a great Methodist Church and t Congregational ministers.

Dr. Brooks chose for the central theme of conference the question, "Is Christianity Su cient for Our Modern World?" This the was developed at the five sessions under successive heads, I. Breaking Old Molds—J braism, Paulinism, Hellenism, Romanism, Pr estantism; II. America's Contribution to R ligious History; III. The New Knowledge a the New Religious Experience; IV. How O Conception of Christianity Has Been Modifi by the "Modern World"; V. Can We Make O Modern World Christian?

Such a bald statement of topics of cour gives no fair idea of the character of the pr entation though it does give a hint of its sco Neither would it be quite fair to quote sing pungent phrases which apart from their conne tion might be misunderstood. It is good to lea that Professor Brooks is preparing to put the addresses into print. Perhaps the paraphra of the Prologue to the Fourth Gospel which read gives a hint of his spirit and method. "the beginning was the Idea and the Idea w as divine as the Idea that conceived it. It w in the pursuance of the Idea that everythi that was brought into existence came in being. For the Idea was the inner reality, t supporting substance of everything that w made. The Idea was made worlds, but t worlds could not clearly reveal its nature; f things cannot become aware of thoughts. A length the Idea became Life and in the Li

(*Continued on page* 500)

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(*Continued from page* 498)

of man it became Light: The Light of all human reason; rational, moral, spiritual. But even so the Idea was not clearly revealed; for the mind of man works with too much confusion. And so at length the Idea became flesh and dwelt among us in a Life full of grace and truth. Now no man hath seen God at any time, nor can see him. But no man having once seen that Life full of grace and truth can fail to catch the Idea."

Each address was followed by discussion. The whole thing was a frank facing of the conditions of life and thought and an honest effort to set forth the completeness and sufficiency of the religion of Jesus Christ when you get at the heart of it and the essential truth which lies back of and is independent of all institutions or creeds or forms. Not your Christianity or mine, not Romanism nor Protestantism, not Fundamentalism nor Modernism but the very truth as it is in Jesus is sufficient for our modern world. And this truth as it is in Jesus will make the world Christian when we begin to know it as the great purpose of God to transform life; and when we succeed in bringing it to bear on the great problems of the world's life, international, interracial, industrial, and interdenominational. The task of Christianity is not to compel men to goodness through external authority or restraint but to make goodness normal to men as the song is to the lark or fragrance and beauty to the flower.

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"By their fruits ye shall know them"—Math. VII: 20

Vermont Ministers Meet at Middlebury

The Ninth Annual Middlebury Convoca which occurred Sept. 8-11, was larger any of its predecessors, 135 persons bein practically constant attendance, with a l number of visitors at the more popular sessi Comparison of its higher values with thos previous years would be invidious. I sufficient to say that those who gathered t felt that in those hours of intellectual comm they made real progress in unraveling practical and spiritual problems and in s tion that they had learned anew the m power of comradeship to buckle up the ar of the soul and to take away the dimness dulling eyes.

Prof. Rufus M. Jones of Haverford Col to whom the modern world seems lik flustered and hysterical attempt to put toge a jig saw puzzle when some of the pieces missing, raised the new watch cry "In Ho!" "Faith and Experience," "Experi and Practice," and "The New Civilizat were his themes, and whether men seek build a home, to educate the youth, o reconstruct the world, he pled with them discover first in the hush and silence of soul

"The bubblings of the spring
That feed the world."

But this message did not end in an ineffe quietism with the mystics at their prayers the burly sinners running the world. N were his hearers secure from that penetra Yankee wit which brought them again sha back to the world's realities and reminded that when the vision was upon the Mas soul he shut the book and announced to astonished townsmen, "Today hath this s ture been fulfilled in your ears!"

Dr. Raymond C. Brooks of Pomona Col California, developed his three lectures answer to the question, "Is Jesus and teachings adequate for the 20th century?" the course of a brilliant historical analysi the great religious, political, and social which have stirred Christianity, his an began early to emerge. Christianity has come almost unrecognizable at times bec of the mind molds by which it had been mi Paul found it necessary in the interest truth and freedom to break the Hebrew and today we must break the Latin again reminting Christianity more in harm with the Greek mind, sensitive as it wa beauty, truth, and freedom. The internati interracial, inter-industrial, and inter-relig problems which overshadow the world threateningly, he prophesied, would yiel the spirit and teachings of Jesus if only imprisoned splendor of these, in turn, be freed from the deforming mind sets in w they have so persistently been cramped.

Dr. Henry S. Coffin, well known as pa teacher, and author, and more recently as leader of the liberal New York Presbyter its struggle for freedom, gave three lectu "Doctrinal Preaching," "Ethical Preachi and "Evangelistic Preaching." With a sense of the preacher's ordinary limitations the best methods for transcending them shared with the convocation his own rich periences and ideals to the great delight profit of every one.

It has been the custom to provide one s of lectures by an authority upon that por of the foreign mission field which later in year will occupy the attention of the wom study clubs and the schools of missions. Samuel Guy Inman dwelt upon three asp of Latin American life. He first told of

of that vast continent with its stupendous ance, its untold resources in minerals, fields, men, its culture and its ideals, its sun- s and its shadows. In his second address ictured the co-operative statesmanship with h some forty Protestant mission boards are g their work among those nations. In the l he brought his own well informed ac- t of the reasons which lie back of Latin rica's distrust of the United States. He e his hearers feel that a nation which un- tands so sympathetically the wrath of the ans against Japan ought to be able to m the same sentiment, growing from tical causes, with which Latin America s its great Northern neighbor.

r. Charles Emerson Burton, in two ad- ses, gave an impersonal and dispassionate unt of the great problems which confront next session of the National Council. He t particularly upon the proposed mergers the relation of the state conferences to the nal boards and unfolded impartially the s and arguments of all sides.

e United Church of Canada has created a ound impression upon Vermont Protestant- nd the convocation heard with great satis- on the confession of faith of Dr. William raham, one of the younger Canadian edu- nal leaders who spoke upon "The Philoso- nd Hope of the United Church of Canada."

Michigan Convocation

e Michigan State Conference, following example of Iowa and other Western s, has just held a ministers' convocation. t furnished an ideal place for such a gath- and the dates, Sept. 8-11, were early gh for ministers to attend the conference e the intensive work of the fall began. Oli- s easily accessible to the majority of the ters of the state, and the holding of the cation there made it possible for most of inisters to come by auto.

e convocation leaders introduced a novel re by securing most of the speakers from ile the denomination—Prof. G. A. John- Ross of Union Seminary, Prof. Gerald Bir- Smith of the University of Chicago, Rev. h A. Vance of Detroit, and Rev. Edgar itt Jones, also of Detroit, representing yterians, Baptists, and Disciples, and Arthur ("Golden Rule") Nash, affiliated the Universalists.

f. Ross was detained on account of the se- illness of Mrs. Ross, and Dean Thomas am of Oberlin took his place and gave ctures on "The Art of Preaching." Un- he general topic, "The Minister and the tual Life," Prof. Smith treated the spe- topics, "Diagnosing Our Sin," "Realizing resence of God," and "The Minister and piritual Life." Dr. Vance gave two ad- s on "The Minister's Every-Day Life." e chapel hour each day Dr. Jones deliv- a sermon, and the Communion sermon was by President Irving Maurer of Beloit. en Rule" Nash gave three addresses and . W. Gammon spoke on the topic, "Why low We Are Congregationalists."

attendance was about 75. The commit- at had charge of the convocation repre- g the conference, in addition to Supt. rland, consisted of Paul H. Yourd, Ben- Harbor; W. E. Collins, Muskegon, and J. Simpson of Olivet. The service ren- by the lecturers was high-grade in every ular and those present at the convoca- oted unanimously in favor of making the g of such a meeting an annual affair. ilgrim Press furnished excellent service cing a large supply of the new books at nvocation for examination.

From West to East

HAWAII

Accepts Call to Paia Church

The first Sunday in September marked the beginning of the pastorate of Rev. W. E. Rowan at Makawao Union, Paia. Mr. Rowan was formerly of Winnipeg, Canada. He succeeds Rev. Augustine Jones, who is on a trip around the world.

Mr. Rowan is a native of England, and a student of Victoria College, Manchester. He received his theological training in Wesley College, Winnipeg. He is a well-known athlete, is one of the best cricket players in the city, and was a varsity football player. Scholar, student of men and affairs, and an excellent preacher, he bids fair to make good in this new venture. His wife is a graduate of

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WASHINGTON

Becomes Teacher at Whitman

The many friends of Rev. R. S. Osgood will rejoice to know of his appointment as teacher of modern languages in Whitman College, Walla Walla. Mr. Osgood formerly held pastorates in Iowa, and later was pastor for seven years of Prospect Church, Seattle. Since leaving Prospect he has been teacher of modern languages in the Moran School for Boys, at Rolling Bay. Last summer he specialized in modern languages at the Middlebury College summer school. Mrs. Osgood formerly was prominent in woman's missionary work in Iowa and Washington. Both Mr. and Mr good are graduates of Grinnell College.

Minister Has Narrow Escape

In the recent fire that destroyed the p age of the Bellevue Church, across Lake ington from Seattle, the minister, Rev. White, had a narrow escape from dea suffocation. The family were out of the at the time, the minister stopping at a bor's and the wife and two children be the East. On returning to the house wh fire had gotten much headway the minist tempted to rescue some valuables, an overcome by smoke. In a few secon would have been beyond rescue, had neighbor noticing his plight rushed int burning building and carried him out to s The parsonage and contents were only pa insured, and the loss falls heavily esp upon the young minister and his family. church is federated happily with the B Church of the place, Mr. White, a B serving both churches. A row of large n and the favorable direction of the wind, save the church building from destructio is likely the parsonage will be rebuilt s

WYOMING

Canceling the Church Debt

A troublesome church debt, of consid standing, of more than $400 was raise summer at Lander, under the leadersh Mr. Daniel Bliss, student supply. A c was given, people from all denominatio the city appearing on the program. A number of tickets were sold by the young and children of the congregation. The was packed, and the debt was paid, with than $40 received above the amount n A farewell reception was given Mr. Bliss he left for the East, on which occasion h presented with a substantial sum of mo an Arapaho beaded bag.

UTAH

Student Pastor at Vernal

On Wednesday evening of the last we service of Mr. Frank S. Tucker, student mer supply, the church people of Vernal him a surprise party, with about 120 p At the close of the evening Mr. Tucke presented with a purse of $20 as a token preciation of his summer's work. Up un time a pastor is secured, Mr. Tucker pl send written messages to the church as in their meetings. The work of the people is promising. New officers have elected, and the work will still be carried the absence of a pastor.

ARIZONA

Vacation Bible Schools

Summer vacation Bible schools were this year at Tombstone, under the direct the pastor, Rev. O. J. Scheibe; at T (inter-church) with Miss Harriet Yarr charge; and at Gallup (inter-church) Rev. W. H. Elfring, pastor of the Con tional Church, was assisted by Miss Y working under the commission of the S School Extension Society.

NORTH DAKOTA

Student Pastor at McHenry During Sum

Mr. Donald S. Costello of Carleton C served the church at McHenry last su He secured the loyal co-operation of abo of the town boys who helped clean up the c building and grounds. There were many outings, ball, horseshoe, and other Shortly before Mr. Costello left McHen was given a surprise party at the c Games were played and refreshments s

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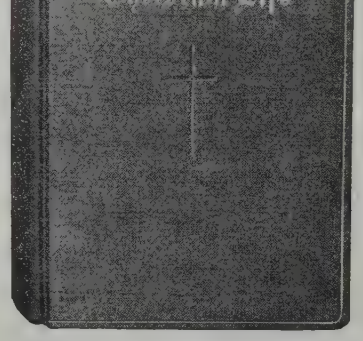

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oys presented him with a razor set, and ily vacation Bible school pupils gave him se. Although Mr. Costello returns to col- his fall, he hopes to keep in touch with ople of McHenry throughout the winter.

rated House of Worship at Adams

gress at Adams is to be noted in the ration of the interior of the church ng and the purchasing of a communion new rug, window shades, and electric shades. Mr. Elmer E. Hoats of Union ogical College, Chicago, has been ren- summer service on this field. At Ne- which Mr. Hoats also served, 18 mem- were received on confession of faith and y letter.

Center's Successful Vacation School

n Center is happy over the results of weeks' daily vacation Bible school held The average attendance was 23. There a splendid interest on the part of the en and parents. More teachers volun- than were needed.

SOUTH DAKOTA

teel Dedicates Church

church at Firesteel dedicated a house rship on Aug. 28. All bills have been met e erection of the building, and $600 has subscribed for a furnace, seats, and other nent.

COLORADO

Seminary Student at Telluride-Pandora

Telluride Boy Scouts have held enthusi- meetings during the summer. The Lion's provided transportation to the hot springs ray, 50 miles distant. This enabled several e boys to pass their Scout swimming Mr. Edward Dickinson, of Union Semi- who has been serving the Telluride-Pan- field this summer, has accepted a call to ne the work for the coming year.

to Molina and Georgia Mesa
y Schools

Aug. 16 "Dad" Skinner, in honor of his birthday, was host at a joint picnic of the and Georgia Mesa Sunday schools, held grove on his old home place at Molina. people brought their dinner, and "Dad" hed the dessert, which consisted of water- ice cream, and wafers. When every- ad eaten all they could, they adjourned church for a preaching service.

ns to Connecticut

the evening of Aug. 16, Collbran held a service as an expression of appreciation service of Rev. William D. Barnes, who ing the Valley to return to Connecticut. hurch was well filled in honor of the on.

NEBRASKA

ates Twenty-Five Years in Ministry

F. H. Anderson, pastor of Plymouth n, Omaha, has just celebrated a quarter y in the ministry. Mr. Anderson gradu- rom Chicago Seminary in the spring of nd was married to Ada Stone in June t year and in September was ordained Congregational ministry at Plainfield, He has held pastorates in Iowa and , and is now entering upon his fifth year ice at Plymouth Church. Mr. and Mrs. son and their son, Howard, constitute a unique in Omaha pastoral circles, both d Mrs. Anderson being ordained minis- nd Howard planning to enter Chicago ary this fall. Mrs. Anderson was or- in 1912 and had preached for three prior to her ordination. In addition to care of the usual duties of the wife of a pastor, she has found time to work in various organizations in the city and state. She is president of the Women's Missionary Federation of Omaha, president of the Nebraska branch of the W. B. M. I., assistant moderator of the Nebraska State Conference, and delegate from Omaha to the National Council in Washington.

Lincoln Vacatien Schools

The Lincoln vacation church schools are promoted by the Lincoln Federation of Churches, although most of the schools are managed and financed independently, either by an individual church or a group of churches. This season finished the fourth year of this work. Fifty-one churches co-operated in 17 schools, with a total enrollment of over 2,000. The most marked advance over previous years was in better co-operation of the churches, and in a growing willingness to share in the financial responsibility.

The three Congregational churches of the city took an important part in the work, each sharing in a community school. The First Plymouth and the Trinity Methodist joined in

(*Continued on page* 505)

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This somewhat informal autobiography concerns itself largely with the two great elements of vital growth named in the title, but also presents a very complete and moving picture of Dr. Gordon's life, and is full of the rich personality of the writer, of humor as well as of wisdom.

It is as stirring to read as a novel, and the rich infusion of Scotch pleasantry and anecdote will give it a wide appeal, not only to the circle of the author's friends and admirers, but to every one who is interested in informal memoirs and the status of religion today. $4.00

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"Reality in Worship" is an exposition of the thesis that the aim of a service of public worship is to render articulate, with the aid of science and art, the simple, wordless, Christian experience of the individuals present.

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(*Continued from page* 503)

pting one school which was under the di- n of Rev. O. M. Adams, director of re- education for First Plymouth. The had a total enrollment of 196, with an e of 90 per cent. attendance. All the rs were paid. The teachers were nearly llege young people, several of whom had ship training in the young people's as- at Crete. A special feature of the work training class which met for an hour norning before the school. This was con- by Mr. Adams and the attendance of rs was required. Thus each teacher com- a half year, 20 hours, of the regular rd Teacher Training Course and have ed credit for it.

school not only made a valuable con- on to the lives of nearly 200 children, was a living laboratory for the training exceptionally promising group of young

C. G. M.

e of Rev. A. E. Bashford Recognized

ter is a small church in a small town but d the faithful service of Rev. A. E. Bash- or over five years. He has led them h a federation experience and in the re- ng and enlargement of the church build- In the latter enterprise he has not only able leadership, but has continuously la- with his own hands; even taking his va- in this way. As a recognition of this the church presented him with a new Fordor Ford Sedan fully equipped." rst," he said, "I thought I was having a and tried not to wake and spoil it, but till in the garage, and the old worn-out nds outside." This is how one small showed its appreciation and heartened stor at the opening of the year's work.

LEE INOUYE

Lee Inouye, a Congregational Japanese boy who graduated in June from the Detroit High School, is the son of Mr. Y. Inouye, formerly interpreter for the Union Pacific Railway system, with residence in Cheyenne, Wyo. While there, Lee as a boy was baptized by Sec. Frank L. Moore, then pastor of the First Congregational Church of that city. Mr. Y. Inouye is the son of Christian parents in Japan and came to this country while a young man. He secured his master's degree from the University of Nebraska and is greatly interested in religious and social work among the Japanese of America.

MINNESOTA

Paying Off the State Conference Debt

The effort being made to clear off the debt of the State Conference, which has been going on for about a year under the direction of a special committee of the board of directors, is about to succeed, $13,094 of the $15,265 needed having been pledged, and over $8,000 paid in. Supt. Everett Lesher and Assistant Supt. A. K. Voss have helped the financial secretary in the presentation of the debt situation to over 130 churches and taken pledges.

Engagements have already been made for the presentation in 11 other churches this fall. With some personal solicitation the end is in sight. This debt was contracted largely by the necessity of increased appropriation to missionary churches in order to conserve the work already begun. The churches are gradually assuming this increased cost and the stronger churches are increasing their gifts for the apportionment.

OHIO

Geneva Pastor Giving Course in High School

The church building of Geneva has been beautified by new decorations and other minor repairs. Recently the "Cleveland Players" gave "The Rock" at a community service in the High School auditorium. The church school begins the year with a fine corps of teachers. The pastor, Rev. J. F. Candy, is teaching this year in the High School, giving a course in the Life of Christ, for which credit is given to the pupils.

Brecksville Property to Be Improved

The old church at Brecksville, under the inspiring leadership of Rev. F. J. Conant, has quickly raised $7,000 to improve its equipment. Brecksville is a small village on the road between Cleveland and Akron, which is taking on new life as the city approaches it.

Sending Missionaries to China

On Sept. 13, Plymouth Church, Cleveland, installed its new missionaries to China, Dr. and Mrs. Horace Campbell.

FLORIDA

Summer Pastor Served Key West

Every department of the church at Key West is active. An International Christian Endeavor Society has been organized with an enrollment of 20 members. Mr. Otis E. Kirby, a Yale Divinity School student, was commissioned by the Home Missionary Society to

The CAIRO HOTEL

Que at Sixteenth Street, Northwest, Washington, D. C.

JAMES T. HOWARD, Manager

The CAIRO HOTEL is conveniently situated for Conventions. The Sixteenth Street bus line, operating a three minute schedule, passes directly by the Convention Bureau, with a 10 cent fare.

Single Room without bath	**$2.50 per day**
Single Room with bath	**$3.00 " "**
Double Room without bath	**$4.00 " "**
Double Room with bath	**$5.00 " "**

2 Room Suites, bath between —

2 people	**$6.00 per day**
4 "	**$8.00 " "**

$1.00 per day for each additional person occupying room

Reservations made upon request. Write for free booklet.

serve the church this past summer. It is hoped that a permanent pastor will soon be secured.

CONNECTICUT

Bequest to First Church, Norwalk

The old First Church of Norwalk, organized in 1652, has just fallen heir to $25,000 by the will of George I. Buxton, which will be a timely help after its strenuous campaign of building a $150,000 house of worship. As a residuary legatee in the same will the American Missionary Association will receive $50,000 or more.

Notice

Meetings of the National Council

Conventioners are urged to make reservations on our personally conducted 12 day tour to Washington.

De Luxe Motor Coaches will leave Boston October 19th returning on October 30th.

Sightseeing trips in Philadelphia and New York included

6 full days in Washington

All places of national interest will be visited, including special trip to Mt. Vernon and the Arlington Cemetery.

Return trip over newly completed Storm King Highway, Bear Mountain Bridge, Hudson River, Berkshires and Mohawk Trail.

$94.50 covers everything;
Hotels, meals, transportation, and all side trips.

The ideal and most economical way to attend the Convention.

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Tel. Lynn 4249 2280

WHEN YOU COME TO WASHINGTON

Be sure and visit beautiful Arlington Cemetery, the last resting place of many illustrious heroes and famous men.

Arlington Sight-Seeing Busses—the only ones authorized to take visitors through the cemetery—make connections at the main gate with all electric cars from Washington leaving station at 12th St. and Pennsylvania Ave. from 8.15 A.M. to 4.15 P.M., or leaving Virginia side of Key Bridge from 8.30 A.M. to 4.30 P.M., as well as all cars leaving Mt. Vernon until 3.45 P.M.

We give you a delightful ride of over four miles, covering all the principal points of interest with stop-overs at such places as the historic Lee Mansion and the Memorial Amphitheatre.

You can take in Arlington either on your way to or coming from Mt. Vernon via electric line at much less expense than by the motor bus lines out of Washington, and see a great deal more besides.

Don't miss this trip—worth twice its unusually low cost—only 35 cents for the round trip through the cemetery including stop-overs.

ARLINGTON TRANSFER COMPANY
Arlington, Virginia

Ten Years at Sherman

The tenth anniversary of the pastorate of Rev. Robert Hueston at Sherman was celebrated with a series of five meetings and services on Saturday and Sunday, Sept. 19 and 20. This is Mr. Hueston's first pastorate, to which he came direct from Yale. He grew up in the Disciple denomination.

Mr. Hueston has helped to preserve this town and its ways through years of change, and has imparted to it a quick and vital joy of life. The people have entered heartily into the revival of the town which for years preceding his coming was nearly dead.

This anniversary was a concrete evidence of the efficient and beneficent way in which Mr. Hueston has grown into the life of the community. The attendance ranged from 75 to 175 at the sessions. Rev. J. M. Deyo of Danbury spoke on "The Value of the Church to the Community," its power for the spiritual uplift and molding of the character of its citizens. Rev. Sherrod Soule of Hartford spoke on "The Relation of the Church to the Nation" and illustrated his theme with the lives of a few great men of the church who had with high purpose and unflinching courage changed the very course of the nation's history.

Mrs. Franklin Warner spoke on "The Church and the World Community," showing that it behooves us for our own safety and comfort to raise our neighbors, "who are now the whole world," to our own moral standards of living, in this way setting forth the necessity of missions. Rev. Robert E. Carter, 31 years pastor at Washington, Ct., depicted the many blessings and advantages of a life invested in a rural town. At the banquet in the town hall Saturday night experts in departments of community life talked on public health, banking, social problems, and community religion. Mr. and Mrs. Hueston were presented with a chest of silver, the gift of the townspeople as a token of their deep regard. E. O. M.

Westport Minister in Europe

Rev. Clifford Hutchings, pastor of the church at Westport, has just sailed for Europe to be gone three months. Rev. Wilber S. Denning, American Board Missionary to India, on furlough, will supply the pulpit in his absence.

RHODE ISLAND

Pastor of Union Church, Providence, Resigns

Rev. Theodore Bacheler, pastor of Union Church, Providence, has resigned after a pastorate of four years, in which fine service has been rendered and shepherding of the youth faithfully procured. The years have been especially noteworthy for valuable Lenten services. The impression is abroad that Union Church is a difficult field for expansion and growth. A faithful scattered constituency is holding the field in this down-town section.

MASSACHUSETTS

Church Paper Issued at Medford Hillside

Rev. A. P. Brantley, pastor of Medford Hillside, has issued an attractive magazine called the *Hillside Messenger*. On the cover is an illustration of "His Vision," a beautiful new church looming up beyond the present inadequate structure. The magazine includes the church directory, the plans and programs for three months, sermon topics, church news, and several religious articles of worth. The plans and specifications for the new building are drawn and the contract for its erection will soon be let.

Religious Education Director at Framingham

Grace Church, Framingham, Rev. T. B. Lathrop, pastor, has secured as director of religious education Miss Miriam Chalmers, recently in the same position in the Cle Heights Presbyterian Church of Cle Heights, O. Under her direction Grace C held a successful daily vacation Bible scho five weeks, with an enrollment of 105. M work, dramatization, hand work, instr in prayer and the devotional life, hikes, stories, and other features made an attr program which caught and held the inter all. A strong program of religious edu is being shaped. Miss Chalmers is a ni Dr. James Chalmers of the Framingham mal School and also of Dr. William Knight of Plymouth Church, Frami Centre.

Limited Ordination at Hanover

Pilgrim Association met, Sept. 23, as c at Hanover to consider the request of ond Church and William Barclay for o tion and installation. The candidate, e in business in Boston, has been doing effective work in this parish and has g endeared himself to the people. With a to increasing his usefulness the call w sued. The council organized with Rev. Justice of Weymouth and Braintree as erator, and Rev. M. O. Baltzer of Ran scribe.

Mr. Barclay presented a paper based an academy education and personal st After a full and free discussion of all involved, it was voted to issue a certific "limited ordination," according to Dr. Barton. This grants privileges of a m of the denomination for a term of years council designated 1928 as the limit. I this period Mr. Barclay will puruse a cou study under a committee of the assoc Full ordination will follow automatica satisfactory completion of this course. evening installation the sermon was pr by Rev. E. H. Gibson of First, Brockton.

GRACE DODGE HOTEL
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A hotel of distinction and charm, located near the Capitol and the Union Station within five minutes' ride from the First Congregational Church. Excellent food and service.

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Single . . . . . $2.50 and up.
Double . . . . 4.00 and up.

"No Tipping"

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Miss Mary A. Lindsley, Manager

Hotel Logan
Iowa Circle
Washington, D.C.

We can give you good single roo with bath for $2.50 and double $4.00 per day. European plan.

We are very conveniently located the White House, also the Washi ton Auditorium.

were the prayer of ordination by Rev. Holton of Porter, Brockton; the charge candidate by Mr. Justice; address to eople by Rev. F. B. Harrison of East water; the right hand of fellowship by S. B. Siegle of Hanson; the invocation v. W. B. Jerge of Rockland; and scripture g by Rev. H. E. Titus, Hanover.

ation at Edgartown

tist and Congregational Churches at town, Martha's Vineyard, have federated lled as pastor, Allen E. Burtt of Whitins- Mass., a recent graduate of Bangor ary. Services will be held alternately in louse of worship for a term of six months. vorking merger has been under considera- om the beginning (1920) of the pastorate . A. Judson Leach, now of Ashburnham, riginated the plan. The Congregational h dates from 1642, shortly after the land- the first colonists upon the island. Mr. will begin his ministry Oct. 1.

rch and Ministerial Record

Calls

G. R., Stanton, Neb., to Weeping Water.
, JAMES (Presb.), Hastings, Neb., to Fed- d, Aurora. Accepts.
A. E., recent graduate of Bangor Seminary, dgartown, Mass. Accepts.
T, HORTON, University of Nebraska, to or, Neb. At work.
RTH, R. E., formerly professor, University orto Rico, to Chesterfield, Mass. At work.
W. W., Inglewood, Cal., to Buena Park.
C. C., to Chinese, San Diego, Cal.
Y., to Japanese, Santa Barbara, Cal.
DY, L. E., Federated, Freeborn, Minn., to nville. At work.
ADE, E. A., Swedish, Brooklyn, N. Y., to lish, Malden, Mass. To begin Dec. 1.
. Y., to Chinese Mission, Bakersfield, Cal.
A. E., Upland, Pa., to Shelton, Ct.
URA, S., to Japanese, San Diego, Cal.
O. W., Garland, Neb., to Trenton. At
RS, GEORGE, Onawa, Ia., to Sheridan, Wyo. pts.

Resignations

LER, THEODORE, Union, Providence, R. I.
LLER, GEORGE, Santa Susana, Cal.
W. L., First, Daytona, Fla. Effective 4 after eight years' service.
SON, T. M., Ventura, Cal.

Recognition

T. T., South, Windsor, Vt., Sept. 17.

Correction

P, F. J., did not receive a call to Big ber, Mont., as was stated in issue of . 24.

Installation

, H. F., 4., First, Kent., O., Sept. 25. Ser- by Dr. R. W. Gammon; other parts by Messrs. P. L. Curtiss, L. L. Wood, E. S. rock, L. C. Douglas, D. F. Bradley, J. H. , and H. F. Loomis.

Personals

RLAND, REV. C. S., General Secretary of the ral Council, was given the degree of or of Divinity this year by the University Geneva, Switzerland, on which occasion he an address on "L'Influence de Calvin et ve sur l'Etat et l'Eglise en Amerique."

VASHINGTON, D. C.

Make reservations now for Auto Tour (Oct. 20-26th) to Arlington and Mt. Vernon. A $4.50 trip for $3.00. Cadillac cars. Main 1472.

DELTA TOURS

lth & G. Washington, D. C.

Deaths

MARQUIS EATON

Mr. Marquis Eaton, a prominent attorney of Chicago, died of pneumonia at his residence in that city, Sept. 19. Mr. Eaton was born at Mattawan, Mich., and had his training at the state university and was admitted to the bar in 1898. He married Miss Jacquette Hunter of Flint, Mich. He came to Chicago in 1907 and soon became one of the leading men of the Chicago Bar Association. In 1908 he organized the movement for "safe and sane" celebration of the Fourth of July and was active until his death in efforts to secure safety on Independence Day. He gave a large amount of his time and a great deal of money to public welfare. He became chairman of the Chicago chapter of the American Red Cross in 1917 and was a director of the United Charities, of the Infant Welfare Society, and of many other benevolent organizations. He was decorated by the Italian Crown for service during the World War. He has served as consul general in Chicago for Bulgaria since 1923.

He was active in the work of the Hyde Park Congregational Church, was superintendent of the church school for several years, was president of the Congregational Brotherhood in 1910 and of the Chicago Congregational Club in 1914. He is survived by his widow, two sons and a daughter. He was 49 years of age.

Events to Come

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, biennial meeting, Washington, D. C., Oct. 20-28.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Nov. 6, 10.30 A.M.

SUFFOLK WEST ASSOCIATION (Mass.), Central Church, Boston, Oct. 13. Sessions at 3 P.M. and 7 P.M. Addresses by the team of National Council speakers.

SUFFOLK NORTH ASSOCIATION (Mass.), First Church, Cambridge, Oct. 14, afternoon and evening. Theme: "Christian Missions."

SUFFOLK SOUTH ASSOCIATION (Mass.), Hyde Park, Wednesday, Oct. 14, 2.30 P.M. Evening service 7.30 P.M.

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RUSSELL A. CONN, Manager

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The 250 beautiful and cheery rooms, with outside exposures, are equipped with both tub and shower baths.

RATES		MEALS	
Single Room & Bath	$3.50, $4.00, $5.00	Breakfast . . .	50c. & 75c.
Double Room & Bath	$5.00 to $10.00	Lunch	85c.
		Dinner	$1.50
		A La Carte Service if desired	

Vital Questions for Congregationalists

To Come Before the National Council

For Consolidation

I note by a recent circular letter that I am one of the few delegates to the National Council that does not take *The Congregationalist.* I hope, however, the fact that I am a paid subscriber to the *Missionary Herald* will not be overlooked "when the roll is called up yonder." I am one of many who find the H. C. L. a condition and not a theory, and yet my family is not illiterate as we have three daily papers, 12 weeklies, and 10 monthlies, our literary portion of our budget—whatever that is—costing us $50 a year. I received from your office a month ago a questionnaire regarding the consolidation of the various societies and the three religious publications. Mr. Roger W. Babson's answers in *The Congregationalist* of Sept. 17, and your caption, "A Progressive Stand," are so sensible, satisfactory, and sententious that it is worth to me the price of a year's subscription to your paper and you may send me the paper for a year with bill. Incidentally I expect to see the Babson program carry the day at the National Council.

Yours for Consolidation,

NEW SUBSCRIBER.

P.S. I second Dr. Creegan's nomination for President Woolley for the next Moderator.

Favors Mergers

Should the Presbyterians and Congregationalists unite?

Why?

Should there be but one Foreign Board?

Yes.

Should there be but one Home Board?

At least one general Home Missionary office.

Should the Foundation for Education be merged with the Education Society?

Yes.

Is there any reason why the Annuity Fund and the Ministerial Relief Fund should not be administered by the same organization?

No.

Shall we lose interest in missions if we lessen the number of specific objects in the Apportionment by merging some of the Societies?

No.

The missionary magazines should be a monthly edition of *The Congregationalist.*

Should all missionary societies commit the major portion of the cultivation of missionary income to a common agency working in co-operation with the state conference?

Yes.

MRS. TIMOTHY HARRISON.

Indianapolis, Ind.

Two Boards

What about the representation of wo the Council and in our missionary assoc

They should be given seats. Are begi be elected as church trustees.

Should the Presbyterians and Congr alists unite?

Yes — And Congregationalism will largely in public estimation if its acts publicity frequently and continually sho it is ready at all times to move toward t *any other* Protestant merger.

What should Congregationalists public questions? For example, social interracial, international questions?

"Congregationalists" — individual m I've nothing to say. The denomination take positive stands on moral question

How can the energies of our laymen largely utilized?

Beyond me. They are willing enough ers on fiscal matters, feeling themselve fied in that direction only.

What should be the relation of the organizations to the general organizat the church, locally, state-wide and nati

Desirable to keep them from so ce their loyalty upon "Women's Associati whatever it may be called, as to decrea loyalty to church and denomination.

Should there be but one Board of Missions?

Yes.

Should there be but one Home Board

Yes.

Should the Foundation for Educat merged with the Education Society?

Yes.

Is there any reason why the Annuit and the Ministerial Relief Fund should administered by the same organization?

No. It should be, to advantage of both

Shall we lose interest in missions if sen the number of specific objects in the tionment by merging some of the Societi

No.

Merge the *Missionary Herald* and the *ican Missionary.* Cut *The Congregat* to a bi-weekly. Chief objection of laym is there are too many numbers loading library table.

We are properly emphasizing the Sta ference in our present organization.

Present policies of securing missionar seem good, so far as my knowledge goe

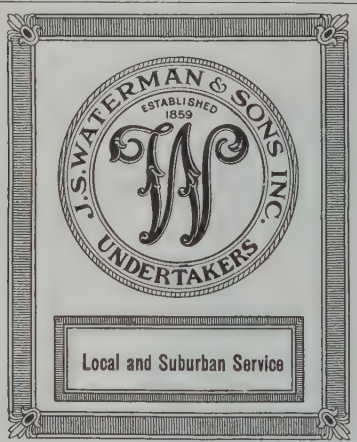
Cleveland, Ohio. HORATIO

Push *The Congregationalist*

Referring to the merger matter. Ju momentous a problem this is, I am not class position to judge.

But there is one kind of merger wh pears to me to outweigh the magazine i

I believe the stir which is being m directed to the subscription lists of *Th*



Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston) cost 15 cents additional. Cash in advance only.

AGENTS WANTED

Cut this advertisement out, and send it with your name and address to Frank M. Sayford Co., Inc., 710 Little Bldg., Boston, Mass., and we will mail you, no charge, samples of our paper products with instruction sheet covering our plan to earn money for your church organization.

HELP WANTED

Church Assistant. Capable woman for directing religious education, young people and parish work. Fine central Iowa church. Salary Commensurate with ability. Field now open. Write promptly to Rev. W. K. Williams, Marshalltown, Ia.

TEACHERS WANTED

College and normal trained teachers needed for summer and fall vacancies, public and private schools. **American Teachers' Agency, Springfield, Mass.**

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

MISCELLANEOUS

Boarders wanted: Very cosey home, having all modern conveniences, for aged couples. Valid recommendations in the beautiful country of East Woodstock, Ct. Mrs. John Aldrich.

The Whole Bible—Thirty-one volumes packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid, $2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass. Send self-addressed envelope and stamp for sample tracts containing parables.

MISCELLANEOUS

Stereopticon Slides: Story of Pilgrim Fathers. "Some Mother's Boy," "Cost of Freedom," "Life of Christ," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Life of Washington," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," "Yellowstone National Park." Numerous Evangelistic Sermons (Illustrated). Card brings complete list. Willis P. Hume, Oberlin, Ohio.

For rent—Pleasant fall and winter home on salt water. Completely furnished. Four bedrooms, two bathrooms. Electric lights. Oyster bed. State Roads. Good high school, churches. S. C. Wolcott, Nuttall, Gloucester Co., Va.

To lease: Florida apartment. Accommodates two congenial people. Private home. References exchanged. Mrs. Drisko, Margaret Place, Pomona, Fla.

Washington, D. C. Travelers by automobile or train will find excellent accommodations, homelike rooms, downtown, close to the White House. Two blocks from the new Washington Auditorium. Suites with private baths for large or small parties. Running water in all rooms. Restaurants near. Large brick garage on premises. Free city map. Telephone, Franklin 1142. Address Mrs. Kern, 1912 "G" St., Northwest.

Collection Envelopes—8 cents per carton. "Wasteless System" and all kinds. Write Dufold-Trifold Co., Trenton, N. J.

Pews for sale. New style, seating 240. Material finished pine with hardwood trimmings and cushions. Choir railing boxed in same wood and finish. Reason for sale, building used for Community Centre. Address Miss Bertha Estey, Putney, Vt.

Cut this advertisement out, send with your address and five cents (stamps accepted), to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive John's Gospel, with map and method of interesting others in Bible reading. Tested fifteen years. *It works.*

IF you have any second-hand church furnishings you wish to dispose of, why not insert a classified advertisement in our paper? Some small church may be in need of them, and be glad to pay a small sum for them.

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Sally Johnson, R.N., Principal

tionalist, would far outweigh all results n the time and effort spent on the maga- subject could bring about. Just casual ry into this subscription matter reveals to me an astonishing condition amongst Congregational families, in reference to the place of their own denominational paper in the homes of our church people. Boys and girls have no opportunity to acquaint themselves with the denomination's movements, nothing to awaken in their minds interest in them, nor to nourish intelligent affection for the traditions and undertakings of their own church. To my ways of thinking the National Council could consider at its coming meeting no more vital topic than this, of increasing the circulation of its own newspaper amongst its constituents. We are as strong a. our subscription list. Our strength is in homes where *The Congregationalist* is read; where it never enters, there Congregationalism is weak, is little known.

Therefore it is that I suggest,—Merge on subscriptions to *The Congregationalist.*

Yours for OUR PAPER,

J. B. LAWRENCE.

South Norwalk, Ct.

A Southern Woman's View

Who shall be the next Moderator of the National Council?

Dr. Lewis H. Keller.

What about the representation of women in the Council and in our missionary associations?

They should be there; am not sure of the proportion.

Should the Presbyterians and Congregationalists unite?

Yes, if freedom of thought can be maintained.

What should Congregationalists say on public questions? For example, social reform, interracial, international questions?

Magazines full. See Federation Executive Board Minutes.

How can the energies of our laymen be more largely utilized?

By co-ordinating religion and life.

What should be the relation of the woman's organizations to the general organizations of the church, locally, state-wide and nationally?

As separate, only as women have more time for organization work and a different genius of work.

Should there be but one Board of Foreign Missions?

Yes—with departments.

Should there be but one Home Board?

Ditto.

Should the Foundation for Education be merged with the Education Society?

Yes.

Is there any reason why the Annuity Fund and the Ministerial Relief Fund should not be administered by the same organization?

No.

Shall we lose interest in missions if we lessen the number of specific objects in the Apportionment by merging some of the societies?

Not necessarily. Interest might possibly be increased and confusion eliminated.

Are we properly emphasizing or over-emphasizing the State Conference in our present organization?

Our Southern State Conferences are the life of Congregationalism.

Should all missionary societies commit the major portion of their cultivation of income to a common agency working in co-operation with the State Conference?

This is reasonable, with a larger latitude of appeal than at present allowed under the apportionment. I hold a brief for union of all sorts, when spirituality and freedom can be preserved.

MRS. F. P. ENSMINGER.

Star, N. C.

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Sunday School Seating
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BOSTON 69 Canal St.

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y "Magnificat" for your Sunday School and your usical" troubles are at an end. The "New ia," found only in "Magnificat," the "Orders of rship," complete with music, the 21 departments, orchestration (11 instruments), and the unequalled ection of Songs, Hymns, and Special Selections, vide a storehouse of treasures. Send for a return- e copy and examine it. $30.00, $35.00, $40.00, .00, according to binding.
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Successor to Dr. Jowett as
astor of Westminster Chapel, London, England
rite articles for *The Expositor* this year. He is the r of "That The Ministry Be Not Blamed," "There Crucified Him," and other books.
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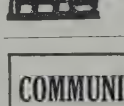
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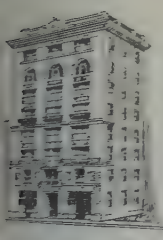

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It is not to be expected that every Congregational layman can get away from his work to attend a meeting in the capital city. It is reasonable, however, to expect that a considerable number of these laymen can get away from their business or work for over the week-end. The Program Committee, therefore, endeavored to cast the nature of the meetings for Saturday and Sunday particularly so that they would be of special interest to laymen. Saturday forenoon will be given to business, in which laymen are always interested; the reports of the Commission on Law Enforcement and of the Commission on Men's Work, with discussion; in the afternoon the meeting of the Foundation for Education, followed by addresses by Dr. Cadman, Secretary Wilbur, John J. Esch of the Interstate Commerce Commission, and Bishop Francis J. McConnell on questions of applied Christianity. In the evening of Saturday Dr. Charles R. Brown has been asked to speak, and Rev. R. W. Barstow of Madison, Wis., will take the theme, "Crabbed Age and Youth," having in mind the men and the young people.

Sunday will be a rich day in the churches in the morning, the Council sermon in the afternoon, and two great addresses in the evening by Drs. James Gordon Gilkey and Thomas C. Edwards.

In addition to the attractions of the Council program there is the opportunity to visit our capital city under most favorable conditions.

Where groups can get together special cars can be arranged for. In particular there are to be special trains of young people from various points in the East, starting on Thursday evening. The young people will occupy their Pullmans while in Washington and groups of men could do the same thing with a car attached to any one of these trains. Detailed information about this could be had through George Reed Andrews, 287 Fourth Avenue, New York, if there is no local representative announced.

Laymen who are planning this trip should send their names, with one dollar for registration, to the office of the National Council, 287 Fourth Ave., New York City, whereupon there will be sent to them a railway certificate entitling them to a round trip ticket for a fare and a half, the literature of the Council, and registration entitling them to a badge of admission on arrival in Washington, together with full information.

The Congregationalist
Continuing
The Recorder and *The Advance*
October 8, 1925
Vol. CX No. 41

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RISIBLES

"Does my question embarrass you?" inquired the professor of the dazed-looking student.

"Not at all, sir," answered the student. "The question is perfectly clear; it's the answer that's puzzling me."—*Denison Flamingo.*

"Brederin', we must do something to remedy de status quo," said a negro preacher to his congregation.

"Brudder Jones, what am de status quo?" asked a member.

"Dat, my brudder," said the preacher, "am de Latin for de mess we'se in."

It was lunch hour at the lime-works, and Pat's two buddies, deciding to play a little joke on him during his absence, drew the features of a donkey on the back of his coat, which he had left behind. In due time Pat returned, and presently hove in sight bearing the lime decorated coat.

"What's the trouble, Pat?" asked one, trying to appear indifferent.

"Nothing much," replied Pat, equally indifferent, "only Oi'd like to know which one of yez wiped your face on me coat."—*Methodist Protestant.*

Mistress—"So you say you worked for the Hoosits; can you prove it?"

Maid—"Well, I have some spoons and things with their initials on."—*New Mexico Salvo.*

Wife—"Henry, a fortune-teller said that I was going to Palm Beach."

Hub—"Call her up and make a date for me. Perhaps she can tell me where I can get the money."—*Boston Transcript.*

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The plan for a group of eight buildings for the Foundation is being carried out. Mackenzie Hall, the women's dormitory, is already completed and occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr. Construction has begun on Knight Hall, a classroom building, and Avery Hall, the library.

The Congregationalist

Vol. CX No. 42 October 15, 1925

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The Lincoln Memorial in Washington

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¶ A Union Theological Seminary student in his summer field in Colorado.

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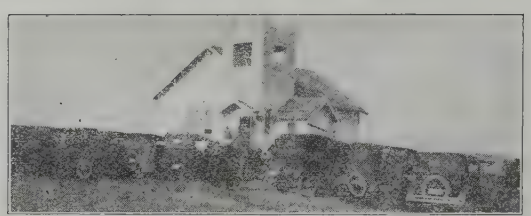

¶ The new Templeton Church, South Dakota. The old building was destroyed in the tornado of June 14, 1924, when nearly all the barns and windmills in the community were blown down. (The Church Building Society helped erect 135 churches, large and small, city and country, last year.)

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The Congregationalist

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The Editorial Outlook

For How Much Do We Count?

FOR how much do we Congregationalists really count in the life of America and in the present phase of world ideals and activities? We ask the question with no implication of pessimism, but none the less in the spirit of definite challenge to scrutiny and testing. Over in England Nonconformity has been taking stock with itself with surprising results in candid confession. An article by J. Crowlesmith, J. P., in the *British Weekly* on "The Lost Confidence of Nonconformity" has occasioned in that paper much interesting correspondence. Mr. Crowlesmith has deplored "the absence of a virile Nonconformity" at a time when the world is in a state of flux. "It is not too much to say," he writes, "that robust Protestantism, the bulwark of the British nation, is today being threatened by the changes that confront us." He thinks that the public force represented in what became recognized as "the Nonconformist conscience" must make itself more evident in the presence of social evils, particularly the evils of the drink traffic, gambling, social impurity, and slum life. "The Free Churches," he says, "have lost their faith in politicians and their interest in politics—and this is all to the good." Supreme interest in the Kingdom of God must replace this trust in politicians. But it is to be observed that when he speaks of the type of leadership that is needed he refers to men like Hugh Price Hughes and John Clifford, the latter of whom, at least, was very much in politics. One is not deeply impressed with Mr. Crowlesmith's article; it is the sort of thing that is easily put together out of rather superficial observation, and it lacks sharpness of definition and discriminating judgment. Its chief value has been in its title and in the comment, either solicited or unsolicited, which it has evoked.

Dr. J. D. Jones' Frank Comment

DR. J. D. Jones, of Bournemouth, at the request of the *British Weekly,* discusses the matter with frankness and with an incisiveness that make his words worth pondering in relation to our own situation in America. Dr. Jones says that if by "the lost confidence of Nonconformity" were meant that Nonconformity had lost faith in its own distinctive witness, he should be disposed partially to agree with the indictment, and he should lay the blame for this poverty and tepidity of the faith of Free Churchmen to the lack of knowledge of their own principles. He thinks that they are likely to be "but poor defenders of our Protestant heritage because they do not know what Protestantism really means." But Dr. Jones likewise expresses the opinion that Nonconformity has suffered a decay in its public influence.

It is not [says Dr. Jones] that the Free Churches have changed their views about drink and gambling and impurity. They are as inflexibly opposed to these things and as steadfast in their witness against them as ever they were. But somehow they are not the force to be reckoned with that they used to be, and the leaders of public action and policy pay little heed to them. The neglect with which the daily newspapers treat our great Free Church Assemblies is a symptom. They neglect them because they think they have ceased to count.

Dr. Jones thinks the causes of this loss of public influence are complex. The new alignments in political life, the post-war *malaise,* and the fact that the great

controversies of the hour are economic rather than religious, all have much to do with an eclipse of influence which he evidently regards as temporary. He places little faith in the demand for "leaders," who, he remarks, are born, not made. He thinks that there are signs of renewal of life in the Free Churches just now, and the way to recover public power is by way of a renewal of faith. "Once our own spiritual life is quickened," he writes, "and our belief in our own special witness is regained, power will come back."

Our own judgment would be that the weaknesses that have helped to occasion this loss of public power were evident a generation ago. Nonconformity failed to prepare adequately for the new day, and this is a part of the lesson for the Congregational Churches of America. There were some respects in which English Nonconformity of a generation ago could not see the woods for the trees, and that is apt to be a real danger at the present hour of the churches of like faith and fellowship in America.

In Brief

To merge or not to merge—that's the question!

* *

What Dr. van Schaick writes about the Universalists reads very much as if he were writing about some more Congregationalists.

* *

Why indeed should the National Council meet just as the churches are getting into the midst of their busy season? The suggestions that the dates be changed to spring or summer are worthy of consideration.

* *

For Moderator of the National Council, a layman, we are told. The choice may not be easy, when so much good material is available, but we cannot go wrong if the Council closes its eyes and draws forth any one of such laymen as a Butterfield, a Sweet, a Mills, a Cooper, a Babson, a Harwood, a Hyde, or—not forgetting our laywomen—a Woolley. And there are plenty of others.

Congregational Ideals in Modern American Life

By Ozora S. Davis, D.D., Contributing Editor

EVERY living institution or system of thought must be willing to submit to criticism and reconstruction if it is worthy of confidence. For more than three centuries the Congregational churches have been a potent force, quite beyond what their number and wealth would seem to warrant, in the life of the United States and of the entire world. Now, on the eve of the meeting of the National Council it is timely and pertinent to raise the question, What is the place and purpose of the so-called "Congregational way" in the thought and life of the United States? Mere reference to a long and noble service in the past yields no sufficient answer to the question. A study of the permanent characteristics of the Congregational faith and order is the only way in which to justify the continued appeal of these churches to the American people. If, as a result of such a survey, we discover that the Congregational ideal still has something to contribute to the developing life of America, we may present our cause with greater confidence to our generation.

The most obvious, although perhaps the least significant factor in the Congregational ideal, is its emphasis upon the democratic construction of all life. The early Separatists organized their congregations to express the principle that the brotherhood of believers possesses within itself all the powers and rights that are necessary for the creation of their own institutions and the administration of all their common affairs that lie outside the fullest recognition of individual freedom and responsibility. When the first permanent Congregational Church found itself called upon in the person of its stronger section, that emigrated to America in the *Mayflower*, to draw up the basis of the civil state, they built their political structure confidently on the basis of a church, gathered and governed according to their religious ideals. They gave the Town Meeting to the communities of America in a similar way. More deeply than any other group in proportion to their numbers the Congregationalists have set the stamp of their religious democracy upon the economic, political, and social ideals of America. They still hold their unbroken faith in the permanent validity of democracy.

It is easy to affirm that the people of the United States believe in democracy, grounded in human nature and to be applied in all departments of human life. They fought in the greatest war of history "to make the world safe for democracy." But do they trust this principle as thoroughly as their words would seem to indicate? Even a careless study of the ruling principles in American industry, social relations, community, state or national administration, and especially in international vision, reveals a fundamental distrust of this principle which must be a fertile source of dismay. The great democracy of the Western world is not only sadly un-democratic, but many of its most forceful leaders are not committed in their inmost conviction to the democratic ideal. On this first count, therefore, it is clear that the Congregational Churches still have an essential contribution to make to the development of the democratic idealism of the United States. It is equally clear that the first step in making this contribution is for the Congregationalists themselves to become more deeply convinced of the validity of democracy and more thoroughly committed to its application to the entire life of mankind.

A second essential factor in the Congregational ideal is its unfettered faith in freedom of mind and conscience in all the activities of the individual. Our fathers followed St. Paul in his impassioned and, as they believed, inspired championship of freedom. This meant a reaffirmation of the Protestant idea of the right of private judgment. It flowered in their loyalty to John Robinson's command that they should follow the light of truth which was still to break forth from God's holy word. This brought our fathers to their efforts to provide an

ducated leadership for church and state and to take heir primacy in America as founders and supporters of chools and colleges. They believed that ignorance is ot the mother of devotion but is its most relentless foe. hey did not fear where truth would lead them but feared nly that their ruling principles should not be altoether true. Reason was, in their conception of it, a ift of God, to be used in religion as much as in scienific or historical study.

Surely it must be perfectly obvious that just now in he United States there is exigent need of a renewal f the Congregational faith in freedom and in the place f knowledge in religion. At a time when one may hear n every side the claim that full and final authority, apal, doctrinal, and Biblical, is what the religious life eeds, we ought to hear some brave, inspiring voices mid the shouting which issues from those who are panic tricken over what was once called "the faintest rustle f heresy among the dry leaves of theology." Someone ust dare to say that accurate scholarship never did eligious truth an injury and that the greatest possible enace to true religion is the endeavor to obscure it or o fetter the free mind with the shackles of authority hich denies the rights of reason. It hardly needs to e said that such a service cannot be rendered to the eligious world today by Congregationalists until they emselves are fully convinced of the validity of this facor in the faith of their fathers.

A third and probably the supreme factor in the Conregational ideal is the spiritual interpretation of life as xpressed in the Christian religion, which found definite xpression in a passionate purpose and sacrificial proram to bring this to the whole world and thus answer he prayer, "Thy kingdom come, Thy will be done on arth as it is in heaven." Our Pilgrim faith rests in this onception of life, this noble interpretation of the unierse. In response to it our fathers undertook to infuse ll life with this ideal. They insisted that man was a ilgrim and a sojourner here; that he had "a never-dying oul to save and fit it for the skies." Against the charge f "otherworldliness" supposed to lurk in such an ideal ne needs cite only for disproof the rugged practicalities of the Pilgrim character. The dream produced the New England housewife and the Congregational pioneer, who kept a house in order or conquered prairie and forest in the sense that spiritual values were uppermost and all was within the scope of the will of God. Never was a finer example of what is called the "practical mystic."

And here we stand at the throbbing heart of this generation whose practical achievements mark it outstanding in the history of mankind. Its discoveries and inventions have placed comforts and conveniences within the grasp of the humblest citizen which make his daily life agreeable and satisfying beyond that of kings in the ancient world. No one is audacious or resourceful enough to prophesy what the end of this business will be. This, however, is certain: it brings with it a tendency to interpret life in the terms of the physical and material and to obscure and neglect the spiritual conception of the universe which alone can give it final worth. The only true evaluation of the life of man is that which construes it in terms of spiritual reality. The inventor and engineer, the statesman and captain of industry, the scholar and the scientist, all make their contribution; then come the poet and the prophet, the teacher and the seer, to reveal a deeper and validating reality which is as necessary as foundation or keystone to the stability of the arch of civilization.

At this point, by history and present possession, our Congregational people stand empowered to render their particular service. They possess a message, an outlook, a way of life, of which our restive age stands poignantly in need. The coming meeting of our National Council will not render its crowning service to our churches and to the nation unless, high and clear above all its transaction of business, its exhortations and its programs, is heard this deeper summons to a spiritual mission to our country and our age, renewing with Apostolic fervor the old message and program, in terms suited to living men today. If this can be done, then the sons of the Pilgrims, reinterpreting the message of their fathers, will do for their generation what the brave, heroic and altogether human men and women of the past so nobly achieved.

A Simple Faith the Only Foundation

THE implications and practical recognitions of a simple Christian faith are seldom adequately realized. Wherever in men real greatness and goodness are conpicuous, it will be found that no matter how elaborate ay be the social, political, or religious creed that they rofess the real foundations of life and conduct are omparatively simple. This is manifest in the way in hich the world comes to esteem men for their greatess and goodness regardless of the wide variety of their utward allegiances and professions. If we could estabsh in the fundamentals of theory and practice the simle elements that are found upon analysis to occupy the upreme place, we should do much to save the church nd the world from the things that keep men apart and hat constitute the great impediments of progress.

We have expressed recently the hope that in the coming National Council Meeting the supreme note, and the note that is most clearly heard throughout the nation, will be that of the witness of a simple faith. Let us see how this witness of simple faith underlies and overspreads all the deep and wide activities of the Christian Church.

Underlies All Sound Evangelism

A simple faith lies at the very heart of all adequate and sound evangelism. No matter what their theologies or theories, the thing that has commended the work of great evangelists has been their emphasis upon the supreme fact of the grace of God. D. L. Moody is a conspicuous example of this fact. Mr. Moody as a theologian was relatively unimportant. The theological backgrounds of his work were in the realm of Calvinism, but the practical factor that gave reality and a large degree

of permanency to the work of this great evangelist was that he understood human need and the fullness and power of divine love in meeting that need. The Gospel of Jesus Christ after all, whatever forms or expressions it may assume, finds its power and validity in one central fact—the fact that at the heart of this universe of sin, sorrow, and trouble there is a loving Father, of whose goodness human fatherhood is but the imperfect symbol.

The church's own faith and vision, her power in meeting the world's need and in winning men to Christ, depend ultimately upon the simple faith and conviction with which the church can make real the optimism of the love and grace of God. It is this that Paul seems to have had in mind when he said, *We are saved by hope.* If we are living in a world that is ultimately dark, with no soul of love and goodness at its center, there is no gospel for a race of needy men. To believe and proclaim that God is light, and life, and love transcends all else. The more we feel the central need of such a gospel the more will such simple faith create that strong, effective evangelism that springs from the irresistible impulse, *Woe is unto me if I preach not the Gospel.*

Underlies All Christian Service

The witness of a simple faith similarly underlies all Christian activities and world service. *The love of Christ constraineth us* becomes its supreme motto, and the man who goes forth to serve his fellowmen in the spirit of the Master takes very little account of the differences and prejudices out of which the world creates cleavages and barriers. The simpler and clearer the Christian faith, the more purely and completely the soul is moved by this constraining love of Christ, the more fully and quickly all such barriers disappear. The ignorant, the selfish, the criminal, the weak, and helpless become as much the objects of Christian love, as those to whom that love binds one in community of spirit. Was it not something of this simple faith in practice that Browning had in mind when he said, *All service ranks the same with God.*

Underlies All Social Regeneration

In all plans of social reconstruction and regeneration the foundations ultimately rest upon a simple faith. The doctrinaire Socialist may have his elaborate theories that correspond to elaborate theologies, and the Socialist Movement has shown a corresponding tendency towards making these systems the basis of the test of orthodoxy. The bigotry and sectarianism that have developed in nineteen centuries of church history are not deeper than the bigotry and sectarianism that have developed in a very short space of time in connection with modern social movements. But ultimately, from whatever standpoint one approaches the social problem, there will be found in the man who dreams of a better age, and who persistently works for it, the dominance of a comparatively simple faith. The Socialist, to whatever particular type of Socialism he may adhere, in general sees the hope of bringing the world to its social haven through the substitution, by some means, of co-operation for competition. The philosophical anarchist, at the opposite extreme, finds the hope of establishing a new society in freedom, and in the improvement of individual men.

These types in the revolutionary movement represent in their sphere a simple social faith. The Christian, if he has a true social outlook and a clear constructive social gospel, must find it in a faith equally fundamental and simple. What is this simple social faith of Christianity? Is it other than that that Jesus has expressed in the Lord's Prayer, in the petition that we may be forgiven as we forgive, and that God's will may be done in earth as it is in heaven. The whole social activity of the Christian Church as a power in world regeneration and reconstruction depends ultimately upon the simplicity of a faith centered in the belief that the law of God's grace toward men is the law that men must exercise in their relationship with one another.

We shall never reconstruct politics or economics in a Christian way until we come to see that Christian relationships lie at the very heart of the problem. This does not mean that Christian relationships will in themselves create new politics or new economic situations. There are political laws and economic laws that must be regarded, but godly relationships of men must constitute alike the aim and the motive power through which men seek to manifest inventive social genius. The highest social gospel is nothing other than the Gospel in its simplicity.

Underlies All Progress Toward Unity

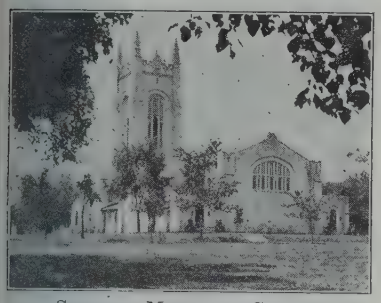
It is particularly true that all vital progress toward Christian unity centers in this matter of a simple faith. Take, for instance, such a movement as that that has created the United Church of Canada. Ostensibly and technically, that union is upon the basis of a very elaborate creed—a creed of twenty articles. What has been the real actual motive of that union? In all the propaganda concerning union one heard very little about the creed. The union would still have been in the air if men had first of all established this elaborate creed and had given it to the country, saying, "Here is a creed upon which we are all agreed; let us get together upon its basis." On the contrary, it was assumed that the churches were getting together because of their fidelity to Christ, and because of the prompting of the Christian spirit towards unity in common tasks and purposes. Shall we have the courage some day to assert in the very standards and constitutions of the church the great motive power of the simple elemental fact of Christ without reference to all this elaboration in systems and doctrines, in which few men really believe, and which fewer men understand?

It is the progress of simple faith in every part of the church today that constitutes the hope of union. It is the only thing that could make union worth while and effective, and its establishment upon any other basis would leave the Christian world in quite as serious a condition as that which exists through unholy division.

Thus, throughout the whole area of Christian life and activity, the one supreme dominant need is the clear, unequivocal, unhampered witness of a simple faith. Let us repeat that the world's situation, no less than the call of Christ, gives to the Congregational fellowship profound opportunity from every point of view; we shall attain our highest mission in emphasizing the witness of a simple faith.

From Our Western Editor

The *Saturday Evening Post*, that Ford of journalism, had an article some months ago entitled, "Scholarly Beggars." I happened to be spending that week-end at Carleton College, Northfield, Minn., and President Cowling confided to me that four of his friends had called his attention to the article soon after the paper appeared. It gave in concrete terms the troubles of college presidents of our day. It showed how completely the president of the privately endowed schools must be a money-getter. It estimated that it was not necessary for him, first of all, to be an educator, but that with all his getting he must get money. The article was evidently written by some one who had come to have a real appreciation of the hard service which the college presidents of our day must render.



Skinner Memorial Chapel
Carleton College

Dr. Cowling's friends must have thought that he measures up to the title of the article, "Scholarly Beggar." He does, with special emphasis upon each word. This visit to Carleton gave me a new appreciation of the great contribution that these "scholarly beggars" are making to the progress and welfare of the world. When Dr. Cowling came to Carleton it measured up well with other colleges in its class. Many changes have taken place since then, but Dr. Cowling has kept the college in the forefront, so that the work it does is undoubtedly equal to that done by the best New England colleges. A tremendous amount of sacrifice and high-grade service had gone into Carleton College before he came and he, as a wise master builder, has built upon the foundation that others laid.

He has not hesitated to secure the best possible men for his faculty. He determined from the beginning to pay salaries and to create a college that would secure real educators and he has gotten them. The doing of these things only, is not enough to insure good teachers—some one must have the ability to select them. A visit to Carleton impresses one with the fact that the college is a real educational institution. The student who is able to sneak through Carleton without doing good work will have a much harder time in the sneaking than he would have if he did the task assigned. The faculty is large in number and outstanding in ability in leadership.

The material equipment of the college, much of it secured under Dr. Cowling's administration, is cause for congratulation. The new Skinner Chapel is attractive without and within; it easily lends itself to aid in worship and is architecturally a great success. The new dormitories are remarkable for their adequacy, their convenience and for the home life they give the young people, and the prices charged are remarkably reasonable. The extensive campus is being beautified by a landscape artist and promises to be one of the finest in America.

* *

Baptists and Congregationalists are affiliated in the support of Carleton College and the supporters take seriously the task of keeping the religious life of the college strong and helpful. A considerable number of ministers are members of the faculty and apparently the college administration believes that they are an asset in both scholarship and in religious leadership. The chapel services are religious in the best sense of the term and the vespers on Sunday are meant to bring to the college the best religious leadership that the country affords. These services are broadcasted. In addition the students are encouraged to attend the church of their choice in Northfield. The administration intends to keep the college on a middle ground between sectarian institutions, that must carry on religious instruction with a certain bias, and the state university, which can offer no instruction in religion. It holds that the major problems before America and the world today undoubtedly depend upon religion for their ultimate solution and it does not expect that the interests and understanding of students will develop in the field of religion without instruction any more than in any other field of human interest. The college frankly accepts the results of modern scholarship in science and religion. It aims to make its teaching distinctly and aggressively Christian in atmosphere and influence and offers its students training in religion, including Biblical literature, philosophy and psychology of religion, history of religion, methods and principles of religious education, Christian missions, etc. A number of the leading teachers are those giving instruction in the field of religion.

* *

The student body at Carleton is high grade. This visit led me to do again what I have often done in visiting colleges, during the last ten years, contrast student bodies of this day with those of my own college years and I found myself confirmed in the conclusion that taking everything into account the students of this day are in general higher grade than those of my day. It seems that the students at Northfield are made up of three quite distinct groups, which, however, completely merge in the life of the college. Apparently about a third of them come from the homes of people who work, another third from the homes of professional folks, especially ministers, and the remainder from the families of the well-to-do and the wealthy. The college leaders say that they are not able to distinguish among the groups, after the young people have been in college a little while. It happens often at Carleton, that the students who came from the homes of working people are found in the leadership. A large number earn their own way in whole or in part, but so far as I could see this makes no difference in the democracy of the school.

The financial burden that Dr. Cowling and other college presidents carry is heavy. In May, 1920, the General Education Board offered Carleton $400,000 on condition that it raise an additional $800,000 for endowment and provide for all expenditures made for buildings and equipment and for current expenses during the campaign period. This offer involved the college in raising the following amounts, in addition to the $400,000 promised by the Board:

For Endowment	$800,000.00
For Buildings and Equipment .	473,431.31
For Current Expenses	615,582.22
	$1,889,013.53

Of this amount about $1,540,000 has been secured, leaving a balance of $350,000 yet to be gotten. This means that in addition to raising the large sums of money needed for buildings and for endowment, Dr. Cowling must secure $75,000 a year for current expenses. He must at the same time give educational leadership to the college and hold his place in the field of education. I was reminded of the demands made upon him, by the fact that he gave an outstanding paper as president of the R. E. A. at the meeting held in Milwaukee last spring.

The business manager of Carleton has made an interesting study of the cost per student, the receipts per student, the per cent of current cost paid by each student, and the salary budget for fifteen years. Space prevents giving the whole table, but the figures of the first and last years will indicate the trend.

Scoville Memorial Library
Carleton College

Year	*Cost per Student*	*Receipts per Student*
1909-10	$170.59	$ 60.92
1923-24	413.31	258.31

Number of Students	*Per Cent of Current Cost paid by students*	*Salaries*
298	36%	$ 28,918.17
776	63%	211,955.87

If one were to take into account the mere material contribution that these "scholarly beggars" are making to the cause of education, they would deserve great praise. When

(*Continued on page* 535)

Congregational Leaders in Washington

Who's Who Among Laymen in the Capital

By Rev. Walter A. Morgan

Minister of Mount Pleasant Church, Washington

WASHINGTON Congregationalism is not significant because of its numerical strength. In a city of half a million souls, and the capital of America, one might expect the church of the Pilgrims and Puritans to rank high among those churches that have grown strong in numbers. The

WILLIAM KNOWLES COOPER
General Secretary, Washington Y. M. C. A.

reasons why we are outvoted in the church ballot are evident. Washington is largely a Southern city in sentiment and religion. The church of the Puritan and the Emancipator and of liberal theology has had definite prejudices to overcome. Great social prestige in the old days belonged to the culture of the Cavalier, and social traditions live long. Then the democratic form of government and church customs of the Congregationalists have not tended to develop a tense denominational loyalty. Strong families of the inheritance who have come to Washington to live easily have drifted into the churches of other denominations where social prejudices have not mitigated against a strong church development. No one true to the traditions of the fathers would have principle set aside for the sake of numbers. But only four white and three colored churches of our order are evidences of the fact that the way has not been an easy one.

But numbers never have been the test of worth. The things our churches have stood for in Washington are of supreme value to the nation's life. Principles outlive generations and truth is stronger than time. The old First Church, standing at Tenth and G Streets, long has been a center of religious democracy and spiritual leadership. The other churches, in just as great a degree in their own ways, have been as a leaven in the conservative lump of conflicting traditions, ideals that go to make up the city's religious life. At the center of the nation's life and in momentous days our churches have played a part that the entire fellowship can point to with pride.

Churches, of course, find expression in ideals incarnate in men and women. The old days had their leaders. The present generation honors their memory. The Editors of *The Congregationalist* have sent me a hurry call to send them the pictures and a bit of the biography of several of our laymen who are prominent in our church life today, and especially of those who are helping to get ready for the entertainment of the National Council. Time does not permit a thorough survey or an ample treatment of such a personal matter.

Of course, President and Mrs. Coolidge have honored our fellowship. Other officials in high places are among our members. But these come and go, and, like lightning, seldom strike twice in the same place. We glory because they bring our churches into the dazzling light and we must so labor that we shall not be left in shadows when they have departed.

Council Committee Chairmen

John D. Northrop, as chairman of the Entertainment Committee, will see to it that you have lodging and breakfasts while you are in Washington, providing you are a voting delegate and you have made application before October first. His task is a big one and he is tackling it with vigor. A Congregationalist by adoption and a loyal member and deacon of the First Church, he

JOHN DEWOLF NORTHROP

is one of the men we look to when we want results. For a number of years Mr. Northrop was employed professionally in Equador and Peru. At present he is Assistant Chief of the Conservation Branch of the United States Geological Survey.

Roy Smith is chairman of the National Council committee to make arrangements for special trips for the Council memb and friends, as well as to make plans their pleasure and profit while in Washi ton. He is arranging excursions to vari places of interest. His committee will able to furnish detailed information c cerning "where" and "how" to go to

REV. J. STANLEY DURKEE, Ph.D.
President of Howard University

who may inquire. Mr. Smith is assist to the Chief of the Washington office of Panama Canal. As chairman of the Bo of Trustees of Ingram Church, he now engineering a campaign to provide a parsonage for that church. No man bri to the service of our entire fellowshi finer spirit of consecration or a keener sire to make Congregationalism a power the city.

Norton M. Little, chairman of the M Committee of the National Council, co from a long line of Presbyterian forbe Numerous uncles, a grandfather and m relatives of the same name, and other na as well, were Presbyterian clergymen. Little's father, now rich in over fifty ye of service as a Presbyterian clergyman, g him a background of love for church w As one who has been led further into light, and as a deacon in the Mount Pl ant Church, director of its large chorus, who brings to the councils of the denomi tion the judgment of one of Washingt leading realtors, he enriches our denomi tional life and makes more sure its fut prosperity.

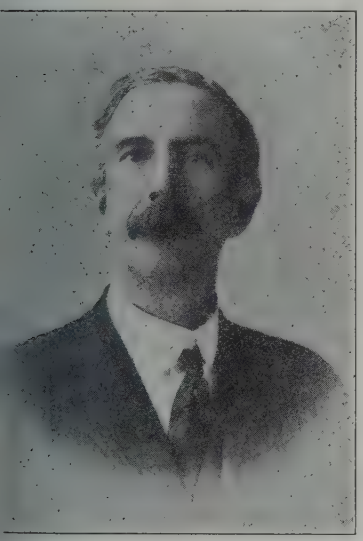
Laymen of Influence

Arthur P. Black has for years served teacher of the large Bible class at Ing Church. A modest man of long experie and fine ability, the denomination as a wh

is beginning to discover his worth. year, as president of the Congregational , he helped plan and carry through a s of meetings that gave the club the year of its history. Mr. Black is sec- y to Senator Edwards of New Jersey. loyal support has been a large factor lving Ingram the strong place it holds ie city.

on. Wayne B. Wheeler is recognized to he outstanding world authority upon ers pertaining to the Prohibition Amend- and law enforcement. As legal attor- of the Anti-Saloon League he has had atch brains with the greatest legal tal- that money can secure. Not only has eld his own, but the steady progress ie sentiment that made the Eighteenth ndment an ideal and then a law shows a master mind was at work. He is ember of the Mount Pleasant Church and gular attendant when the demands of own work do not require him to be king in some church elsewhere in rica.

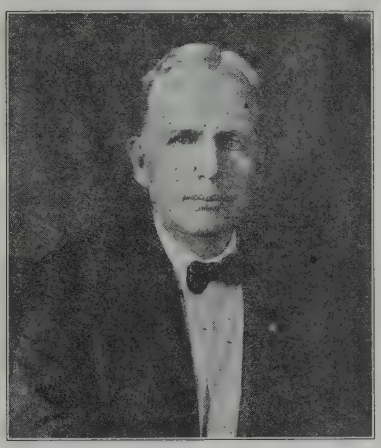
illiam Knowles Cooper, General Secre- of the Washington Y. M. C. A., is a



Dr. C. G. Abbot
Assistant Secretary of the Smithsonian Institution

l man to catalogue. No man in the city es upon more boards or gives himself e unreservedly to good works. While ember of our rapidly growing church Cleveland Park, his activities extend to y denomination in the city. His expe- ce in country-wide Y. M. C. A. work es him an invaluable counselor in our denominational life. Many of the dele- s to the National Council will visit the M. C. A. just a few blocks from the Con- ion Hall. They will find an institu- serving thousands of young men. The development of the past and the ex- ive plans for the future, involving the ending of several millions of dollars, are ely possible because of the brain and rt of Mr. Cooper.

rthur D. Call, a Washington lay dele- to the Council, is a descendant of the blood and traditions of our Pilgrim h. As secretary of the American Peace Society and as editor of the *Advocate of Peace*, he takes a high place as a thinker and writer upon international affairs. As secretary of the American Section of the International Interparliamentary Union, he



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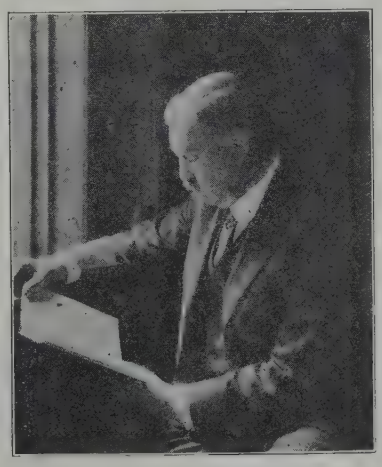
Arthur Deerin Call
Editor of the "Advocate of Peace"

has had the duty of planning and carrying through the convention of the parliamentarians of the world which meets in Washington just before the coming of the National Council. Two hundred and seventy-five representatives of forty-one world parliaments, not including the United States, are being entertained as the guests of our government, for which $50,000 was appropriated by Congress. Mr. Call is a member and warm supporter of Mount Pleasant Church. In my judgment, the Council could honor Washington and secure the services of a layman of the highest order by electing this man to be its Moderator.

The Two Chief Chaplains

Our city denominational life is enriched through the coming to live among us of the two chief chaplains of the Army and Navy. Chief Chaplain Evan W. Scott, of the Navy, is a graduate of Marietta College and Yale



Edwin E. Slosson
Secretary of Science Service

School of Religion. He served for seventeen years as chaplain in various navy posts and on the high seas. Rising steadily in the ranks, he was honored four years ago by being brought to Washington as ranking chaplain of the navy. As a member of Cleveland Park Church, he has entered with enthusiasm into the work of all our churches. As chairman of the local committee making arrangements for the entertainment of the Congregational young people who are coming to Washington for the week end, he is a busy man. No finer choice could be made for this important service.

Col. John T. Axton is Chief of Chaplains in the United States Army. With a practical experience in Y. M. C. A. work, as a young man he early entered the army as a chaplain. His rise was rapid and his distinguished service during the World War brought him the promotion of Colonel and Chief of Chaplains, residing at Washington. As a member of Cleveland Park Church he has had a large share in shaping its policy and life. A reappointment for four more years assures us that he will continue to be an active force in Washington Congregationalism.

Esch, Tufts, Abbot, and Slosson

Hon. John J. Esch, ex-congressman from Wisconsin, and member of the Interstate Commerce Commission, comes from fine old

Major William O. Tufts
Chairman Housing and Equipment Committee for National Council

German stock. His father was a clergyman of Wisconsin in the earlier days. Early in life Mr. Esch joined the Congregational Church of his home town in Wisconsin and has been for years allied with the work of our churches. As one of the newer members of Mt. Pleasant and as a deacon, he is looked to as one of the spiritual assets of our common church life. A modest man who goes his ways in gentleness, he is the kind of a layman who makes for the spiritual power that builds the kingdom. As a speaker upon the National Council program, he will be heard by many of our delegates.

Major William O. Tufts, a World War veteran, is chairman of the Committee on Housing and Equipment. Major Tufts served twenty years with the Geological Survey, National Park Service, United States Army, and in the 29th Engineers overseas. At present he is at the head of the Washington branch of Rand McNally Company. As

superintendent of the Mount Pleasant church school and as deacon in the Mount Pleasant Church, he is one of the fine laymen who give tone and worth to our denominational life.

Charles G. Abbot is assistant secretary of the Smithsonian Institution, and director of the government astrophysical observatory. As a world authority upon astronomy and

NORTON M. LITTLE
Chairman National Council Music Committee

an original investigator in the new field of making practical use of heat derived from the sun, Dr. Abbot takes a high place among men of science. As an officer in the First Church, he has been one of our most stalwart laymen.

Edwin E. Slosson is secretary of Science Service, an independent organization endowed for the promotion of science. As author of *Creative Chemistry* and numerous other books upon scientific and literary subjects, he has earned a unique place in the world of letters and science. Endowed with the mind of the investigator and the genius of the story teller, he possesses the exceedingly rare art of putting profound truths in simple language. For over two hundred years there has been a Congregational Deacon Slosson, and in Mount Pleasant Church the inheritance is being administered most nobly. The mind of the scientist and the heart of the Christian will reveal themselves in *Sermons by a Chemist*, a book by Dr. Slosson that will be published this autumn.

And what shall we say of Dr. J. Stanley Durkee, president of Howard University, and a deacon in the First Church; or Dean D. Butler Pratt and Prof. William C. Gordon, of Howard University, and Mount Pleasant Church, and the long line of business and scientific men who make up the rank and file of all our churches? Would that a separate article might be sought that would attempt to portray our Congregational women who through years have carried on in our common interests. Space does not permit the mentioning of their names. But the writer takes off his hat to their loyalty and devotion. On the edge of the South they keep alive the spirit of the Pilgrim. In almost numberless laboratories they carry on the patient investigation that makes modern civilization possible and human life secure. If life's crowns are for the faithful, then Washington is rich in the royalty of great souls.

Notable Washington Congregationalists

Supplementing Mr. Morgan's Article

Harry R. Adams, Electrical Engineer, *Plymouth.*
Carleton R. Ball, Sc.D., Agronomist, Dept. of Agriculture, *First.*
Elmer D. Ball, Ph.D., Research Scientist, *First.*
Will C. Barnes, Assistant U. S. Forester, Writer *Saturday Evening Post*, etc., *First.*
Charles H. Beall, realtor, *Ingram.*
Claude N. Bennett, President Congressional Information Bureau, *First.*
Col. Claude H. Birdseye, U. S. A., Topographical Engineer, *Mt. Pleasant.*
Lyman J. Briggs, Ph.D., Physicist, U. S. Bureau of Standards, *First.*
Mrs. Anna C. Brooks, concert soloist (wife of pastor), *Lincoln.*
Rev. Sterling N. Brown, D.D., Professor, School of Religion, Howard University, *Lincoln.*
David F. Carll, Vice-President Capitol Traction Co., *Mt. Pleasant.*
Wm. E. Chamberlain, Ph.D., Chemist, Bureau of Engraving, *First.*
Mrs. Wm. E. Chamberlain, ex-Pres. Woman's City Club, Pres. Housekeepers' Alliance, *First.*
Lucien Chaney, Sc.D., statistician, explorer, author, *First.*
Edward T. Clark, personal secretary to the President, *First.*
Prof. Wm. L. Corbin, Librarian, Smithsonian Institution.
John F. De Forest, Associated Press, *Mt. Pleasant.*
Leonard DeGast, Associate Gen. Secy. Y. M. C. A., *First.*
T. C. Dulin, merchant, *Mt. Pleasant.*
Miss Mary L. Europe, musician, teacher of music in High School, *Lincoln.*
David L. Fairchild, Sc.D., Botanist, Dept. of Agriculture, *First.*
Mrs. A. M. Farrington, writer, *Mt. Pleasant.*
Fred L. Fishback, lawyer, lecturer, *First.*
Mrs. M. Ross Fishburn, Pastor's Assistant, *Mt. Pleasant.*
Mrs. J. W. Frizzell, ex-Pres. Federation of Women's Clubs, *Mt. Pleasant.*
Mrs. Lorin S. Gates, former missionary to India, *First.*
James W. Gidley, Ph.D., Ass't. Curator U. S. National Museum, *Mt. Pleasant.*
Clyde Glaff, concert pianist, *Plymouth.*
Harris P. Gould, M.S., Pomologist, Dept. of Agriculture, *First.*
James Francis Gregory, Professor, Miner Normal School, *People's.*
Frank N. Grigg, business executive and contractor for railroad equipment, *Cleveland Park.*
George W. Grice, undertaker, *Lincoln.*
Ruth G. D. Havens, editor, writer, *First.*
Hon. William S. Hill, Commissioner U. S. Shipping Board, *First.*
General Frank T. Hines, U. S. A., Director Veterans Bureau, *First.*
George W. Hines, Head of Commercial Dept. Howard University, *Lincoln.*
Frank H. Hitchcock, formerly Postmaster General, *First.*
Leonard F. Houghton, banker, *Ingram.*
Hon. Harry E. Hull, Commissioner General of Immigration, *First.*
Hon. Wm. M. Jardine, Secretary of Ag ture, *First.*
Lyman F. Kebler, Ph.D., Bureau of C istry, *Mt. Pleasant.*
C. E. La Vigne, Executive Director Was ton Convention Bureau, *First.*
Willis T. Lee, Ph.D., Geologist, *Mt. Plea*
Frank Littell, Sc.D., Astronomer and M matician Naval Observatory, Wash., *land Park.*
George R. Mansfield, Ph.D., Geologist, *Pleasant.*
Robert B. McClean, journalist, general ager Consolidated Press of Washin *Cleveland Park.*
J. M. P. Metcalf, D.D., ex-Pres. Talla College, *First.*
Jesse H. Mitchel, lawyer and realtor, *Lin*
Prof. Edward L. Montgomery, Principal, mount School, *First.*
James L. Neill, lawyer and realtor. Of National Equal Rights League, *Plymouth*
Prof. Charles Noble, D.D., Prof. Emer Grinnell College, *Mt. Pleasant.*
L. D. Norsworthy, Ph.D., educator, *Mt. Pl ant.*
Henry T. Offterdinger, merchant, *First.*
Mrs. Sylvia W. Olden, concert soloist tor's wife), *Plymouth.*
Colonel Osborn H. Oldroyd, Curator Oldr Collection on Lincoln, *First.*
T. T. Parker, M.D., *Lincoln.*
Prof. Henry M. Paul, C.E., Astronor U. S. N., *First.*
William W. Peet, LL.D., long mission treasurer in Turkey, *First.*
Mrs. Susie Root Rhodes, Supervisor Dist Playgrounds, *First.*
William C. Ruediger, Ph.D., Dean, Geo Washington University, *Mt. Pleasant.*
Percy Russell, real estate, *Mt. Pleasant.*
Homer L. Shantz, Ph.D., Botanist, Dept. Agriculture, *Mt. Pleasant.*
Charles Shreve, realtor and lawyer, *Clevel Park.*
Rush D. Simmons, Chief U. S. Postal Insp tor, *First.*
Mrs. E. E. Slosson, Ph.D., author (wife scientist), *Mt. Pleasant.*
Arthur C. Smith, President Smith Storage *Cleveland Park.*
Emory B. Smith, Field Agent for Howard U versity, *Lincoln.*
William R. Smith, chorus director, New Y City and Washington, *People's.*
Miss Ellen M. Stone, former missionary in bania, *First.*
Mr. Justice Harlan Fiske Stone, Associate J tice, U. S. Supreme Court, *First.*
Charles H. Stephenson, statistician, P. Dept., *Ingram.*
Hon. Robert H. Terrell, Judge, Municip Court, *Lincoln.*
Mrs. Mary Church Terrell, educator, lecture *Lincoln.*
Hugh A. Thrift, President Washington Y. C. A.; Thrift Construction Co., *First.*
Thomas Walker, lawyer and realtor, *Lincol*
Ben F. Webster, realtor, *Mt. Pleasant.*
Edward L. Webster, Major, National Guar clerk, Pension Bureau, *People's.*
Hon. Frank White, Treasurer, U. S.
Edson L. Whitney, Ph.D., D.C.L., teacher, *Pleasant.*
Hon. Curtis D. Wilbur, Secretary of the Navy *First.*
John D. Wolcott, Ph.D., Librarian, U. Bureau of Education, *First.*

The Pastor Says: Money may be made such reckless waste of the highest values tha it cannot be disposed of later at a profit.

Universalists of Today

Who They Are and What They Believe

By John van Schaick, Jr.
Editor of the "Universalist Leader"

EDITORS' NOTE.—*In view of the fact that overture from Congregationalists of thern California, looking to union be- en Congregationalists and Universalists, o be presented at the coming meeting of Congregational National Council, it has med to us appropriate to seek for our- ves, and for all who are interested, some horitative account of the Universalists. this we have turned most naturally to brother-editor and highly esteemed nd, Dr. John van Schaick, Jr. It should stated that Dr. van Schaick has prepared s article only at our urgent request, and is in the nature of an editorial exchange h no "official" significance on either side. ere could not be finer fellowship than t which now exists between the editorial ups of the "Universalist Leader" and "The ngregationalist." If such happy relations ld be established all along the line, we uld welcome the drawing together of the lowships that these organs represent. r observations have led us to the conclu- n that there are probably no two groups ywhere in the religious world today more ilar in temper and spirit than the Uni- salists and the Congregationalists. We ve always had a common polity, but prog- s in the Christian spirit has done much to ate a deeper bond of Christian likeness.*]

this contribution to *The Congregational- ist* were intended as an official expression the faith and practice of the Universalist urch some one else would have to write I have no official position authorizing to speak for the denomination. As editor our journal I have an opportunity to keep touch with all parts of the church. In at I say I shall try to be accurate, but realize that it is just as dangerous to say l Universalists are this or that" as it is make sweeping statements about Jews or rmans or Chinese or Congregationalists.

The one thing which characterizes practi- ly all Universalists is their faith that hat ought to be will be."

One of our writers for the encyclopedias scribes this as "the belief that in a sane l beneficent universe the primacy belongs Truth, Right, Love,—the supreme wers." Universalists are optimists. They only hope, but they confidently assert t this universe is so organized that good ll be the final result, that man has the wer to work out his own salvation and rn by doing it, and that he can no more l in doing it, things being as they are, n he can separate himself from the iverse.

This optimism might be attacked as "un- asoning" and "foolish" if it were not that is based upon faith in a God who is not nited either in Power or in Goodness. In study of Universalism past and present s is the nub of the whole matter. From beginning Universalists took their stand the character of God. That character y asserted to be Beneficent. Everything their theology started here. If God is a Father, man is His child and the race is one family. If He is infinitely wise and good, He will not fail with his universe or with any individual in it. If, like the Old Scotchman, we "postulate God," "immortality follows" and we do not need to indulge in endless speculations on that subject.

It may be true, as Dr. George A. Gordon says in *Humanism in New England Theology*, that "from the first Universalism was a great interest but it was an interest poorly served," that "the scorn which fell upon it because of its deficiencies in scholarship and intellectual power was justified," that there were those who attached themselves to it who had "easy ideas about sin," "shallowness about every question of conscience," "a disposition to convert the most worthy Judge Eternal into an infinite, indiscriminating sentimentalist." The fact remains, as Dr. Gordon fairly points out, that "the real question raised by Universalism was the moral character of God," their main contention "the love of God for every soul that He has made and His everlasting purpose to pursue with His redeeming grace all souls, in all worlds," and that "no interest of morality is endangered by the faith that the infinite works and works eternally for the perfect righteousness of every human soul."

BELIEF IN CHRIST

This same largeness of view characterized Universalist ideas of Christ. The purpose of his great mission included all souls within its scope. He must reign until he has put all enemies under his feet. If he is "lifted up" he "will draw all men" unto him.

Sometimes Universalists have stated their belief in Christ according to Trinitarian, and sometimes according to Unitarian formulas. There never was a time when a vast majority of Universalists did not give him some kind of primacy among the sons of men. Always he has been a special revelation of God. The Parable of the Prodigal Son and the Parable of the Lost Sheep have been held up in Universalist pulpits for a hundred and fifty years to teach the great Christian truth that God is not passive in the matter of the salvation of man, but is "a seeking, searching, striving God" "standing at the door of our lives and knocking," waiting to come in. But both the words Trinitarian and Unitarian are generally regarded by Universalists of today as inadequate to express the larger thought of God or the true gospel of Christ. Dimly they begin to see that He must be vastly more than the most devout man ever has been able to put into either word. And they accept "the spiritual authority and leadership of Jesus" because they are convinced he saw clearly both the Infinite Resources of God and the Infinite Possibilities in Man.

THEIR DOCTRINE OF HELL AND SALVATION

Universalists of today emphatically teach and preach a doctrine of hell. They claim that it is a more stern and severe doctrine than the old fire and brimstone teaching because of its inevitableness. There is "certainty" in it. No scapegoat can carry away the sin and punishment. No Savior can bear the penalty in our place. Each soul is under the operation of invariable law. The instant violation occurs penalty begins. It all is rooted in love. It has a divine purpose. But it is inescapable. "Whatsoever a man soweth, that shall he also reap" is a favorite Universalist text. Another is, "Though hand join in hand, the wicked shall not go unpunished," and still another is, "The wicked shall be turned into hell, and all the nations that forget God."

There never was a time when Universalists taught, as was charged, "that it makes no difference how a man lives here; at death all will go shouting off to glory."

It is true that some of the early Universalist preachers, as Dr. Gordon says, "spent too much force in denunciation of the orthodox God and not enough upon the character of the Universalist man." In the controversial preaching of those early times "they were more concerned getting all men to heaven than in getting them into a fit condition to enjoy heaven when they arrived there." Like the consigning of babies to everlasting hell, this sort of thing is ended.

With the old faith in "a God who can save all men" and "a God who will save all men," Universalists of today are emphasizing the human element in the process. "If all men are to be saved, we are to save them," they declare. "We must be about our Father's business." "God works through us." There is no tendency that I can see for Universalists to follow the so-called humanists and declare that the only God working in the Universe is the God in us,—a God who rises as man rises and who falls as man falls. Rather do they seem to be of the school which says, "With God man can do anything." Limitless reservoirs of truth, love, goodness, strength, surround man, seek to impinge upon him, and need only to have channels opened to rush in and fill him. Where man does not seek this Divine help in one way or another he stumbles and falls. In other words, they believe that man has the job to do but cannot possibly do it alone. Universalists are sure that this kind of dependence upon God does not weaken but strengthens the efforts man makes.

Universalists today probably will have to be classified among the more practical Christians. The application of Christ's principles here and now, the Christianizing of institutions and men, the abolition of war, the establishment of social justice, the relief of misery, the uniting of races and nations in constructive work, take the time and strength of modern Universalists much more than speculations about the hereafter.

Now I will tell briefly our history. I will give our creeds or professions of faith, even though they only hint at what we are. And

I will also speak of some of our weaknesses.

We have not time to name all of those in the Christian Church who have held the doctrine that "it is the purpose of God through the Grace revealed by our Lord Jesus Christ to save every member of the human race from sin." Their name is legion and they go back to the beginnings of Christianity. Clement of Alexandria, Gregory of Nyssa, Origen, and probably Chrysostom and Jerome were Universalists in this sense of the word.

The modern Universalist Church grew largely out of the coming to this country from England of a man named John Murray. Down near Barnegat Bay, New Jersey, this man, broken-hearted, persecuted, and like Elijah under his juniper tree wanting only to lose himself in a vast wilderness, heard the voice of God uttered by a plain farmer and fisherman named Thomas Potter. It is one of the most beautiful stories in religious history and worth study in detail. Potter had built himself a little church in the pine woods. He made it free to preachers of every faith, but was sure "God would send him a preacher." He recognized Murray as the heaven-sent one, and kept after him until he made him preach. That brought Murray back into service, and from Gloucester and Boston, where he was settled, he went out on the missionary journeys which resulted in a new denomination. Hosea Ballou, who followed him in Boston, was perhaps our ablest thinker and logician and our most influential preacher. Our first Convention was held at Oxford, Mass., in 1785, our second in Philadelphia in 1790, and our third at Oxford in 1793.

Our early preachers and those who followed them came from the plain people. The Unitarian revolt against the harsher doctrines of Calvinism, which came a little later, was a revolt of the intellectual classes. Our people were led by farmers and tradesmen. That explains something of the contempt in which we were held, intellectually at least, by both the Calvinists and the Unitarians. It explains also in part the democratic, all-inclusive spirit which we believe we have a right to claim.

"You are the Methodists of liberals," said Dr. John W. Chadwick, the distinguished Unitarian, at one time. And amplifying, he spoke of our origin, our democracy, and the kind of emotional fervor we possess. "Universalists are intuitionalists," said Dr. C. Ellwood Nash in his Washington sermon of 1903. "Unitarians are rationalists. We know God because we experience Him. They know Him because they reason Him out." "Universalists," said Starr King, "think God is too good to damn man; Unitarians think man is too good to be damned." None of these generalizations or witticisms fully expresses the truth. All of them, however, hint at it.

There are some 100,000 of us, we have in round numbers 400 active churches, and we own some ten million dollars' worth of church buildings. Nobody has added up the invested funds of the churches and conventions, but the General Convention has over 800,000 dollars and the Massachusetts Convention 300,000 dollars in invested funds.

Declaration of Faith

We have a Declaration of Faith adopted in Boston in 1899 expressing belief in:

The Universal Fatherhood of God.
The Spiritual Authority and leadership of His Son, Jesus Christ.
The trustworthiness of the Bible as containing a revelation from God.
The certainty of just retribution for sin.
The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

This supplements the old Winchester Profession of a hundred and twenty-two years ago, an amazing document when we consider the theological narrowness and sternness of the age:

Article I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

Article II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Article III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable unto men.

Organization and Service

We are congregational in church government and bound together by a General Convention and by State Conventions, all of which are delegate bodies.

We have a President and a Board of Trustees of the General Convention, a General Superintendent, General Secretary, and a Treasurer of the general body and also corresponding officers for the states.

We are better organized and moving ahead better than at any time in our history.

The Five-Year Program of Universalist Laymen is the largest and most far-reaching general program we have attempted.

We have a small mission in Japan which has taken on a new lease of life recently. Through the extensive use of literature and through the assistance given to right-minded, progressive Japanese working in the spirit of Christ, whether Universalists or not, the Universalist Church is doing something to make the Christian ideal a force in that country.

In the matter of recognition of the service of liberals outside of so-called liberal churches, Universalists take a broad and intelligent position. In sermons, tracts, books, journals, and by their lives they find people of other names and creeds setting forth, often better than they can, their largest conceptions of the nature of God, the office of Christ, the responsibility of man, and the certainty that with God we shall not fail.

The true Universalist view is that which looks below the surface phrases or forms in which thought is put to its content.

The true Universalist spirit is that which recognizes as comrades all who want essentially the things we want.

Measurably at least we live up to these ideals.

Parables of Safed the Sag

The Parable of Milk and Cake

There was an handmaiden of the L who wrote an epistle unto me saying, W thou comest to the city wherein I re then do I desire that thou shalt lodg mine House; and if it be that Ket cometh also, that will be more than t as well.

And it came to pass that I visited city, and spake unto divers of the pe assembled in a Congregation, and I al in her Home. And she had prepared for a Prophet's Chamber wherein was a with Four Great Posts, Matthew, Mark, L and John, bless the Bed that I lie on, a Chair, and a Basin, and a Candlest And I lacked for nothing.

And at night she spake unto me, say Is there anything that thou wouldest lik eat before thou goest to Bed?

And I thanked her, and said, There nothing that I desire.

And she said, Wouldest thou not ea Slice of Cake and drink a Glass of Milk

And I said, Now thou speakest of M and of Cake, I pray thee, lead me to But be this known unto thee, that so gre hath Keturah indulged me that whenev eat One Slice of Cake, I am likely to for Two.

And she said, Thou shalt have Three.

And it was good Cake; likewise was Milk good. And I consumed them, and sl well, and rose in the morning with a Li and Thankful Heart.

Now I considered how I had refused manner of meat when she asked me i desired food, for indeed I desired it not, how I immediately fell for it when she s Cake and Milk. For here is something Psychology.

A man will walk into a Bookstore wher are a Thousand Books that it might pr him to read, and will walk out without b ing any of them, and then will subscribe a book he doth not want when an Ag shall call, and say, This is the One Gr Book that should be in thy home. Likew doth a man say, I am a bachelor, and am well suited, and there will be a Lo Chase and an Hard Fight before I mar but when there cometh down the Pike, a Regiment of Women, but Just One Gi then doth he hasten to the Jeweller a buyeth a Ring. Likewise doth the Orat fail when he quoteth Statisticks of Tho sands or Millions, but maketh his poi when he giveth Individual Instances.

So when mine hostess shall say, Wilt th eat before bedtime? I shall answer, I desi no food: but if she shall say, Cake and Mil or Crackers and Milk and a Baked App then will I sign for it on the Dotted Li

For this is the Law of the Concretene of the Particular over the Vagueness of t General. And it is well for all who ha to do with Education and Instruction a Reformation and Evangelization to know these things.

Most of the social problems of life can solved by the Golden Rule.—*Anna L. Mow*

Social Service Plans

Important Events at the National Council

By Hubert C. Herring
Social Service Secretary

HE social emphasis is to have a large place on the regular program of the National ncil in Washington. The Social Service ımission and the Social Service Department he Education Society have also planned a ıber of special conferences in connection ı the Council.

he invitation has gone out to all delegates visitors to the National Council for a e-Council Conference on the Social Ideals Purposes of the Church," to be held Oct. and 20. This conference will be convened the First Church, Washington, at 2 P.M., ıday, Oct. 19. The invitation is general, a good attendance is anticipated. The ussion, which will continue through Mon- afternoon and evening, and Tuesday ning, will center in the Social Creed pro- d by the Commission, and which will be ıd printed in the *Grey Book* of the Coun- This conference will afford larger dis- ion of this creed, and an opportunity for nding it for final presentation to the ncil. The discussion will be divided into sections, and each will be led by an ex- in his particular field. Following are the ers of the discussion:

Education—Robert Seneca Smith of

Industry—Alva W. Taylor of the Dis- es' Social Service Board.

Agriculture—C. J. Galpin of the Depart- t of Agriculture.

Race Relations—George E. Haynes of the eral Council.

International Relations—Jerome Davis of

ll who attend this conference, and any rs who are in the city in connection with mittee meetings, etc., are invited to the So- Service dinner to be served at Ingram Me- ial Church at 6:30 Monday evening, Oct. The charge will be $1.25 per plate, and ks should be mailed immediately to the al Service Department, 14 Beacon Street, on. Prof. Harry F. Ward of Union Semi- , just returned from his year's trip nd the world, will speak at this dinner.

he Social Service Department will conduct ctional meeting on the Council Program, sday morning, Oct. 27. There will be ad- ses by Mary Anderson, chief of the nan's Bureau, Department of Labor, on cle Sam and the Working Woman"; by ner John A. John of the Catholic Welfare ncil on "Coal"; Charles Clayton Morrison he *Christian Century*, on "Denomination- m and the Social Conscience"; Albert W. ner of Oak Park on "The Socialized Pul- "; Robert W. Bruére on "The Trend in ıstry."

he Commission's sub-committee on Rural , of which Malcolm Dana is chairman, will uct a sectional meeting at the same time "Country Life Work," with a series of sig- ant addresses by men and women who have conspicuously successful in rural leader- . The speakers and leaders of discussion ude the following: Guy Von Buskirk of da, Ill.; A. L. Larson of Hyannis, Neb.; I. Johnson of Billings, Mont.; C. H. Bald- of Easton, Mass.; B. F. Andrews of Con- , N. H.; S. G. Gutersohn, Collbran, Col- o; Mrs. Hilda Ives of Albany, N. H.; I. Dana of Charles City, Ia.; A. H. Sar- gent of Gilsum, N. H.; W. H. Bull of Ashland, Me.; N. C. Wallin of Powder River, Mont.

All who attend the Council, delegates and guests, are invited to a luncheon to be given Saturday, Oct. 24, at the Washington City Club in honor of Bishop Francis J. McConnell of the Methodist Church. Bishop McConnell will give an address after this luncheon. Tickets cost $1.25 each, and may be secured at the Social Service Headquarters in the Auditorium, or may be ordered immediately from the Boston office. It will be necessary to limit the attendance at this luncheon on account of the size of the room available.

The Women's Committee of the Commission, of which Mrs. Lucius H. Thayer is chairman, invites the women in attendance at the Council

REV. HUBERT C. HERRING
Secretary of the Social Service Department

to a luncheon to be served at the Washington City Club, Tuesday, Oct. 27. Addresses will center around the theme of "Women's Organizations and the Social Emphasis." Tickets cost $1.00 each, and should be ordered from the Boston office or secured at Social Service Headquarters after reaching Washington.

The Social Service Headquarters will be under the charge of the Women's Committee, of which Miss Anna Estelle May is executive secretary. Here you will find literature bearing upon the social ministry of the church, and of representative social agencies. One of the most valuable features of this headquarters will be the opportunity for personal conference with men and women who are leaders in their fields. Bring your problems, and talk them over with those who are particularly successful in the field concerned. Following are some who have volunteered to be available for such informal conference:

In the field of the rural church—Kenyon L. Butterfield, Malcolm Dana, and Mrs. Hilda Ives. The city church and its social ministry, including the work of men in a city church—Orville A. Petty, Albert W. Palmer, James Gordon Gilkey, Chauncey F. Hawkins. Women's organizations and social service—Mrs. Lucius H. Thayer, and Mrs. Judson L. Cross. The church and social agencies—Anna Estelle May. International relations—Jerome Davis. Industrial relations—John Calder. Race relations—George E. Haynes, and Russell Brown. Congregational social service plans—Hubert C. Herring.

John Calder, the chairman of the Commission, and an industrial engineer of many years' experience, and Hubert C. Herring, the secretary of the Commission, plan to spend the month of November and the first part of December in the West, meeting with local groups for conference on the social program of the church, and speaking before Congregational clubs, colleges, churches, etc. Their itinerary is not yet finally completed. All who are interested in this should see the secretary during the Council period.

Why Not Five Societies?

By Howard A. Bridgman, D.D.
New England Secretary of the A. M. A.

The one goal at which to aim at Washington is a unity similar to that attained at Kansas City in 1913 after many months of investigation, deliberation, and debate. Only one brave irreconcilable stood up in dissent from the admirable report of the Committee of Nineteen, and we all went home feeling that the denomination in its coming work had taken a long step forward. That action put the societies where they belong, under the control of the National Council. It created a Commission on Missions, destined, we thought, to play a large part in the oversight of our missionary operations. It has done good work, and might do better were it charged with functions and provided with instrumentalities essential to the co-ordination of our numerous activities. It might become the superintending body which the Committee of Twelve would create.

Contrasted with Kansas City, there is far less unity today, less than a week before the clans gather at Washington. No such demand appears for wholesale abolition of societies as was evident at Kansas City, or the assumption by the churches of responsibility and authority relating to the agencies which they had been supporting so long without definite control. If a large merger is pushed through at Washington, it is likely to leave misgivings in many minds, and even alienate some staunch friends and supporters of our missionary undertakings. Why not be content to reduce the number of agencies from fifteen to five? That would be practically reducing our missionary societies to three, for the home church is practically caring for itself when it contributes to the Education Society and to Ministerial Relief in any form. No Christian home would consider itself benevolent in the broad sense of the word because it is educating Johnny and Jessie and seeing to it that Grandpa has a comfortable armchair by the fireside. The modern church, for its own preservation, must educate its children intelligently and broadly, and provide for its under-shepherds from their youth to their old age, but that is a part of its routine. It might almost be compared to paying the sexton and the coal man. Historically and today a real difference exists between that type of work and the passion to go out and make Jesus Christ known and obeyed.

It would seem, therefore, that two societies, whose main result is to keep the home church flourishing, and three more of the propagating type in areas already sharply defined and seldom overlapping, are not too many for a large, capable, forward-looking body of 5,680 churches and 878,995 members.

What I desire is such ultimate unity of action at Washington as will send us homeward with fresh tides of enthusiasm coursing through our veins.

Shall the Woman's Boards Be Merged?

Thoughts Called Out by "Enquiring Layman's" Articles on Report of Committee of Twelve

THE Woman's Boards are not opposing amalgamation with the American Board. True to their tradition and practice from the beginning, they recognize that new times demand new methods, and they are ready to believe that the day may have come when their slogan of "Woman's Work for Woman," which has rallied the women of the churches to their banner for more than fifty years may well be changed for a new one embodying a call to men and women to work together for better understanding and support of a common task.

It is only right, however, that the churches should recognize what the unique contributions of the Woman's Boards have been and should see clearly certain dangerous losses that will inevitably be experienced unless they are foreseen and guarded against.

What have the chief contributions of the Woman's Boards been? Antedating Woman's Clubs, Y. W. C. A., W. C. T. U., and other similar organizations as they do, the Woman's Boards of Missions blazed in a new and unknown land a trail which women now follow in myriad lines of service. It is worthy of passing notice, too, that Congregational women were the first of all church women to organize themselves in Woman's Mission Boards. Who shall measure the reach of this first contribution in the development of women for service within and without the church?

Secondly, the form of organization of the Woman's Boards has enabled them through their branches and auxiliaries if not actually to reach "the last woman in the last church" at least to approach that goal.

They have been the first, too, to recognize the importance of enlisting and training the young people and children of the churches.

What are the chief losses which threaten if the Woman's Boards cease to exist as separate organizations?

First, is the danger of a lessened sense of personal responsibility on the part of the women. For more than fifty years the women have been solely responsible for the work for women and children in mission lands. The assignment of work to them has been not a matter of arbitrary agreement by the boards, but has been from the beginning defined by social conditions prevailing in oriental countries. The sense of responsibility has grown with the growth of the work. Certain missionaries and institutions on the mission field are to the women like their own children. To ask them to pass over the management of this specific work to a large and necessarily somewhat unwieldy board is, as one woman phrased it, like asking a mother to give up the control of her own child retaining merely responsibility for her food and clothing and the cost of her schooling.

A second danger arises from the greater difficulty of finding in a large organization specific tasks for volunteer workers. The enlistment of a vast amount of unpaid service and the suiting of tasks to individual abilities has been one of the outstanding achievements of the Woman's Boards. Already the idea is abroad that the new organization will leave no place for such service. One woman said, "I see now where I am going to have a vacation. That great new American Board will not need me."

A third danger is that the relationship between missionaries and the home board will tend to become a mere business relationship. Let the missionaries themselves speak on this subject. One of the older workers writes: "I am greatly interested in the merger proposals but I am not convinced that all that change is necessary. . . . The larger the organization the more machine-like it tends to become and the less the personal touch. This last is altogether too little now. The *real* problems of the work are hardly ever touched upon, asked about or realized as existent. If this is true now, I fear all this new organization will but increase the machinery and the distance!"

The women see these and other dangers and tremble but they see also certain possible great gains.

They are all members of local churches as well as of a Woman's Board and they recognize the advantages of a single appeal for foreign missions as well as real advantages in a single administration on the mission fields. They covet for the whole church the closer touch they themselves have had with this great and inspiring task of missions and they see, dimly as yet to be sure, a vision of what it may mean for men and women to work together through district, state, and local committees in a way to bring the vital interests of a common task close to the hearts of a greater number.

They assume that no one has any thought of relegating the organizations which are now the Woman's Boards to becoming a mere woman's department of the American Board whose sole function shall be to collect money. They assume that if the vote in Washington is for merger it will be on the basis of men and women working together in both promotional and administrative lines.

The plan of amalgamation submitted to the Committee on Organization last May in response to the request of that committee is not one that either the American Board or the Woman's Boards are promoting. It is evidence that if the mind of the churches as represented at the National Council in Washington is clearly in favor of amalgamation, the American Board and the Woman's Boards believe it can be accomplished in some such way as is indicated in this plan, and that those most immediately concerned will use their utmost endeavor to make the new plan not merely as good as the old, but a means for doing a larger and better work.

A MEMBER OF A WOMAN'S BOARD.

Additional National Council Delegates

CALIFORNIA
Judge Frank S. Forbes, Los Angeles
Rev. George F. Kenngott, Los Angeles

COLORADO
Rev. S. G. Gutensohn, Plateau City

CONNECTICUT
Rev. Joseph H. Gaylord, Branford
Rev. E. F. McGregor, Norwalk

FLORIDA
Rev. Charles DeW. Brower, Key West

IOWA
Rev. F. W. Long, Keokuk

MAINE
Rev. George S. Brookes, Ellsworth
Rev. George K. Carter, Bangor
Rev. John Graham, Kittery Point
Mrs. A. S. Hawkes, York

MASSACHUSETTS
Rev. Robert W. Coe, Campello
Rev. Stephen C. Lang, Somerville
Rev. Hugh G. Ross, Pittsfield
Rev. Thomas H. Vincent, Turners Falls

MICHIGAN
Rev. Ira D. Fales, Benzonia
Rev. Herbert A. Jump, Ann Arbor
Rev. I. W. Stuart, Detroit
Mr. E. R. Warner, Jackson

NEW HAMPSHIRE
Rev. E. O. Barnard, Derry Village
Rev. Stoddard Lane, Manchester

OREGON
Rev. Clement G. Clarke, Portland
Rev. C. H. Harrison, Portland
Rev. Caradoc J. Morgan, Oregon City
Rev. J. W. Price, Portland

PENNSYLVANIA
Rev. H. W. Myers, Jr., Philadelphia

TEXAS
Rev. Charles F. L. Graham, Beaumont
Rev. L. R. Maye, Dallas
Rev. J. I. Donaldson, Houston

WISCONSIN
Rev. Roscoe Graham, Milwaukee

Stockholm Conference Slide

The Greater Boston Federation of Chur and the Massachusetts Federation, represe at the Stockholm Conference on Life Work by Rev. E. Tallmadge Root and John Pratt Whitman, have secured seventy lantern slides of this historic gathering of Christian delegates from all parts of the wo and have placed them for a nominal sum at disposal of any church or organization de ing to know more about a remarkable assem The slides may be had by applying at 4 P St., Boston, Mass.

Autumn Dream

By Charlotte H. Perry

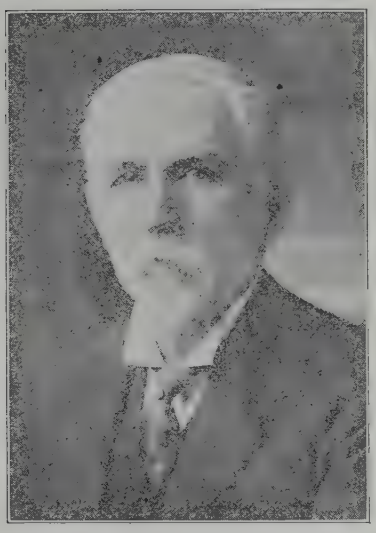
That silent anguish in the wood
Was palpitant on every bough—all yesterday.
The wounded leaves hung tremblingly
Yet made no move to break away.

And this I dreamed: that I had seen
The stricken Christ upon His cross—at Calvary
Whose flaccid palms were crimson-streaked
Like leaves upon an autumn tree.

Congregational Leaders to be at Washington

PRESIDENT KENYON L. BUTTERFIELD
A Leader in Rural Welfare and Social Service

FRED B. SMITH
Chairman of Citizens' Committee of One Thousand on Law Enforcement



SECRETARY JAMES L. BARTON, D.D.
Missionary Statesman of the American Board

COL. JOHN T. AXTON
Chief of Chaplains, U. S. A. A devoted Congregational leader in Washington

MRS. C. R. WILSON
President of Woman's Home Missionary Federation

CAPT. EVAN N. SCOTT
Chief Chaplain of the Navy. Chairman of Committee on Young People's Week-end at the National Council

MRS. FRANKLIN WARNER
President Woman's Board of Missions

DEAN CHARLES R. BROWN, D.D.
of Yale Divinity School. President of Education and Publishing Societies. A speaker at the Council. Former Moderator.

LUCIUS E. EASTMAN
President of the Ministerial Boards. A prominent New York business man and Congregational layman

The Proposed Merger

A statement made in view of the pamphlet, "A Goodly Heritage" issued by the American Missionary Association and also of the recent letter of an "Enquiring Layman."

By a Layman of the Committee of Twelve

WHEN this appears in print the meeting of the National Council will be all but upon us and the Committee of Twelve will again be in session. Though a member of that committee, I am, of course, not now authorized to speak for it, but as an individual take this opportunity to comment on certain phases of the proposed merger.

A Movement Away from Emphasis on Mechanism

To my mind the proposed merger into two missionary societies is not a movement toward mechanism but distinctly away from it. For many years we have been troubled with the mechanics of our missions. We have come to use the word "apportionment" as though it were a missionary objective, when the very use of the word is no more than a symbol of our ensnarlment in mechanical difficulties following from clumsy organization. We have many missionary societies. They are responsible for the support of missionaries all over the world. This is a sacred trust in lives involving men, women, and children. To do the work and protect these lives requires more than $5,000,000 annually. More than $3,000,000 of this must be gotten from our churches in free will offering by individuals, and it must be distributed in accordance with the needs. In justice to our missionaries we have been forced to "apportion" gifts, and because this has been difficult we have been forced to stress "apportionment." With seven or eleven or fifteen societies to deal with, according as you count them or group them, the mechanics of fair distribution has taken much attention and we are rebelling against this.

But the way out is not to disregard necessities, but so to simplify the organization as to enable us to forget it. When we have as a subconscious background the knowledge that missionary funds are being divided wisely, we can concentrate our attention on this work. Right action by the National Council in simplifying our machinery will result in humanizing and spiritualizing this whole matter of missions. The work, the men and women, the stations, the hospitals, the churches, the schools, and the colleges remain as they are. Our missionary work is the finest fruit of our Christianity. Interest in missions comes from contact with the work and workers. Let us get this matter of organization right, so that we can forget it, and put our minds wholly on the work.

The Proposal to Merge Is Not New

The proposal to merge the missionary societies is not new. In 1871, at the first meeting of the National Council, the following action was taken:

In view of the number of existing organizations for benevolence that claim contributions from our churches, some of which organizations are so closely affiliated in purpose and method that they contemplate essentially the same work; therefore,

Resolved: That a committee of seven be appointed to consider and report, etc.

At practically every meeting of the Council during its 54 years of existence merger has been one of the major subjects of discussion. Many committees and commissions have considered the very questions now before us. In 1889 the Minnesota Association said in a memorial:

We find it practically impossible to induce each family to subscribe for all the separate periodicals,—we also find that the number of these publications acts as a hindrance to getting many of our people to subscribe for any of them.

In 1898 Dr. Cornelius H. Patton, then a pastor, said:

The pastors are wearied with the incessant appeals from our seven societies, each urging its claim as of supreme importance. Most of these beseeching letters go straight to the waste-basket.

The matter of merger finally gained headway, and during the years 1904 to 1913 was considered by successive committees of 5, 15, 20, and 19. The Committee of 19 in 1913 recommended a two-society organization, but finding too much opposition by the officers and trustees of the existing societies, withdrew this recommendation and substituted a proposal that the members of the National Council be made the majority voting constituency of the missionary societies so as to vest legal control with the Council. The committee also proposed the creation of the Commission on Missions as a body to co-ordinate the societies and bring about a uniform program. This proposal was adopted in 1913. The Commission has not been able fully to meet the anticipations of the Committee of 19 or the National Council of 1913, because it has not had sufficient contact with the work to bring about observance of its rulings which it has had no means of enforcing. To obviate this difficulty the Committee of Twelve now proposes to place all work within two societies and possibly also to establish an identity between the two Boards and the Commission on Missions which will make co-ordination simple and natural. The very thorough discussion of the organization of the Home Board which has been going on during the summer will doubtless result in the final report treating this phase of the subject with precision and clarity.

The American Missionary Association

The American Missionary Association has recently issued a pamphlet, *Our Goodly Heritage*, and under date of September 30 has broadcasted a circular letter in which several questions are asked, one of which is "Do we not need an organization distinct and definite to continue its specialization in Brotherhood?" Can this question be asked in a "holier than thou" spirit? For is not Christianity itself a crusade in brotherhood? Is pure Christianity and genuine brotherhood safer anywhere than in the keeping of the free Congregational churches? The Negro problem is not likely to get fairer consideration or more Christian treatment than if taken right into the heart of our churches, as it would be if placed with a board representing the whole denomination. Furthermore, is there not some question that all is not well with our denominational policy in the South? We have the Negro at our doors in the North, and we cannot retain our Christianity unless we find a way to deal with him as a brother. But is our only way to rely on a self-perpetuating institution; especially one so heavily endowed as to be free from the necessity of obtaining current support and not dependent upon public opinion. The American Missionary Association has placed legal control of its destinies in the voting constituency of the National Council, as have the other societies. Can we as a denomination shirk our historical obligation of dealing with the Negro problem? To relegate this to a single socie almost if not wholly self-sufficient, would be hide our heads in the sand in a time of pe and before a great task which God has co mitted to us.

The Five, the Four, and the Two-Socie Plan

The demand for a Five-Society plan is bas upon an endeavor to perpetuate the Americ Missionary Association as a separate a largely independent organization practica free of denominational control. The Four-S ciety plan would place the control of our wh denominational educational policy and t running of a large number of Negro schools one society and would be acceptable to no o The Two-Society plan is logical. For there is the widest call from the churches, a it deals honestly and clearly with the Neg question, leaving it as a separate work, b under the control of a society representing t whole denomination.

Trust Funds Will Not be Endangered

The matter of endowments and trust fun is giving concern to some. The Committee Twelve has not been blind to possible dange It has proceeded from the beginning on the pri ciple that no attempt would be made to dive the uses of trust funds from the purposes f which they were given, nor would any set-up adopted which would threaten the safety these funds. During the summer legal couns have been engaged in examining charters, b laws, wills, trust deeds, etc., so that the fin report should not propose anything not whol in the interest of the denomination. There really no need for concern in this matter.

Organization of the Home Board

There has been much discussion as to t wisdom of proposing for the Home Board, Board of Directors, an Executive Committe and four Divisional Departmental Committee and it has been pointed out that each of the departmental committees must necessarily hav authority in its division of affairs. The Com mittee has never thought otherwise. It is pr posed that the Board of Directors shall hav authority in matters of general policy an budget, where it is felt that the wisdom of t whole denomination and a neutral point of vie are desirable, but these things will requir comparatively few meetings. The executiv work will all be done by the Divisional Com mittees and with authority. Quite possibl the recommendation for an Executive Commit tee standing between the Directors and th Divisional Committees will be withdrawn.

No Centralization of Authority is Threatened

Many have been troubled by the though that merger means centralization of authorit and is, therefore, un-Congregational. That de pends on what is to be merged. Our churche remain individual, each with the glorious free dom of going its own way. Therein lies th way of Christian progress. No more firm in dividualists are to be found than on the Com mittee of Twelve. But there is no suggestio of any unified authority. The dependent mis sionary societies, which every week must go t the churches with hat in hand to ask for sup port, and which have no ecclesiastical authorit of any kind, can hardly threaten the inde pendence of our churches. On the other hand

hurches can understand and control a fied and unified organization as they can o at present. The power of individual les will be increased not decreased.

UCTION IN OVERHEAD AND INCREASE IN SUPPORT PROBABLE

se who fear that a simplified organization not obtain an increased support should the figures of the past few years. Each larger denominations which has adopted promotional plans has gained from 100 ent to 400 per cent over five or six ago. Any reported shrinkages have from 1921 or other years in which at denominational drive has been made. Our own missionary giving under the apportionment appeal is two and one half times what it was ten years ago. There is every reason to expect both business and spiritual benefit from simplification of our overhead machinery. There will be saving in cost, there will be increase in efficiency, and there will be a release from the tyranny of a difficult mechanism to a more direct contact with the spiritual values of the work. There should be a simplification in management and at the same time an increase in the number of lay workers in direct management of and contact with the work. Those who carefully study the proposal for regional committees as finally worked out will fully appreciate this.

The Congregationalist's Bible Class

Paul in Ephesus

mment on the International Uniform unday School Lesson for October 25
Acts 19: 23-34

re are lessons now and again that seem ve very little relationship to practical life and that have little other than a spece interest. Here is a lesson, however, emes right home to every man and that s application for every age and country. onflict between self-interest or selfish in and the higher interests of life has been dence throughout history. Sometimes it uestion of sheer morality, whether a man vail himself of wealth at the sacrifice of y and honor. Others who would scorn dishonest in the ordinary affairs of life o fight out a battle, no less acute, in the of higher idealism.

worship of success for a man of deep on often conflicts with the worship of and a man's personal interests, even these interests are in themselves of a nature, often stand opposed to the in- of society as a whole or of a group ich he belongs. No man can say that he irely free from this conflict, or is outside mptation to pursue his own advantage the way of love and service may mean ay of the Cross.

is this temptation the only one that is t. There is a deeper danger that when ave made worldly and selfish choice they seek to justify that choice in the very of religion itself. Religion in that way nly becomes a cloak for selfishness and ior, but it becomes inherently perverted its true path. Is it not true that even e religion, when men have deceived them into accepting it, comes to exercise a cer- yranny over reason and spirit? Men be- so intense in defending the very errors hey have accepted, that life becomes pol- at its deepest sources. In this way super- sin and wrong choice tend constantly d the deeper ruin of the soul. All this roughly illustrated in our lesson in the st between the two men, Paul and rius.

l is regardless of his own interest, even comfort and safety. Demetrius, as the of the craftsmen making shrines for the s Diana, sees life wholly from the stand- of gain. Probably, he would have been if any one had accused him of that. No he thought he was a sincere believer in ddess. Probably his very prejudices were and sincere. None the less these prejudices colored his life and action. He may have been honest in opposing Paul, because he thought that Paul was undermining the worship of Diana, but like most men of small vision he could see even the great issues of life only as they affected his own interest. So he said to his fellow-craftsmen, "This our craft is in danger." Of course, it would not have stirrrd up much enthusiasm among the people if Demetrius and his fellow-craftsmen had simply talked about their own profits. The man of selfish spirit and of narrow vision has always defended his interests by surrounding them with a sanctity of higher things. So Demetrius stirred up a great human cry in Ephesus by accusing Paul and his companions of blasphemy. A great mob gathered together stampeding with that mob psychology which is the same in almost every age and land. Thus for the space of two hours they cried, "Great is Diana of the Ephesians." It looked as if the most serious results might arise.

Ephesus had, however, a town clerk who seemed to have had much sanity and good judgment. He took a common sense view of religion. If religion is sound and true, he thought, it could not suffer so easily. Moreover, as a good public official he saw in this uproar danger to his city. It was a colony and he perceived that the Roman power might have very little interest in these religious quarrels and might call them all strictly to account for proceedings that day. Thus it was that he appeased the people.

The incident itself, however, is of far more interest in its relation to our day than to its own, for the same old conflict between truth and error, love and selfishness, continues in a world in which religion and high principles are still made, by unworthy men, the cover for their own interest.

Nobody, for instance, says today, "Great is the drink traffic," but many are saying, "Great is personal liberty." Nobody says, "Great is war," but many whose personal gains are directly concerned are saying, "Great is patriotism," meaning by that little more than the type of patriotism that expresses itself in exploitation rather than in service. Nobody is saying, "Great is poverty," "Great are the slums," but many are saying, "Great and sacred is the present social system," though it makes these things inevitable. A deep spiritual discipline requires, even for professing Christians, that men should come to the point of view where the Kingdom of God and progress mean more to them than their personal and selfish interests. In life today, as in ancient Ephesus, men make the inevitable choice of standing with Christ and Paul, or with Demetrius and his fellow-craftsmen.

Sectional Meeting on Country Life

A Sectional Meeting on Country Life will be held during the sessions of the National Council in Room 5 of the Auditorium Building, Tuesday morning, Oct. 26, at 9 A.M. The program is not planned for a speech-making occasion but for a real discussion. Those who open the discussions are picked from those who are *really doing things* and can tell about it.

Program

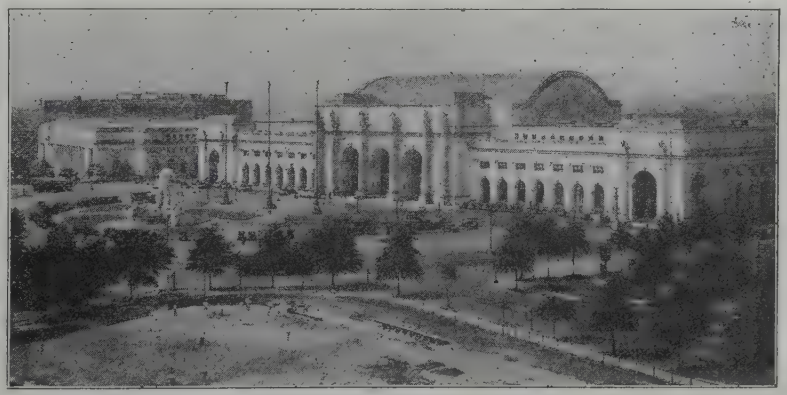
Fifteen Minute Talks

Building a Program — Guy Von Buskirk, Oneida, Ill.
Going After the Boys—Ernest L. Larson, Hyannis, Neb.
Getting the Marginal Man—Charles H. Baldwin, Easton, Mass.
Twentieth Century Methods—E. H. Johnson, Billings, Mont.
Departmentized Leadership—Benjamin F. Andrews, Concord, N. H.
Spiritual Economics—Mrs. Hilda Ives, Portland, Me.

Five Minute Nuggets

The Long Term View—A. H. Sargent, Gilsum, N. H.
The Small Town Y—Ellis H. Dana, Charles City, Ia.
Enlarging "Community"—Wilbur I. Bull, Ashland, Me.
Covering Ground—N. C. Wallin, Landor, Wyo.

Your church is like your home. If you invite people to come, they may come, but your lack of personal interest will rob your home of social contact, and with the same principle, fill your church with empty pews.—*Christian Observer.*



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FRONT VIEW OF WASHINGTON UNION STATION
Showing the City Post Office at the left. Government Printing Office in the distance

OUR INVALID PARISH

Winfred Rhoades
Pastor

Different Kinds of Optimism

A recent correspondent, after kindly remarking that "those psychological articles in *The Congregationalist* were thrilling," goes on to explain: "I had been to a series of lectures on Psychology and Religion . . . and the impression I got was that unfortunate events in childhood doomed us as hopelessly as predestination. There was not a ray of hope in them. That made me especially appreciative of the constructive optimism of your articles."

Reading the letter called back to my mind the memory of a few lines by Lydia Avery Coonley that appeared in one of our magazines a number of years ago. They were called *Heredity*, and offered a needed comment upon the doctrine popular at the moment.

Why bowest thou, O soul of mine,
Crushed by ancestral sin?
Thou hast a needed heritage
That bids thee victory win.

The tainted past may bring forth flowers,
As blossomed Aaron's rod,
No legacy of sin annuls
Heredity from God.

Now that we have advanced one-fourth of the way through the Twentieth Century, we do not hear so much about inherited guilt and inborn sin. It is science that now pronounces the doom of man. Childhood impressions, ideas lodged in the subconscious mind, "raw instincts" inherited from a painfully evolving ancestry, "erotic needs" clamorous for gratification,—this is the kind of language in which the new doom is pronounced.

Frights, defeats, disappointments, crushed desires, galling environmental conditions, and other such things may live in the subconscious mind for years after they seem to have been utterly forgotten by the consciousness. But there is another thing also to be remembered. Victories, aspirations, noble trusts, the high resolutions of the soul—these also make their indelible impression upon that subconscious mind; these also continue to function in the life-long years after they have been first given entrance and place. Each individual must choose to which kind of latent creative memory he will give the encouragement and aid of his conscious mind.

There is something suggestive in the old story of the two frogs. They fell into a pail of cream that was hanging in a well to keep cool. After a long struggle to get out, one of them gave up trying and let himself sink to the bottom of the pail and drown. The other frog would not yield, and after a long, long time he noticed that the cream seemed thicker. Then he redoubled his ceaseless legmotion, and when at last the farmer's wife went to pull up her pail she found a victorious frog sitting on top of a neat pat of yellow butter.

Ideas that differ as light does from darkness are expressed by that word *optimism*, of which we hear so much both for and against. Easy-going complacency and happy-go-lucky thoughtlessness pose as optimism. But that is very different from the optimism that is optimism only because it believes that great effort, in partnership with God, is bound to share at last in the eternal victory of God, the eternal joy of God. Great mastery is the happy fruit of great effort. Result is a consequence of obedience to law. There is no great result without first the sweat of one's brow.

Closet and Altar

THE STAR OF HOPE

By whom we . . . rejoice in hope of the glory of God.—Rom. 5: 2.

Thus the Bible, wherein the story of human life is written large and plain, teaches the lesson of hope. You remember what St. Paul says about it. "Whatsoever things were written aforetime were written for our learning, that through patience and comfort of the Scriptures we might have hope." Back he looks over its books of history and poetry and prophecy, and trying to put its essential meaning into the briefest space, takes that word hope and writes it at the end of it all. That is the sum and substance of it. Times are as hard, people are as bad as they can be, and the saints are terribly discouraged again and again, but there is always somebody to preach hope. It was a proverb that "when the tale of bricks is doubled, Moses comes." When the night was darkest, the prophets' voices were loudest in confident predictions of the dawn.—*George Hodges.*

O Shepherd of the nameless fold,
The blessed Church to be,
Our hearts with love and longing turn
To find their rest in thee.
Thy kingdom come! Its heavenly walls
Unseen around us rise,
And deep in loving human hearts
Its broad foundation lies.

From out our low, unloving state,
Our centuries of strife,
Thy hand, O Shepherd of the flock,
Is lifting us to life;
From all our old divided ways
And fruitless fields we turn
To thy dear feet, the simple law
Of Christian love to learn.

O holy kingdom! happy fold!
O blessed Church to be!
Our hearts in love and worship turn
To find ourselves in thee;
Thy bounds are known to God alone,
For they are set above:
The length, the breadth, the height are one,
And measured in his love.

Mary A. Lathbury.

If, then, this beautiful world of nature is the garment of God by which we see him, if his kingdom be in the mustard seed, and not a sparrow can fall without his knowledge, how evident it is that he in whom we trust, who has never left himself without a witness, is the God of hope.—*George H. Morrison.*

It is hope that saves us; it is prophecy that gives us all our music and higher cheer, and nobler enthusiasm; it is the beyond that holds our home and it will be the beyond eternities hence. To see the invisible is to live; take hold of the eternal is to be safe forevermore.—*Joseph Parker.*

O most glorious God! relieve my spirit with thy graciousness; take from me all teddiousness of spirit, and give me a hope that shall not fail, a desire of holiness not to be satisfied till it possesses a charity that will always increase; that I may turn all things into religion, doing all to thy glory; that, when thou shalt call me from this deliciousness of employment, I may pass into the employments of saints and angels; whose work it is, with eternal joy and thanksgiving, to sing praises unto thy mercies. Amen.

Jeremy Taylor.

CHRISTIAN ENDEAV

Befriending the New Come

Comment on the Prayer Meeting T for October 25-31

BY ONA A. EVANS

Topic: Our New Americans: How Help Us and How We Can Help Them. 10: 12-22; Luke 7: 1-5.

Here are stories of things that actuall pened. Let the leader read them an member write his answers to the questio

1. In a settlement where the majority club members are of Italian parentage was a club of American girls. The mem decreased and the girls were told they have to get more members or disband girls' work director suggested that they c with a group of Italian-American girls. answer was, "We should say not. We want those 'ginnies' in our club."

(1) Were the girls right?

(2) Does it make any difference wh girls did?

(3) Were the girls wrong?

2. In an Eastern college a good lo well dressed freshman, evidently from home, was "rushed" by a prominent frat until it became known that he was a then he was immediately dropped.

(1) Were the fraternity members rig dropping the Jew?

(2) Does it make any difference whic they decided?

(3) Were the fraternity members wro dropping the Jew?

3. In a Pacific Coast town the school dren marched out two by two at recess. day a little eight-year-old white girl r to march out with her partner because h a Japanese.

(1) Was the little girl right?

(2) Does it make any difference whethe marched with the Japanese or not?

(3) Was the little girl wrong?

Let the leader read the following ques asking each one present to answer the qu by "Yes," "No," or if he has no opinion question mark, "?".

(1) Are Italians disloyal to the U States because they swear allegiance t Pope at Rome?

(2) Are there any great Italian musi surgeons, or actors in the United States? Jewish?

(3) Should Greeks be kept at manual such as ditch digging, house-servants, walking, street sweeping? Should Itali Japanese? Mexicans? Poles?

(4) Do most Italians carry knives and dangerous to associate with them? Are G dangerous? Armenians? Mexicans?

Try to decide how really Christian our tude is to these New Americans. Are we ing them to our utmost ability?

"It is fitting that the church of the Pil and the Puritan should have a home mis ary society. The things which keep the un-American are things which the Pil loathed—class consciousness, partial jus violation of personality. It is a time for grims to reach out hands of friendship to migrants of every race, and teach them America really means."—*Irving Maurer.*

References for further study: *The Farthest Re ing Kindergarten in the World*—Congregati Home Missionary Society; *The Story of Sl Susan*—Woman's Missionary Society (Luther 1228 Spruce St., Philadelphia, Pa. (3 cen *Survey of Fact and Opinion in Race Relation* Federal Council, 105 East 22nd St., New Y City.

AMONG THE NEW BOOKS

Latin American Missions

ODERN MISSIONS ON THE SPANISH MAIN, V. R. WHEELER and W. E. BROWNING stminster Press).

ODERN MISSIONS IN MEXICO, by W. R. ELER, DWIGHT H. DAY, and JAMES B. ERS (Westminster Press. $2.50).

is the policy of the Presbyterian mission ds to send a deputation or commission to their missions on the field and report on work to the churches at home. These nes record the visits of such commissions olombia and Venezuela, and to Mexico. narrative they present is a stirring record eroic achievement but with abundant evi- of needs not met. Glimpses of persecu- in which the blood of the martyrs is shed, spiritual victories over superstition and ance, and many clear indications of op- unities for service, are found in both vol- . These books furnish interesting side- s upon the foreign mission study theme of year, and the exceptionally fine illustrations them the more helpful for this purpose.

ICOLIC BEATITUDES, by RUSTICUS (Atlan- Monthly Press). These "beatitudes" are owed in successive chapters on the Dog, Pig, the Hen, the Cow, the Horse, and Garden. Humor and philosophy of rural the whimsical quality of which every lover ature and of animals will appreciate.

dventures on the Mission Field

HE MAN FROM THE AFRICAN JUNGLE, by C. WILCOX (Macmillan. $2.50). Here is book for which we have been looking—a of missionary experiences that has all realism and graphic power that we associ- with tales of adventure and unusual ex- nces in foreign lands. How often has there occasion to contrast the dullness of a mis- ary biography or autobiography with the quality of some adventurous traveler's ative when in reality the missionary has far more striking experiences and vaster wledge of the country concerned! But Mr. ox knows how to write, and the comment Dr. Carl S. Patton, of Los Angeles, who ributes an introduction, is well justified. Patton says that this missionary auto- raphy will appeal alike to those primarily rested in missions and "to those who like od story for its own sake."

ossibly the fact that it will appeal to the r class may make it more effective in service to the cause of missions. Mr. Wil- went to Inhambane in East Africa in 1883 stablish work under the American Board, going, for reasons which he states, into desia. His book is too varied and extensive incident to permit much summary, but ng the most interesting portions are those h tell of the missionary's contacts with l Rhodes. The quality of the missionary, the quality of the converts that he won, well brought out in the interesting story is approach to Inhambane on a steamer, t years after his first visit there. Cecil des, known even then as "the great Cecil des," was on the boat. But let the author the story:

s our ship came to anchor in front of the Portuguese town which lay under the dow of an ancient fort surmounted by an- ated muzzle-loading guns, a great crowd of ives flocked down and massed themselves on the shore, as usual, to witness the landing and perhaps to pick up a chapeau (penny) or two by carrying freight or passengers ashore. They were so near that faces could be distinguished easily. I stood beside Mr. Rhodes and his native interpreter and superintendent, Mr. Colenbrander, a Boer, who was to engage carriers for the overland trip to Salisbury. I knew one face and its owner responded to my smile of recognition. The keen eyes of the empire builder also caught the smile. He may, indeed, have thought the smile was intended for him, but without returning it, he said to Mr. Colenbrander:

"That's a good nigger! Get him for me." It was not my place to speak, but I could not help volunteering, "You're right in regard to his merit, but I don't think you'll get him."

"You know him, then?" turning his shaggy brows on me.

"Yes, quite well."

"He's a good nigger, isn't he?" he insisted imperiously.

"He is good, all right, but I call him a man."

"Well, call him what you like. He's a good nigger. I can tell a good nigger as soon as I see his face. You will spare no expense to get him for me," he concluded, turning to Mr. Colenbrander.

As a matter of fact Cecil Rhodes did not get his "man," though he tried in every way to do so. The reason is narrated by Mr. Wilcox, and nothing more creditable to the Christian life and character of a native convert could well be conceived. It is one of many unusual incidents in an intensely interesting book.

Fiction

O'MALLEY OF SHANGANAGH, by DONN BYRNE (Century. $1.25). This is the love story of an Irish gentleman, De Bourke O'Malley, who, returning to Ireland after some years spent abroad as a soldier, loses his heart to a girl who leaves a convent to elope with him. The superstitious Irish spoke of him as "the nun's husband." "What luck could he be having, anyhow?" they asked. The tragic story is told in prose that is almost poetry. O'Malley made love beneath an Irish midsummer moon. On such a night he tells us—"Out of their raths come the little lost people of the world, the fancy folk, playing their music that is at the same time merry and sad." Surely some of their music comes from the pen of this author!

JONAH, by ROBERT NATHAN (McBride. $2.00). Mr. Nathan is co-editor, with H. L. Mencken, of the *American Mercury*. This novel, woven with much freedom and considerable beauty of imagery around the prophet Jonah, has given rise to much controversy. While some critics have seen in the book little more than gratuitious blasphemy, others have hailed it as a work of rare art, with much subtle and true criticism of life beneath its satire. In the novel God converses in a very human way with Moses and Noah. It is a rather startling device, this effort to make certain statements striking by attributing them dramatically to God. Ibanez also adopts it in a story, *The Four Sons of Eve*, in his new book, *The Old Woman of the Movies*. In this story God converses with Adam and Eve. It opens the question whether the writer of certain portions of Genesis, revealing high moral conceptions, in his anthropomorphic representation of God may not have used a literary form to express truth that did not necessarily imply an anthropomorphic conception of deity. Certainly neither Nathan nor Ibanez would be thought of as holding an anthropomorphic conception of God, because they have so represented him in their stories. One wishes that Mr. Nathan had confined his literary ability to some other theme. He writes with power and charm, but the beauty of the Book of Jonah, in its pinnacle of Old Testament spiritual conception, is so far superior to the representation of Jonah in this book that one can hardly agree with the statement that the author "has transformed the forlorn rebel of the Bible into a man of flesh and blood, a symbol of his age and our own." Modern Biblical criticism has done that more simply and successfully.

THE DOOM WINDOW, by MAURICE DRAKE (Dutton. $2.00). The technical knowledge of the author who before his death was, as well as a novelist, an expert adviser on stained glass to the South Kensington Museum, London, has enabled him to write this unusual story. A famous old church window is entrusted to a young man to restore. This man has discovered a process for forging mediaeval glass which he has confided to his fiancée who is quite unscrupulous. About the plot is built a strong story which moves a little slowly at first but increases in interest as it develops.

Religious Books

PRAYERS FOR WOMEN WORKERS, by MRS. GEORGE H. MORRISON (Doran. $1.25). Dr. Harry E. Fosdick, in a foreword to these prayers by the wife of a well-known Scottish minister, says: "This collection of simple, sincere, spiritually minded prayers will help all of us to make our public worship more worthy of the One to whom we pray."

SOUL-WINNING SERMONS, by R. A. TORREY (Revell. $4.00). Dr. Torrey's name and fame indicate the nature of these sermons. The volume contains twenty-six sermons by the well-known Fundamentalist leader, published in the order in which they were delivered.

THREE HUNDRED EVANGELISTIC SERMON OUTLINES, by AQUILLA WEBB (Doran. $3.00). As pastor and preacher, the present reviewer never found much practical value in sermon outlines by other men. Those who can use such material may find much available in the present volume, which is arranged following the order of the books of the Bible.

THE MILLENNIUM BIBLE, by WILLIAM EDWARD BIEDERWOLF (W. P. Blessing, Chicago). A help to the study of the Bible from the standpoint of the theory of the second coming of Christ. As among those most deeply concerned about making his first coming known and effective, we confess our incompetence to appreciate the volume from the standpoint from which it has been written.

THE OLD GOSPEL AT THE HEART OF THE METROPOLIS, by JOHN ROACH STRATON (Doran. $2.00). These sermons by the widely-exploited and sensational Fundamentalist preacher of New York reveal Dr. Straton in his strength and weakness. He is intense, and in many ways he strikes home effectively, but one misses the note of a large sympathy and a great tolerance such as seem to us inevitably associated with the most intense gospel of all.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon Street, Boston, or 19 So. La Salle Street, Chicago.

WITH THE CHILDREN

The Lost Spring

By Daisy D. Stevenson

"Ishgy, oshgy, alligy, mumpty, bumpty, la—whoo—oo!"

It was the war cry of the Hill Tribe, and the Wallace children tumbled out of the cabin and down the steps, answering at the top of their lungs. Jim and Jane Booth were coming up the hill, going through semaphore motions.

The Booths lived the year round in the little yellow cottage over two hills and a half. They had been so excited when they saw the smoke coming from the chimney of the Wallace's summer cabin that blue October morning!

"Oh, oh!" Jane had announced from her bedroom, "Margie and Mac and Jinny are here."

Jim hopped over to see for himself. Like "my son John" in the "diddle, diddle, dumpling" rhyme, he had one shoe off and one shoe on.

"They must have got here last night," she said with a record broad grin. "Let's go right over."

But their mother had something to say. "Not before breakfast, and not till your chores are done."

It was hard to wait, for the children had all played together the summer long without once getting mad and not speaking. But it was Saturday and the Wallaces were sure to stay till Monday morning. Mrs. Wallace loved the cañon and the woods, and never failed to come up when the aspens dropped their leaves in a rain of gold.

"Oh, I hope there'll be a picnic!" Jane was sloshing around in the dish-pan after breakfast. "Up Crystal Spring Gulch, maybe."

"With weenies and marshmallows," agreed Jim as he banged wood into the box much faster than usual.

Margie and Jinny and Mac had just eaten all the pancakes they could possibly hold without exploding, and felt ready for anything—strong enough to climb mountains and fight bears. It was just then they heard the signal they had made up together months before. Even little Jinny knew it and always came in strong on the "mumpty" part.

Well, after the greetings there was no question, "What'll we do?" but Margie cried, "What'll we do first?" There was so much to do in a short time that it took good planning.

"A 'pickanick," piped up Jinny. "And I want to play in the creek and see the 'wollipogs.'"

"Let's explore Indian Cave again," suggested Mac. "I've got a new flashlight."

Everybody voted for a picnic, Margie adding that she wanted to go up the Gulch and see "Aunt Effie."

"She isn't there now," Jane told her. "She had a spell with her heart, toting water way up from the creek, and they took her over to Mr. Warner's at the Circle Five Ranch. You see, in the winter, there's no near neighbor to help Aunt Effie and she's getting too old to live there alone anyway. If she had any money she'd like to go out to California to some kin folks."

"What a pity she hadn't a spring on her place, like our nice cold one," said Mac.

"Our granddad used to say there was a spring above where Aunt Effie's cabin stands now. Said it was there when he first came to these hills, about our age. The Utes used to camp around here, you know, before the first white men began to cut timber and start saw mills."

"Well, my goodness, if there was a spring, where is it now?" laughed Margie. "We always wondered why they called that dry, sandy gulch 'Crystal Spring.'"

"Somebody ran off with it, I guess," giggled Jane. "Anyhow there never has been any spring up there since I was born. Maybe Granddad got it mixed with some other place. He was pretty old and his head was so full of tales."

Mrs. Wallace was ready to do anything the children suggested, and would take her kodak along. Mr. Wallace was up on the roof tinkering away at the shingles. He wanted to get the cabin all tidy and tight to close up for the winter.

So about noon Mrs. Wallace and the children started up the trail through the pines with canteens and lunch. Jane and Jim met them at Indian Cave with tin pails of goodies their mother had sent,—boiled eggs and quirly crullers, and home-made bread and jam.

"Let's eat now," begged Jinny. And just because she was the smallest was no sign it was a silly idea. All thought it a very wise notion. So the boys gathered wood and got a fire going, because a camp-fire is so jolly. There had been a recent light snowfall that left the spruces blooming with magic flowers, and made the wind up the gulch a bit chilly.

"Don't you wish we could have an adventure today? Even a teeny little one," sighed Margie over her third sandwich. She spoke as if adventures came in sizes, like stockings.

"What if that bear should show up? The one Dad saw over by Banner Peak." Jim growled and Jinny buried her curls in her mother's sweater.

"Yes, or that bobcat that's been worrying the stock at the Circle Five," put in Jane.

"Oh, please let's not have too wild an adventure right after lunch!" begged Mrs. Wallace. "At least, I'd like a polite, trained animal that would pose while I took its picture."

She took several snapshots of the children around the picnic rock. After that the four older ones took flashlights and had a delightful, spooky time poking around in the dark cave where once on a time an early rancher had found Indian relics,—beads, a wooden pipe, some flint arrowheads.

Jinny liked the sunshine better, so she went up above Aunt Effie's cabin and climbed the big red rocks as easily as the chipmunks that whisked off with the picnic crumbs. Her mother was taking pictures around the aspen grove and after a time the cave explorers came trooping up.

"Where's Jinny?" asked Margie. And she began to chant, "Ishgy—oshgy—alligy—"

"Mumpty—bumpty!" finished a shrill little voice as Jinny tumbled breathlessly around a big rock in the trail. "I been playing the water."

Jim laughed. "Don't tease us, Jinny. water up here for a mile or two."

Jinny's blue eyes were round and indign

"I have, too, been playing in the w And you can come and see if you don't be it. Isn't my hands all wet?"

They were, as was the front of her cover Puzzled, everybody followed in a sort of "s us" parade, Jinny leading the way in s dignity.

"And here 'tis," she announced triumpha and straightway fell on her "tummy" i tangle of wild clematis and chokecherry. you listen you can hear it gurgle."

The boys pawed away at the undergr and all knelt close under the hugh, red that hung over them like a giant's sunsh Sure enough, there was the clearest-cry ice-cold spring that had been hidden by runaway rocks, goodness knows how The girls found the remains of woven ba work around the edge, which proved, Mrs. lace said, that Indians had used the spring perhaps covered it to keep the palefaces finding it.

"Oh, do you s'pose it could be the spring Granddad talked about?" cried excitedly. "The lost spring? Oh, I wait to tell Aunt Effie that we—I mean, J found good water on her land, and not far from the cabin either."

Jinny was generous though proud. can say all of us found it," she said, Margie hugged her, grimy hands, wet ove to boot.

Of course, the Wallaces couldn't bear t home without seeing Aunt Effie. So D Wallace piled them all into the car next m ing and drove to the Circle Five.

Aunt Effie was even gladder than they imagined she would be and this is what told them. That summer some city people camped in her woods, down close to the creek that tumbled down the cañon fro mountain lake high above.

"They liked my woods and my view the cabin." Aunt Effie said, "and Mr. told me if there was only good water on place he'd buy me out and build a nice sum home. I've got their address, and I'll a letter right off and see whether the changed their minds. If they still want to it will mean so much to me," she ended beaming face. "I can go to sea level and m get well again. And I'm sort of homesic see Cousin Martha out in La Jolla."

"Goody, goody!" clapped Jinny from footstool near Aunt Effie. The old smoothed the little girl's hair.

"And to think this fairy found the spring!" she said, still wondering. "A rock slide had come down after a June most likely, and buried part of the spring the vines did the rest. Your granddad to true story after all," she nodded to Jim Jane.

"So we did have an adventure, or anyw turned out as good as one," rejoiced Marg they rode away. "And that will do us we come back to the hills next summer."

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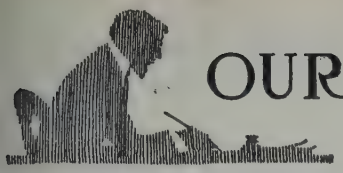

OUR READERS' FORUM

Governor Sweet for Moderator

e Editor of The Congregationalist:

hould like to second the nomination of vernor William E. Sweet for the Moderip. Governor Sweet is a man who has a prominent part in religious work ghout the nation. The well-known Estes Conferences had their origin partially in sion. The Y. M. C. A. and the Congreal Church of Denver both depended on d. Let us elect a man who had the reand confidence of his home state to such que degree that in spite of the opposition political machine of both parties he was d to the highest office in the Commonn and who throughout his term of office o make politics serve the "abundant life." overnor he has effectively attempted to ate the spirit of Christianity, as he sees o the life of the state. It is particufitting that we should have someone from ido to preside over us as the strength of egationalism continues to increase steadroughout the West. Let us nominate oderator a man whose deep religious faith een proved by years of service in the egational Church, whose practical social ianity has been demonstrated by his havven up business to devote all of his time, fluence, and his life for the common good.

e Divinity School. JEROME DAVIS.

ger Signals for Council Delegates

e Editor of The Congregationalist:

By vote of the National Council on the of the Commission on Missions, a sum is mounting upwards of $40,000 was for the *Advance* to unite this paper with *Congregationalist* over the protest of the ions by its Board of Directors. The subscribers for the combined weekly is ly more than it was for *The Congregaist* alone when the merger was made. In on to this original expense there has a long continued financial embarrassto the Publishing Society and a wiping e aggregate of the annual deficits amount- $154,000. Would not this suggest that uestion of consolidation of missionary icals which are of the nature of propabe left largely to those who have the rebility for carrying on their trusts or busihe men who must feel the pulse of bene-ns? In commercial life the tendency is vide a separate sheet for each specialized st.

By vote of the National Council and on lvice of the Commission on Missions the tion Foundation was floated, which has ed $63.749 in three full years of operato disburse $159,725, nearly 40 per cent. stablished Education Society was spendr example, the year before it was manip- by the Council $13,189 in caring for 9, about 14 per cent.

The costly venture of the Educational ation illustrates the dangerous tendency counting the established societies and oning roving commissions and jitney lines. Committee of Twelve would make one Society out of eight existing organizabut it recommends exactly the same num- committees, eight of various sorts to ver the work of the societies. The sense of responsibility of these groups is far less than that which rests upon the Boards of Directors of the several societies. The supervision is less effective and the drafts for expense account for ill-defined service will have to be paid from the public till. There is likely to be far more careful accounting by the small permanent groups of directors, well acquainted and working together, meeting often outside the regular appointed times for greater usefulness, than in the case of these scattered rangers of committeemen.

4. The effort to centralize collections for benevolences through agencies conducted by the Commission on Missions cost for a single one of our benevolent boards the past year, $35,780. Meanwhile the collecting expenses of the Board itself were not lessened and the services of its officers and missionaries were increased, while the gifts of the churches for the current year, $582,000, were diminished by the overhead tax for the central office, leaving $546,220. As far back as 1920 this society secured $447,000 through its own efforts. A similar situation is true in regard to our other societies. These organizations, through their appointed agents, together with their missionary representatives, are the shock troops in the campaign for benevolences. It must be borne in mind that the object of our missionary activities at home should be to train givers as well as to secure an immediate and large financial response. New generations are coming forward, children and youth are interested in the presentations of missionary causes. There is still a romance about them, picturesque features, frequently fine personal heroisms that touch the hearts and minds of youth and of those who have not been trained in church life and have not the traditions of missionary giving. No central bureau with its collectors can furnish the necessary material of sympathy and enthusiasm, when presenting bare budgets wholesale. The business side is often the minor one in ultimate results of generous giving. The missionary boards and the missionaries themselves are entitled to get near their constituents and supporters, and their personal presence and vitamen messages from the field are needed for the renewal and maintenance of the spiritual life of the Kingdom.

5. The substitution for friendly family groups of directors in our separate societies of sterile efficiency agents and distant departmental committees is suicidal. Most of our societies need the direction and oversight of men of special sympathies and cherished interests. As long as equal hospitality is refused at national gatherings to delegates because of the color of their skins, and while the teachers of the representatives of such races are ostracized, there is needed the protecting and prophetic care of those who will carry the burdens and defend the rights of these rear guards. The small bodies of directors of the individual societies likewise furnish recruits who are trained in benevolent work for the welfare of the denomination and the Kingdom of Christ. A central board of a few highly paid administrators will deprive the churches of the advantages of the services of these advocates of special causes settled in our parishes. More than this, sets of directors of separate societies furnish the nucleus of our best collecting agencies.

6. How many of the largest donations to the several boards in the past have come from those who were themselves directors or from their friends or their business mates from whom they have personally solicited funds and whom they have interested in benefactions! What corresponding services will these eight departmental committees furnish for these eight bonded working groups who often grow into relations of personal friendship with each other and unite their sympathetic labors with their weaker brethren, and who tap the springs of benevolence for the causes which they cherish? May we not by this extinction of these tributary springs dry up our fountains? Can we really be said to gain efficiency where we sacrifice the peculiar and distinctive contributions of men of understanding hearts, where are found the cultures for generosity in others. Does not the increase of home expenses for our churches over the amount of benevolences in our own and other denominations which have begun the centralizing process indicate that we are already feeling the effects of our sounding brass efficiency crusades? Are we not gathering for a suicidal plunge when we are ready to substitute supermanagement for friendly fellowship service?

Boston, Mass. WILLIAM R. CAMPBELL.

Against Periodicals Merger

To the Editor of The Congregationalist:

Every time I read a protest against merging the *Missionary Herald* with *The Congregationalist* I want to add mine, but I am not in the habit of writing to the newspapers.

The *Missionary Herald* is a splendid magazine and grows better all the time. I feel it would be an immense loss to cut it down. It stimulates interest in missions and I am sure the gifts to the American Board will fall off without it. The increased cost of the three publications merged will prevent some people from taking any of them. Those who do not want to read about missions will skip it, even if tacked on to *The Congregationalist.*

I hope we can keep our publications just as they are. I take all three, and read them all. I feel a deep interest in this matter.

MARY J. WARREN (Mrs. Wm. H.).

Washington, D. C.

A Suggestion from the Andover Case

To the Editor of The Congregationalist:

Those who have been urging the merger of the missionary societies can hardly have failed to notice the decision handed down by the Supreme Court of Massachusetts in the Andover Case. It is, however, of such overwhelming significance for such a program as that outlined by the Committee of Twelve that one is certainly pardoned for calling attention to it again and again, lest any who may have to vote on their proposition fail to keep it in mind. The essence of that declaration by the Court may be found in these words: "It may be that in the light of these findings the founders were unwise," but "the trustees cannot rightly depart from the trusts established."

In the Andover question there has been but a small minority who questioned the advantage to be derived from a union with Harvard. The scheme of the Committee of Twelve has aroused no such general approval. But all

this can be put to one side. It is an indisputable fact that the two greatest gifts to the A. M. A., the "Hand Fund" and the "Hall Fund," came to it because the Association was not aligned with other denominational missionary societies, but stood on a broader platform. To those who know fully the reason these great trust funds were created and the attitude of their donors, the merger proposals have seemed morally reprehensible. But it is now abundantly evident that if for the great end of saving a few capital letters in an Apportionment budget the denomination should be induced to attempt to outwit and defeat the intentions of these two givers, to say nothing of others who have given with as clear purpose though in smaller sums, the Courts would not permit it.

Cleveland, O. FERDINAND Q. BLANCHARD.

Edward M. Noyes Endorsed

To the Editor of The Congregationalist:

I heartily endorse the position of Edward M. Noyes on what he has to say in the Oct. 1, 1925, issue of *The Congregationalist* on the proposal to consolidate the missionary magazines with *The Congregationalist.*

The files of these magazines in private and public libraries for reference, ever valuable, and now of increasing value, would be broken while the work they represent goes on and furnishes constantly valuable material to be conserved for future historians in a form more convenient for handling than in a weekly newspaper. Look over the files of the *Herald* for the past seventy-five and more years, as an illustration, and see what a mine of rich veins of information they contain of races, and peoples, and lands, and all convenien ranged for easy handling. In these f vastly more than mere missionary ne will not elaborate; but surely it is wor sidering in the discussion. I am for cor the files as they are.

I have read *The Congregationalist* a sionary publications for more than sixty and believe they were never so valuable What splendid editing! What improver form and matter! Let well enough Devise some other method for the circ and support of our splendid family pape

Impress upon the students going into t torates from our seminaries the imp and great value of all these publications their people. Circulate them. Rouse t tors, already in the work, to a more cultivation of these spots in the mis field.

Not to extend this; again, I say, c well what Brother Noyes puts forth in ticle I heartily indorse.

Fargo, N. D. (Rev.) O. P. CHAM

The One Great Merger

To the Editor of The Congregationalist:

Is it not time to begin to think abo plan for *the One Great Merger?* The loyal member of the Congregational C I am one of those who hope and pray day when denominational lines shall be erated, and there shall be real union am Protestant churches. *Why* Congregatio Baptists, Methodists, or Presbyterians? not all belong to the Protestant Chu Christ?

The Master knew no such divisions Church; and it is most confusing to o eign brethren, who in China refer to the odists as the "Me-Church" and the Bapt the "Church of the Great Wash," and s think we all have different religions.

In union there is strength, and I the day is coming when we will realiz we *must have* that strength.

But we cannot be *one* until we are wil give up our denominational *names.*

I pray for that good day when there be one Protestant Church of Chri America. JUST A HUMBLE LAY

Can We Unite with Baptists

To the Editor of The Congregationalist:

At an informal gathering of ministe day an able and representative Baptist said that if Congregationalists would tute for infant baptism a ceremony of cration without the use of water the B would adopt a similar ceremony and union could be effected on that basis. Council at Washington could do nothin ter than to make an overture for such a At least it is worth considering.

The Baptists stand nearest to us in Three hundred years ago they, together our forefathers, struggled for liberty an mocracy. They separated from us on a of infant baptism. The younger minist our denomination are not strongly ins upon infant baptism. Most Congregatio regard it chiefly as a symbol of consecr Fosdick is leading the Baptists to a b platform. It would, of course, require to consummate a union. But there is a better prospect of success in this dir than in any negotiation with Episcop since the Baptists are our kind of folks.

Bakersfield, Vt. WILLIAM COLTON CLA

The war-time slacker was a traitor peace-time slacker is a parasite.—*Ann Mower.*

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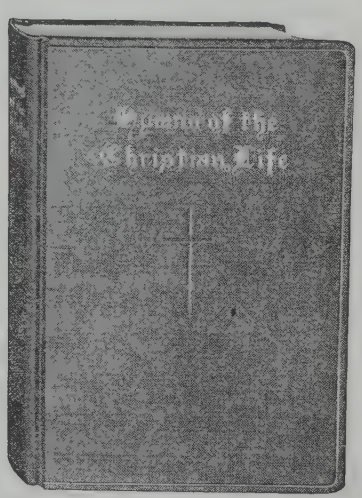

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eaching the "Gospel of the Open Mind"

e 19th season of the Ford Hall Forum ngs, held in the Ford Building, Boston, Sunday evening from October to April the auspices of the Boston Baptist So- Union, opens Oct. 18 with an address by be Pound, Dean of Harvard Law School. Oct. 25, the speaker will be Dr. Charles cher, former Rabbi of Temple Israel, Bos- a stimulating, thought-provoking speaker writer. Although a former rabbi, he is ly married to a Gentile and will talk on ed Marriages." Nov. 1, Dr. James J. h, of New York, eminent Catholic physi- and writer, will speak on the subject "Is Worth Living?" On Nov. 8, Hugh ns, Professor of Education at Teachers ge, Columbia University, whose newest *Creative Youth*, may influence our teach- ethods considerably, will speak on "Set- Free the Creative Spirit." Nov. 15, Rabbi en S. Wise, of New York, just returned Europe, will discuss "The Tragedy of ican Self-Isolation." On Nov. 22, the will give the youths a chance to ex- themselves. Rabbi Wise's young son, s Waterman Wise, will speak on "The ious Spirit and Modern Youth," and as Que Harrison, leader of the Youth ment, will talk on "The Challenge of to Modern Youth." Nov. 29 comes Rev. el J. Ahern, S.J., recently Professor and of the Department of Chemistry and Ge- at the College of the Holy Cross, Worces- nd now at St. Joseph's College, Philadel- His subject is "What a Scientist-Theo- Believes of Evolution."

en comes the ever popular Margaret Slat- on Dec. 6. Dec. 13 brings Mrs. Frank B. eth, expert on Scientific Management and nother of eleven children, and her subject be "The Man's Place in the Home." Dec. Dr. Sherwood Eddy and Dr. D. Brewer brothers and distinguished Congregation- will discuss the Christian attitude d war and pacifism from different angles. uncement of other speakers will be made

George W. Coleman continues as direc- nd the inspiring chairman of the meetings, he Baptist Social Union gives the free use e halls besides helping on the financial t. There will be a half hour's musical am, commencing promptly at 7.30. Fol- g the address comes the usual hour's ques- period. The ever popular Henry Gideon be in charge of the music as usual, assisted ussell Cook. The staff of workers and s will continue under the direction of s P. Smith. The Round Table confer- will be resumed the third Sunday in No- er under the leadership of Walter L. ell.

e registered membership of the Ford Hall s last year ran to 1385 and by a vote of Folks is limited to 1,500 for this season. ations are that the limit may be reached in the season. This inner circle of the n's loyal supporters held an enthusiastic ing Oct. 4. It will meet at 4 the first ay afternoon of each month for discussion good fellowship, as heretofore. Member- assures early admission to a seat at the n meeting and costs $1.

e broadcasting of Ford Hall meetings h occurred occasionally last season, with rkable success, reaching most of the states of the Rocky Mountains, Canada, and, at once, even England, will be continued this n every other Sunday night beginning with 18.

From Our Western Editor

(*Continued from page* 519)

we put into the account the fact that religious leadership is emphasized and that this educational work is done in the formative period of life, we see at once that the contribution is beyond estimate. These men who are at the head of colleges large and colleges small, who go up and down the country with the vision of youth in their hearts, must be closely akin to the Master himself, who looked upon a youth and loved him.

Chicago, Ill., Sept. 28, 1925. R. W. G.

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NEWS OF THE CHURCHES

Summer Activity in Southern Florida

Rev. J. W. Frost, who has been acting as summer associate pastor at Coconut Grove, Fla., has been called to become assistant pastor to Rev. J. D. Kuykendall. Mr. Frost has occupied the pulpit all summer and will have charge of the young people's work and new missionary developments.

The new William Jennings Bryan Memorial Methodist Church is nearing completion on a piece of property almost opposite Plymouth Church. This is a most unusual structure and will attract a large number of winter visitors.

Rev. T. B. Powell, of Coral Gables, has "stayed by the stuff" this summer until the latter part of September, when he went to New York. The church is now busily engaged completing its physical equipment and will soon have a most imposing group of buildings. A community kindergarten was started the latter part of September to meet in the Sunday school room.

Rev. R. N. Ward, of First Church, Miami, has remained with his church with the exception of a military vacation which he took with the Florida National Guard of which he is Major. Extensive improvements are planned for this church in the fall.

The church at West Palm Beach entertained the South East Coast Association the first week in October. A splendid program has been prepared by Rev. H. R. Core, of Homestead, who is registrar of the association. Mr. Core has been supplying pulpits in the rural regions about Homestead and Goulds and Silver Bluff.

The State Conference Board of Trustees held a meeting at Dayton, Oct. 6, to consider the matter of the resignation of Dr. L. H. Keller, superintendent, and the appointment of his successor. Dr. Keller has resigned his position in order to accept the presidency of Atlanta Theological Seminary.

Miss Olive Pearson, of the Extension Boards, New York, was a visitor in the Miami district recently in the interest of organizing a conference for young people. She is engaged with others in arranging for young people's week-end conferences throughout the entire state. The churches in the Miami District will arrange for one of these meetings.

At Miami Beach the summer program has been kept up with unusual interest in all departments of the church. Rev. W. V. Meredith, a Methodist, and a recent student at Union Seminary, spent three months with this church as associate pastor. He took full charge while Dr. E. A. King, pastor of the church, took his vacation. The Miami Beach Church has just secured a valuable piece of property in the center of the city. As soon as building conditions warrant it the erection of a beautiful new church will be begun. The church will consist of an auditorium, tower, and chimes, community house of two stories for the Sunday school and social purposes, together with a ladies' parlor and kitchen and a parsonage and garage.

J. H. L.

San Francisco's Farewell

On the threshold of welcoming the great Diamond Jubilee Celebration, on Aug. 21, Congregationalists of San Francisco Bay assembled once again in First Church, San Francisco, to say "God Speed You" to a group of missionaries sailing the next day. Some were going for the first time into their great life adventure; others glowed with the anticipation of getting back to beloved work. This send-off, arranged under the joint auspices of the A. B. C. F. M. and the Woman's Board of the Pacific, is becoming accepted as an annual affair and is looked forward to by Northern California Congregationalists with keen interest.

The group this year included from China: Rev. and Mrs. Watts O. Pye, Shansi; Mr. and Mrs. Leonard J. Christian, Foochow; Dr. Edward L. Bliss, Shaowu; Miss Leona L. Burr, Shaowu; Dr. Josephine Kennedy, Shaowu; Miss Alice E. Murphy, North China; from Japan: Miss Isabelle McCausland, Miss Eleanor Wilson, Miss Evelyn Boyd, and Miss Mabel Durland; from Africa, Mr. and Mrs. Emory D. Alvord, Rhodesia; from Czechoslovakia, Rev. John S. Porter, Prague.

In the absence of Dr. Henry H. Kelsey, Rev. Jerome C. Holmes, formerly missionary in Japan, who is to take up Dr. Kelsey's presided. The absence of Dr. Kelsey, a the center of these occasions, was felt and greetings were sent to him from the pany assembled.

Among the missionaries who spoke John S. Porter of Prague, Czechoslov Miss McCausland of Kobe College, J Emory D. Alvord of Rhodesia, Africa; Watts O. Pye of Shansi, China.

On the next day aboard the *President* this large group of missionary leaders westward through the Golden Gate.

Ye Olde English Village Fair

Ye Olde English Village Faire, a novel of entertainment in the social life of Church, Bradford, Mass., Rev. G. E. minister, was held on the afternoon and ev of Sept. 23. Church Street, a short hig with the meeting-house facing on one sid the town common bordering the other, closed to traffic, furnishing an ideal locatio the event. It was a real fair, typical English street fairs of a century or more

The street was lined with stalls or b made of thatched straw spread over wooden frames. There were Ye Bunne Sh Ye Olde English Dairy, Ye Olde Mother bard's Cupboard, Ye Olde English Sweet

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ad and Needle Shoppe. Attendants of booths were dressed in period costume. ront of the church, and using its broad was Ye Olde Market Garden, containing e display of fruits, vegetables, and flowers. gardener in charge wore the garb of rural and of long ago. In the parsonage, next to the church, was Ye Olde Curiosity pe, where were assembled rare collections exhibits, also books, bric-a-brac, curios, nany novel articles. The Shoppe was pre- over by Colonial dames. In the chapel e church was Ye Spire and Bell Inn, where eteria supper was served. Tea and waffles also served on the lawn in front of the The attendants wore Colonial costumes, of them being heirlooms.

colorful feature of the fair was a gypsy npment, with its covered wagon, tent, t-making, and fortune telling. Members is encampment, also many other people in t-colored costumes, mingled with the pa- of the fair. The Town Crier, going up lown the village street with a large bell, nnouncing the events of the day, attracted attention. An interesting and pleasing am was provided. There was old Eng- village dancing both afternoon and even- in which over forty dancers in Colonial me took part. The children found partic- delight in a Punch and Judy show, two rmances being given in the afternoon and ame in the evening. At both times there was also a parade. The arrival of the king and queen and the royal party was heralded by trumpeters, and they were received by all the fair people. A procession was then formed with over 100 in costume participating and marching through the fair grounds. This company of marchers, from the king and queen at the head of the line in gorgeous apparel to the hurdy-gurdy man and his monkey at the end, presented a spectacle that was instructive as well as highly entertaining. An added evening attraction was the playing of old English hunting songs and ballads by a band which the men of the church generously furnished. At the close of the regular evening program there was general street dancing, at which time Mr. Harold Fellows, popular entertainer, sang selections accompanied by the band.

The fair was under the personal direction of Mrs. Norman Hodgdon, president of the Parish Circle, with Mrs. C. A. Ellis, general chairman, and all the church organizations cooperating. The village street dancing was in charge of Mrs. Florence Dangerfield of Bradford Academy.

The event was unusual and picturesque. Much time and effort were spent in preparation. The weather was perfect, the attendance large, the receipts gratifying. The people of the church and parish were aroused and united to a marked degree, and this is regarded as a good omen at the beginning of the church year.

With the States in Conference

The Pilgrims in Tennessee

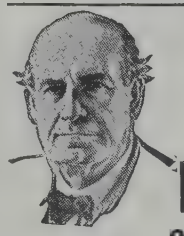
e Tennessee Conference is not yet in its It is young, but healthy and growing. enth annual meeting was held Sept. 21-23. neeting place was Daisy, a thriving little trial town, nestled among the beautiful tains on the Dixie Highway near Chatta-. It is a community church, admitted to egational fellowship a year ago. The h, under the leadership of its first pastor, J. M. Peyton, has been an apt pupil. It tly speaks the language of our Congre- al Canaan, in spite of the unfortunate nce of Bryan at Dayton, a few miles The program shaped by Supt. F. P. inger and the pastor had interesting res. On the last evening The Cabin, the but plain parish house, was dedicated. Vim, Vigor, Victory Class of 35 young from East Lake Church, Chattanooga, at- d the young people's session in their class rms on Tuesday evening and assisted in usic. It is one of the notable young classes of the city and state. The ad- s were by Miss Helen Dizney of China Supt. L. H. Keller. The devotional ser- was led by Mr. Howard, a Yale student, f Rev. Thomas Howard of Pleasant Hill, tly from glorious service in the Rainy n of Mississippi. The messages of r and son were inspiring. Rev. Mark N. ier, the veteran missionary of the Tennes- mountains, detained at home for several by a serious illness, attended the meeting was shown every mark of affection and es- Mrs. J. W. Riley presided at the n's meeting. Dr. Marston S. Freeman hattanooga was elected moderator and J. T. Henry of Soddy served as clerk. at events at Dayton, Tenn., give Congre- al churches and pastors an honored place e religious life of the state because of open stand for religious freedom and prog- This was the emphatic note of addresses e several pastors of the conference and lon. Charles W. Lusk, a member of Pil- grim Church, Chattanooga. One attending the conference meeting in the Southeast is impressed with the tremendous influence of our new but aggressive Congregationalism in the South.

The Kentucky Meeting

The Kentucky Conference, representing the small group of Kentucky churches, met in Evarts, Sept. 26-27, for the annual meeting. Virginia was represented by Rev. A. J. Wolfe, a ministerial member of the conference; Dr. F. L. Moore, of New York, and Supt. L. H. Keller, of Jacksonville, and Assistant Supt. F. P. Ensminger, represented the wider fellowship. Dr. Moore was present for a careful study of the important Evarts parish and a conference with the church concerning its future and the erection of a new house of worship. Miss Helen Dizney, representing the Woman's Board, spoke of her work in China. Rev. A. O. Stevens, of Williamsburg, was elected moderator and Rev. A. J. Wolfe, scribe. The conference sermon by Dr. Stevens was one of notable strength. Mr. Gilles, a lawyer and member of the Williamsburg Church, read a strong paper on the justification of Congregationalism in Kentucky. It was remarked that such a paper by a layman abundantly justifies the development of Congregational churches in the state.

A rally of the young people was a feature of the meeting, as it is of all our association and conference meetings in the Southeast. The women of the Kentucky churches make good progress in their work and Mrs. A. O.

The Undelivered Address



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OF

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Stevens was elected president of women's work for the coming year.

A half-block from the church where the conference meetings were being held, the Holiness people were holding a tent meeting that had been in progress for a month. All day Sunday and in the evenings until midnight could be heard the weird jazz songs and the wild dervish shouts from the tent. It all contrasted strangely with the beautiful worship periods of the conference meeting and the earnest and quiet study of the world's needs. This Holiness movement is sweeping through all the Southern States and meetings of this demoralizing character are held in all cities and most villages.

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From West to East

HAWAII

Rev. T. C. Williams Returns

Rev. T. C. Williams, pastor of the Union Church, Kohala, returned recently from a six months' furlough. During his absence the church was ministered to by neighboring pastors and board secretaries.

Laymen Conduct Meetings on Neighboring Island

Four Japanese laymen of the Nuuanu Japanese Church, Honolulu, went, at their own expense, to the Island of Maui, and conducted a successful series of meetings among the Japanese of that Island. Their visit of a we used in wonderful ways, and as a resul people expressed a vital interest in the tian way of living. Those who went t were C. Okubo, J. Watanabe, K. Masu Y. Suzuki.

CALIFORNIA

Illness of Dr. Henry K. Booth

The summer months have brought the of Dr. Henry K. Booth of First Church Beach, to a painful climax. A major op was necessary. The good word comes provement. During his absence the pul been supplied by a series of preachers, well organized departments have been on by a corps of devoted workers. His friends are watching eagerly for his turn to health.

Los Alamitos Church Lives Again

Once a live ministry to its communi Los Alamitos Church lapsed for several as its neighbors had moved away and n vives with an ample work to do. A big factory is the business life of this beach and now employs many workers. Und leadership of Rev. F. P. Rosselot, ab the Protestant families have been either in the membership, or in the school.

A recognition service was held Sept. 1 rooms of the Sugar Factory Club Hous turned over to the women who served ner. At one of the tables sat the post who is a Roman Catholic. The counci most hearty welcome to the new churc starts with a charter membership of already there are others to add to that n

Many Accessions at Wilshire, Los Ang

So heavy have been the pressing nee his own attention at the new church plan Dr. Frank Dyer has remained at his p summer, preaching morning and evening. however, he takes a much needed vacati ing for several weeks to Washington a East.

Since the services of the Wilshire began in the theater of the Ambassador considerable sentiment attaches to that ing place, and, moreover, the hotel priz effect of these Sunday gatherings. quently they will be continued, both fo contribution to the strength of the and for their own spiritual values.

One of the great crises coming to any ter is found in the dedication of a With so great a building enterprise a shire, and the added complexity of a dua istry, this could not be escaped. There been some dismissions and losses in m ship. What an encouragement then to in September 105 new friends into membe It was a great and inspiring ingatherin fruit of a summer's campaigning, foll as it did, so large an increase in the fo the time of the dedication of the new bu Wilshire has a huge program before

Classified Wants

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Bishop of Durham	Principal L. P. Jacks,
James Black, D.D.	John Kelman, D.D.
Charles Brown, D.D.	Norman Maclean, D.D.
Dean Burroughs of Bristol	F. B. Meyer, D.D.
R. J. Campbell, D.D.	George H. Morrison, D.
J. G. Carlile, D.D.	F. W. Norwood, D.D.
H. Tydeman Chilvers	James Reid, M.A.
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; its great neighborhood into the pur-
f the building, and the organization of
ple in service. Moreover, in another
ars, there is the hope to complete the
litional units of the splendid structure.
st Dr. Dyer, Rev. Bryant Preston has
cured as a general manager of business
ier affairs, and to share in preaching.
eston has had much experience in min-
and business affairs and is a strong
e.

ng the absence of the pastor, Rev. R. L.
so well known for his book, *What and
Is God?* and for the new one, *What
hy Is Man?*, will occupy the pulpit.
mer subject will be used for a course
ning sermons, and the second topic for
es of evening sermons.

OKLAHOMA

g Project of Waynoka Church

noka is an important railroad center in
Oklahoma. Three years of drought
ced a heavy burden on the congrega-
The Sunday school has been growing un-
church house was crowded to the doors.
the congregation, under the able leader-
their pastor, Rev. G. K. Goodwin, de-
l to build. They found that for $4,500
uld erect a house of worship large
for their growing congregation, for the
school and for the social work of the
The membership of the church has
ed liberally and the pastor has sent out
o 1,200 acquaintances, asking each one
onation of $2.00. A ready response is
to this modest request to aid this fron-
amunity to make provision for carrying
work of the church. The young people
Christian Endeavor Society have already
ed the basement, the girls vieing with
s in driving the teams and holding the
d scraper as they made the excavation.
sement with its retaining walls is al-
ompleted.

MINNESOTA

at Appleton

th at Appleton has been signally blessed
eased interest and attendance. Recently
ng men expressed their desire to begin
ristian life. The church membership
bled during the six years of the pastor-
Rev. O. A. Barnes.

Years at Minnewashta

eventh anniversary of the pastorate of
M. Tesh at Minnewashta was celebrated
Sept. 13. During the seven years the
has developed from a one room church,
-and-miss supply on Sunday and a Sun-
ol, to a fully equipped community plant
extensive community service program.
h has also taken charge of the new Com-
Church at Watertown. A good start
n made toward securing a parsonage for
ashta. Watertown is in the process of
a new church building.

ILLINOIS

Assistant at First, Oak Park

John A. Gardner, a middler at Chicago
ry, has just begun work at First
Oak Park, as student-assistant on a
ie basis. He will have special charge of
s' and young people's work. Mr. Gard-
the son of Dr. John Gardner, pastor of
hurch, Riverside, Cal., and is a gradu-
Carleton College.

names of Dr. and Mrs. Watts O. Pye
pear on the weekly calendar as credited
ary representatives of First Church.
vilege of adding their names in this way
bout by their support for the most part

When Sunday Comes

By John Andrew Holmes

The person who feels that after he has attended church "he has got so much religion out of the way" is in about as enviable a frame of mind as the young man who said to himself, "There, I have kissed my fiancee, and have got that over with!"

having been taken over by one of the families of the church.

New Pastor of South Church, Chicago

Rev. W. F. Slade, who has lately begun the pastorate of South Church, Chicago, came from a five-year pastorate at Manhattan, Kan., where the State Agricultural College is located. Dr. Slade had his training at Bates College, at Bangor Seminary, and received his Master's degree at Harvard and his Ph.D. at Clark University. During his administration at Manhattan 275 were added to the church membership and the work carried on for the college students was termed unique and progressive by those familiar with this work. Before coming to Manhattan Dr. Slade had held pastorates in New England and western Pennsylvania. He was chaplain for a while of Atlanta University and during the War was educational director at Camp Devens. He was associated with Dr. Walter Athearn in the Interchurch World Movement, in the Religious Education Survey.

Rev. W. F. Slade

Dr. Slade has served the denomination in most of the offices of his association and state conference and has been a member of the National Council Commission on Men's Work. He was chairman of the state conference committee on religious education in Kansas and gave a great deal of time to this service.

South Church is situated at Drexel and 40th on the South Side and is in a great community of apartment houses and flats. The transient population makes the work difficult. It has started auspiciously, however, under Dr. Slade's leadership and it looks as if he would be able to build up a strong church school. The Sunday audiences have already given great encouragement.

Oak Park's Interest in Labor Discussions

Dr. Albert W. Palmer's Labor Sunday sermon on "Christ and Labor" at First Church, Oak Park, stirred up so much interest among the members of his congregation that some of them called a conference for that evening to discuss the issues involved. After a frank and interesting discussion this group voted to request the civic committee of the Men's League to arrange a series of discussions of the application of the teachings of Jesus to modern industrial relations. These are now being planned.

One paragraph from Dr. Palmer's sermon gives the angle of his approach.

Newton never saw an air-ship. Probably he would have been skeptical as to the possibility of a successful one. He might have turned

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aside an advocate of air-ships with a tolerant smile and a wise quip about "Darius Green and his flying machine." Yet the law of gravitation which he observed and announced operates in the case of air-ships just as effectively as if Newton had known all about them. When something goes wrong with the Shenandoah, the force of gravitation brings her down. So Jesus did not experience in his day many of the things which figure so largely in modern life—strikes, labor unions, corporations, machinery, sabotage, sweat shops, industrial accidents, etc.—but the principles of honest dealing, brotherhood, and human values which he gave the world operate just as surely through these things as the law of gravitation operated on the Shenandoah. H. C. H.

OHIO

Mansfield's Labor Sunday Service

Labor Sunday at First Church, Mansfield, Rev. O. L. Kiplinger, pastor, revealed the willingness and eagerness of labor leaders to co-operate with the church. Before leaving on his vacation, the pastor had written the local Trades Council, inviting them to attend the Labor Sunday service, at which he was to speak on "Co-operation in Industry." Upon his return, Mr. Kiplinger found that the council had appointed a committee to co-operate with him. This committee from the council prepared display advertisements which were paid for by the labor treasury, and also printed posters announcing the service and placed it in all the factories and shops of the city. As a result the service was attended by practically all the leaders of labor groups in the city as well as by considerable numbers of the rank and file. H. C. H.

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FLORIDA

Progress at St. Petersburg

The St. Petersburg Church building is undergoing repairs and improvements. Among the improvements is the enlargement of the main auditorium and the installation of a $3,500 Skinner Pipe Organ.

Dr. Kerrison Juniper and his family spent their vacation at Indian Cave Park, Hendersonville, N. C. During the vacation period Dr. Juniper paid a visit to the Battle Creek Sanitarium where he was strengthened and invigorated for his winter's work.

MASSACHUSETTS

Fourteen Years in Beverly

Rev. Edward A. Chase has given up the guidance of the Washington Street Church, Beverly, after 14 years of service. A lover of preaching and trained in music, Mr. Chase has brought to the services of the church a dignified force. On the practical side, he has specialized in work for boys, gathering large numbers from the whole city and introducing a "Cub Scout" movement for those under Scout age. He has also served on the Boys' Committee of the Y. M. C. A. As a trustee of the Public Library, he has gathered some 300 children in illustrated story hours, followed by a summer outing with the help of the local Rotary Club. He has also done the publicity work of the library, with the special object of guiding the reading of the public. In connection with the Essex South Association of Churches he is the secretary and treasurer, and chairman of the fellowship committee.

REV. E. A. CHASE

Nearly a fifth of all who have constituted the church during its 88 years have come into its membership during Mr. Chase's pastorate. The parish has been freed from all indebtedness. Mrs. Chase has done a notable work among the women, and as one of the vice-presidents of the Essex South Branch and Alliance.

Church and Ministerial Record

Calls

ADAMZ, A. C., Barnesville, Ga., to East Lake, Tenn. Accepts.
BAUMANN, B. R., University Park, Neb., to Farragut, Ia. Accepts.
CARLSON, H. E., Raymond, N. H., to Marion, Ia. Accepts.
CLOSE, K. R., Newark, O., to assistant pastorate, Miami Beach, Fla. Accepts.
FROST, S. E., JR., to assistant pastorate, Coconut Grove, Fla. Accepts.
GARDNER, J. A., Chicago Seminary, to be student assistant, First, Oak Park, Ill. At work.
JOHNSON, E. H., to Tabernacle, Atlanta, Ga. Accepts.
GATES, P. J., Joint Field Secretary of Washington Conference and C. S. S. E. S., to Plymouth, Tacoma, Wash. Accepts.
JONES, H. H., Jupiter, Fla., to Barnesville, Ga. Accepts.
JONES, VINCENT, Olivet, Oakland, Cal., to a former pastorate, Paso Robles.
LEE, W. A., Winona, Minn., to Cedar Rapids, Ia.
LEECH, H. P., Paraguay, S. A., to Whiting, Ind.
LEWIS, J. M., Monroe, Wash., to Lopez Island. Accepts.
MURRAY, MACKENZIE, Berea, Chicago, Ill., to associate pastorate, Bethlehem, Chicago. Accepts.
NOON, P. G., Dallas City, Ill., to Reinbeck, Ia. Accepts.
NORTHROP, B. W., Parkersburg, Ia., to Hartwick. Accepts.
PARKER, CARL, Marietta St., Atlanta, Center, Atlanta. Accepts.
SNYDER, J. S., to Seibert, Col. At work.
TROSPER, J. M., Stearns, Ky., to Evarts.

Resignations

CHAPMAN, F. H., East Lake, Tenn., to call to Presbyterian Church in Georgia.
CHASE, B. L., Island Pond, Vt.
ELLIOTT, E. A., Bondurant and Johnston,
FERNER, J. W., Anita, Ia.
LONG, N. A., Center, Atlanta, Ga.
REEES, M. E., Castana, Ia.
UPDEGRAFFE, W. L., Spring Creek, Pa.
VAN SCHAICK, C. E., North Pownal, Vt.

Ordinations and Installations

BARCLAY, WILLIAM, o., Second, Hanover, Sept. 23.
BRIDGES, J. N., o., New Castle, Col., Sermon by Dr. A. J. Sullens; other Rev. Messrs. S. G. Gutensohn, and Walker.
INGLIS, ERVINE, i., Vine, Lincoln, Neb., 1925. Sermon by Dr. E. B. Allen; oth by Rev. Messrs. V. F. Clark, G. J. Warren Morse, Harold Cooper, A. G. E. B. Dean, F. W. Leavitt, and A. F. N

Accessions

	Conf
MINNESOTA	
Crookston	2
MISSOURI	
Rockbridge	

Personals

KINGSLEY, REV. H. M., director of Neg under the Home Missionary Society, turned to full-time field work after p Mt. Zion, Cleveland, O., for four year dition to his field work. During his p the church has gone through two fi trebled the membership; has secured p of one of the best located and most plants among the Negroes of the Nor relinquishes the pastorate to Rev. R. S who succeeded Dr. H. H. Proctor at F lanta. Director Kingsley will make immediate objectives the purchasing o buildings for the Liberty Church, St. Lo and the Liberty Church, Chicago, Ill.
FINDLAY, REV. J. F., for two years p Cherokee, Ia., and formerly assistant p Oak Park, Ill., has accepted a call to Dean of Men of Grinnell College. He g in 1922 from Grinnell, where he was p of the Oratorio Society and the Y. M. his undergraduate days. He was also pr in dramatics, college journalism, and The college paper is greatly pleased by

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and regards it as "auspicious." "As an graduate during the post-war period Jim nizant of the characteristics of the present tion of men students."

MRS. EMMONS, of the South India Mission, iven a farewell reception Saturday, Sept. y the women of her home church, the elical Congregational Church of Grafton, A substantial purse was presented to White. The Whites sail shortly to return eir boarding school at Aruppukottai,

Deaths

notices and obituaries are inserted at a fifteen cents per count line. Minimum sixty cents. Lines average seven words Address Obituary Department, The tionalist, 14 Beacon St., Boston.

NS — Rev. Henry A. Stevens died at ton, Mass., Sept. 28, in his 90th year. as ordained in 1861. A more complete will appear in a later issue.

TRUMAN ORVILLE DOUGLASS

e passing of this good and great man our lp loses a missionary statesman of high d a Christian of true nobility. He was Bethel, Bond County, Ill., May 3, 1842. er was John Douglass, of Scotch ancestry, mother, Jane McCord, of Scotch-Irish The ancestral home was in Tennessee, hich state the parents moved to Illinois early part of the last century. He was d child and the oldest son and there was id upon his shoulders the responsibility g in the support of the family. The home eply and devoutly religious with Scotch erian background, where the Bible was ily and the Sabbath rigidly observed. mere child, the parents again moved, from to Wisconsin, where a home was estab- n "The Timber" near Platteville. In an graphical sketch, Dr. Douglass bears tes- to the positive religious influence of the lle Church, for in five years, five young cluding the subject of this sketch, started are for the Christian ministry.

e spring of 1861 Mr. Douglass entered College at Jacksonville—a few days after t shot on Fort Sumpter. When the call r Hundred Day men, young Douglass en- May 17, 1864, in the midst of his junior nd he served, most of the time as Color t, until stricken by malarial fever, and stered out Sept. 23 of the same year. This xperience, though brief, was long enough ently to undermine his health.

eturned to college in 1885 and graduated as orian.

same year he entered Chicago Theological ry, completing the three-year course, and the church at Amboy, Ill., during his year. Upon graduation in May, 1868, he l the call to the church at Osage, Ia., e spent 14 fruitful years. On June 25 year, he married Miss Maria Greene, of lle, Wis. On Oct. 28, 1868, he was or- to the Christian ministry. In his own he Osage ministry was, "a hard, happy, asurably successful pastorate." A new was built, and foundations were laid for ity.

he great work of Dr. Douglass' life began 2. when he became Superintendent of Missions for Iowa. For 25 years he held t of honor, "loving and being loved, serv- being served, blessing and being blessed." arter of a century was a period of growth sionary expansion. The achievements these s he himself has summarized in the follow- ds:

hundred and thirty-seven churches organ- 18 fostered into self-support; 222 houses hip completed and dedicated; 78,958 added membership of the churches, 48,830 of these ession of faith; the membership increased 5,787 to 36,483; and $1,176,225 raised for s.

lowing Dr. Douglass' retirement from the superintendency in 1907, he took a sort of a post-graduate course in home missions. Under the direction of the National Home Missionary Society he set out on a tour of inspection of the Western and New England States. Later he visited the theological seminary; assisted in home mission campaigns, and Grinnell College endowment campaign. He was Iowa delegate to the International Council at Edinburgh in 1908. He was frequently a delegate to the National Council; a valued trustee and counselor of Grinnell College. Tabor College conferred on him the degree of Doctor of Divinity.

Two significant and highly valued contributions come from Dr. Douglass' pen. His book, *The Pilgrims of Iowa,* is a work of genuine merit, portraying in a vivid manner the story of our home missionary achievements in Iowa. In addition to this, he busied himself for many months, and with exhausting labors and great patience, in preparing biographical sketches of men who had served in the Congregational ministry of Iowa up to the year 1900. There are 13 typewritten volumes of these sketches in the Grinnell College Library and they will be of increasing value as reference volumes in years to come.

For a number of years Dr. and Mrs. Douglass have been living in Claremont, Cal. A stroke of apoplexy in the fall of 1923 was the beginning of the end, which came peacefully on Sept. 11, 1925, at the age of 83 years. Having served his generation by the will of God he fell to sleep, to awaken in the realm prepared for those who have fought the good fight of faith and laid hold upon eternal life.

M. ABBOTT FRAZAR

M. Abbott Frazar died in Brookline, Mass., Oct. 1. He was born in Watertown, Mass., July 1, 1859, son of George A. and Caroline Marston Sampson Frazar. For many years and up to the time of his illness he was a constant attendant of the Old South Church in Boston. Yearly he gave financial help to many charitable organizations, often not revealing his name in this connection. At Rangeley, Me., where his summer home was located, he attended the Baptist Church.

Mr. Frazar was a naturalist of deep study and extensive travel. He conducted his business (taxidermist-furrier), nearly 40 years, always with zealous endeavor.

The funeral was held at his late residence, 84 Abbottsford Rd., Brookline, Oct. 3, Rev. Boynton Merrill officiating. Music was furnished by the Weber Quartet. The interment was at Cedar Grove Cemetery, Dorchester, in the family lot.

ADDISON H. HAZELTINE

Late in September Addison H. Hazeltine, of Coral Gables, Fla., passed away at Biltmore Hospital, Biltmore, N. C., near Asheville. Mr. Hazeltine had taken his family to Hendersonville, where he built a beautiful new home on the top of a mountain one thousand feet above the city. After this strenuous task he arranged his business affairs and went to the hospital for a surgical operation, which was apparently successful. The day before he had planned to return home he died suddenly of apoplexy. His body was buried at Morristown, N. J., his old home.

Mr. Hazeltine was a lawyer of ability and had devoted his entire life to his profession. Early in his career, while connected with the Presbyterian Church, he decided to give as much of his time and ability as possible to church work as a layman. In his early days in Miami he served as treasurer of Plymouth Church, Coconut Grove, of which he was a member. He had a share in the Sunday school superintendency of that church and in almost every other part of church enterprise. He was secretary of the Congregational Club of Miama, and registrar and treasurer of the Florida State Conference.

Mr. Hazeltine had made a specialty of ecclesiastical law, and with this knowledge he has helped many a church in the state to straighten

(*Continued on page* 543)

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(*Continued from page* 541)

s charter, constitution, and property title. s famous for his ability to prepare constis and see that they were strictly obeyed. was a member of the Coral Gables Church time of his death. When that church its work he was one of the charter mem- iving his valuable time to the superintend- ency of the new Sunday school. Such a man as Mr. Hazeltine is hard to find among the churches and he will be very greatly missed. E. A. K.

REV. CYRUS L. D. YOUNKIN

One of the older members of the Suffolk South association of ministers (Boston, Mass.), Rev. Cyrus L. D. Younkin, died at his Arlington home, Sept. 28. He was ordained in 1873 and for 35 years was the faithful and self-sacrificing superintendent of the North End Mission of Boston. In 1921 he became pastor of the Byfield parish. At the time of his death he was minister at Wayland, which he had served since 1923. The funeral was held on Sept. 30 at Park Street Church, Boston, where he long held membership.

nerican Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

ests and Annuities are solicited in order that House may be freed from mortgage indebted- and the Association thus enabled to furnish Missionary Organizations with business offices inimum cost. Send for descriptive pamphlet. Edward M. Noyes, President; Phineas Hub- Treasurer; Thomas Todd, Jr., Secretary, 14 n Street, Boston, Mass.

City Missionary Society

con St., Boston, Mass. Founded 1816

e visitation and personal missionary service nection with our churches. Emergency re- ecreation and Fresh Air Work. Contribu- nd legacies gratefully received and scrupu- administered.

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rated 29

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W. L. Carver, *Supt.*,
8 Beacon St., Boston, Mass.

Events to Come

National Council of Congregational Churches, biennial meeting, Washington, D. C., Oct. 20-28.
Woman's Board of Missions, monthly meeting, Pilgrim Hall, Nov. 6, 10.30 A.M.
Woman's Board of Missions, Fifty-eighth Annual Meeting, Plymouth Church, Brooklyn, N. Y., Nov. 11-13.

State Conferences

Alabama (White), Tallassee, Nov.
Connecticut, South Manchester, Nov. 3-4.
Georgia (Colored), Thomasville, Nov. 18-22.
Rhode Island, River Point, Nov. 17.
South Carolina, Columbia, Nov.

RISIBLES

"How does it happen that you froze your one hand and not the other?"

"That's the hand I wear my diamond on."—*Judge.*

Mae: "The bride and groom left in a veritable ecstasy!"

Mrs. Nurich: "Never heard of the car—who makes it?"

First—"I'm getting my husband to let me have my Kolinsky made over; is May doing anything with her squirrel?"

Second—"She's making him buy her a new coat."—*Judge.*

Hey—"My boarding-house keeper says I'm the idol of her heart."

Dey—"Well, isn't that nice?"

Hey—"Not when she lays burnt offerings before me at meal time."—*Tiger.*

A sign in the window of a Nantucket shop reads: "Shoes shined inside." It recalls the placards in Pie Alley: "Best shine in the alley!" and "Best shine in the world," and the practical kid who posted this: "Best shine on boots!"

"You have a lot of family pride, haven't you, Dad?"

"Yes, my son, a great deal."

"Then, help me with my algebra so that the fellows won't call me Blockhead Blackwell, any more."—*Judge.*

A little East Greenville chap was eating with his fingers. Of course his mother told him to stop. The boy replied, "But mamma, weren't fingers made before forks?"

Mamma's quick reply settled the matter finally. She said: "Not yours, sonny."—*Town and Country.*

The teacher was trying to impress upon her pupils the importance of doing right at all times, and to bring out the answer, "Bad habits," she inquired, "what is it that we find so easy to get into and so hard to get out of?"

There was silence for a moment, and then one little fellow answered, "Bed."—*Boston Transcript.*

The Congregationalist

Continuing
The Recorder* and *The Advance
October 15, 1925
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Mother—"Johnny, did you get that loaf of bread I sent you for?"

Johnny—"No, the store was closed."

"It couldn't be, this time of day. Did you try the door?"

"No, 'cause I saw a sign in the window, 'Home Cooking.'"—*Bowdoin Bear Skin.*

"What, you would dishonor my name by becoming a boxer?"

"But, father, I would take an assumed name."

"Indeed! And supposing you were to make a big success, much credit I should get if no one knew I was your father!"—*Boston Transcript.*

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New and Enlarged Edition

By WALTER RAUSCHENBUSCH

A collection of prayers which cannot fail to bring spiritual refreshment and comfort to their readers especially in these days of unrest and confusion. This revised edition carries several additional prayers which were not included in the first edition. We are quoting below excerpts from two letters which are typical of the hundreds of similar letters which Professor Rauschenbusch received before his death:

"These are real prayers. In no form of literature could you so fully breathe out your just social feeling. It is a contribution to the literature of human brotherhood."—*Rev. Paul Moore Strayer, Third Presbyterian Church, Rochester, New York.*

"The great thing in your splendid book is the exceedingly fine manner of expression along with the most ideal treatment intellectually. We all think of you as a poet as well as a social philosopher."—*Bishop L. J. Birney, Methodist Episcopal Church, Shanghai, China.* $1.00

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The Congregationalist

Vol. CX No. 43 October 22, 1925

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The Glory of the National Capitol at Night

THE RETIRING MODERATOR'S ADDRESS TO THE NATIONAL COUNCIL

By Rockwell Harmon Potter

NEXT WEEK: NATIONAL COUNCIL REPORTS

Our Congregational Churches at Work

OUR HERITAGE

The Church of the Pilgrims in America, 1620.
The first Home Missionary Society in America, 1798.
The first Foreign Missionary Society in America, 1810.
The first Public School in America.
The first College in America.
The first Missionary Magazine in America, 1803.
The first Anti-slavery Missionary Organization in America, 1846.
About 5,700 churches with 879,000 church members and 787,564 Sunday School Scholars.

OUR FIELD

Japan, China, Africa, Spain, Greece, Bulgaria, Turkey, Czecho-Slovakia, India, Ceylon, Philippines, Caroline Islands, Marshall Islands, Mexico, Hawaii, Porto Rico; Negroes, Indians, Mexicans, Highlanders, Orientals, European Immigrants, Rural, City and frontier fields in America. Our Field is the World.

Foreign Field	Missionary Stations, 3,032
Home Missionary Field . .	Missionary Stations, 2,030
Missionary Hospitals, 83 . .	450,000 patients annually
Missionary Schools, 117 . . .	90,440 students annually

OUR CAPITAL

Value of Church Property	$132,000,000
Total Church endowments	15,000,000
Total Home expenses annually	18,262,000
Missionary Societies' invested productive funds	25,693,984
Missionary Societies' property not productive .	9,500,000
Endowments held by State Conferences . .	3,500,000
Total,	$203,900,984

OUR WORKING FORCE

Ministers	5,581
Missionaries	
Foreign Missions (including native workers) . .	6,500
Extension Boards	1,418
American Missionary Association	621

OUR SHARE

Without even the suggestion of a tax the total budget of this *going work* is fraternally apportioned to the churches on the basis of members, home expenses, and willingness to participate. Facing conditions six years ago the National Council decided that our denominational task needed $5,000,000 in addition to income from invested funds. This does not include budgets of local churches. In 1924 the churches gave $3,112,520 of this apportionment. This averages one cent a day per member of the Congregational Churches, or $3.61 per member for the year.

OUR OPPORTUNITY

Our work has been blessed as never before. We live in a new world which opens new doors of opportunity. Changing standards of modern life make imperative renewed emphasis on Christian education in church and college. Social justice demands adequate safeguards for ministers and missionaries. The Negro is ripe for education and trained leadership, both North and South. The immigrant awaits Christian Americanization. The Oriental looks to the Christian church for the interpretation of the gospel of Brotherhood. China and Japan are ready to be molded and are asking for help. India offers the opportunity of a century. Africa presents openings for strategic service. World Peace waits upon Goodwill, and Goodwill follows the Ambassadors of the Gospel of Christ.

FOR THE PROMOTION OF THE APPORTIONMENT PLAN IN BEHALF OF THE CONGREGATIONAL MISSIONARY SOCIETIES

The Commission on Missions

287 Fourth Avenue, New York, N. Y.

The Congregationalist

Continuing *The Recorder* and *The Advance*

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The Editorial Outlook

The President's Sound Americanism

PRESIDENT COOLIDGE sounded a welcome note when he said in his Omaha speech to the American Legion:

I can see no merit in any unnecessary expenditure of money to hire men to build fleets and carry muskets when international relations and agreements permit the turning of such resources into the making of good roads, the building of better homes, the promotion of education, and all the other acts of peace which minister to the advancement of human welfare. Happily, the position of our country is such among other nations of the world that we have been and shall be warranted in proceeding in that direction.

Also when he said:

Our people have had all the war, all the taxation, and all the military service that they want. They have therefore wished to emphasize their attachment to our ancient policy of peace. . . . We are conscious that no other nation harbors any design to put us in jeopardy.

The President spoke well of our composite American citizenship when he declared:

Whether one traces his Americanism back three centuries to the *Mayflower,* or three years to the steerage, is not half so important as whether his Americanism of today is real and genuine. No matter by what various crafts we came here, we are all now in the same boat.

His ringing appeal for tolerance, the spirit of friendship and good will, and real service to humanity was strong and effective. He said that "human nature is about the same everywhere," and that, "we are all united in a common brotherhood." His emphasis upon the need of demobilizing "racial antagonisms, fears, hatreds, and suspicions," brought hearty and deserved applause from the Legion.

A Novel of China

IF truth is stranger than fiction, fiction sometimes supplies the medium for the most vital and graphic portrayal of truth and fact. This is strikingly illustrated in a remarkable story of Western China, *The Laughing Buddha,* which Revell has recently published for the author, James Livingstone Stewart, a missionary of the United Church of Canada (formerly under the Methodist Board) in West China, and Vice-President of the West China Union University. Mr. Stewart went to China twenty-three years ago, after a brilliant academic career in which he majored in philosophy. Tragic personal experiences through which there was the anchorage of a strong faith, combined with philosophic insight to produce in him rare powers of understanding and of sympathy with human life. During much of his period in China he has lived in the midst of warring factions and unsettlement, and the story that he has woven is evidently drawn from the backgrounds of realism. The result is a book that more vividly than would be possible in volumes of formal description sets forth the unsettlement and uncertainty which is present-day China, at the same time shedding over the dark and terrible picture the light of real hope—the hope of a philosopher with faith and vision and not the shallow optimism that simply expects that everything will turn out for the best. *The Laughing Buddha* is not a missionary story of the conventional sort. It is a powerful novel of Chinese life, full of subtle mystery, variety, and depth. Few books have made upon us so profound an impression. It bears here and there the defects that one might expect in a first novel, but these detract little from the brilliance

of its style and the swift-moving, gripping power of its narrative. One does not, of course, compare first novels of hitherto unknown writers with works like Victor Hugo's *Les Miserables,* but *The Laughing Buddha* has the quality and the power to produce in unusual degree a similar effect upon the reader. One finds in it something of the same approach to the imponderable things of life, sin, sorrow, misery, goodness, and the art of making them real, that characterize the incomparable French masterpiece. Reviewers in the public press have accorded Mr. Stewart's book a high place. The Vice-President of the West China University is not only a coming man in the field of literature; it looks as if he has already arrived.

Honoring Samuel Valentine Cole

FOUNDERS' Day at Wheaton College, Norton, Mass., this year, on Oct. 10, was made a memorial to the late president, Dr. Cole, beloved executive and man of true culture. An eminent Congregationalist, with ministerial service of note, he was well known to our readers through frequent contributions of prose and poetry. He was head of the college from the date of its charter until his death on May 6, and in previous years had guided the institution as a girls' seminary. The exercises were conducted by Dr. George T. Smart, acting president, with a devotional service in charge of Dr. Frederick H. Page, new head of the Massachusetts Home Missionary Society. Dean Sperry of the Harvard Theological School gave the address, emphasizing the remarkable character and ability of Dr. Cole. The attendance was large; with the student body were many personal friends and former associates of the late president. It was an occasion befitting the man.

Is Justice Politics-Ridden?

THE complacency of good, conservative-minded people in the presence of revelations of the weakness and ineffectiveness of their government is appalling. Nothing has better illustrated it in recent years than the issue of the Teapot Dome scandal. In this case a Secretary of the Interior was shown to have accepted a loan, or gift, of $100,000 under the most compromising circumstances, a leading Washington newspaper owner publicly testified that he had lied about the matter, and circumstances so suspicious developed in connection with other men that four witnesses wanted by the government got out of the country to avoid giving testimony. Nothing was done to A. B. Fall, Harry Sinclair got a whitewashing of a sort in the Wyoming trial, because the chief witnesses were designedly in Africa, France, or South America, while the department of justice, weak and ineffectual in the presence of scandal, at the same time showed amazing alacrity and persistency, if not actual vindictiveness, in the vigor with which it prosecuted Senator Wheeler, first in Montana and, after his full acquittal there, in Washington. Wheeler's offence was that he had labored diligently to bring out the facts concerning the scandal, and the failure of the department to show anything against him, despite the most intense effort to do so, made the whole affair look like persecution.

Are these words too strong? Listen to what Dean Roscoe Pound, of Harvard Law School, has said regarding the matter in a symposium conducted by the *New York Law Review.* Among other things he has written:

There is much to create a popular impression that justice is politics-ridden. Thus the department of justice recently seems to have been acting in the spirit of the law officers of the Stuarts than in the common law. Such things as the recent decision in Wyoming, coupled with the easy way in which the department of justice allowed itself to be rushed into trial in the absence of testimony, the easy-going way in which the department of justice allowed the statute of limitations to run in Washington before proceeding to get a new indictment against Fall, and thus committed itself to prosecute a hypothetical conspiracy instead of a perfectly clear and certain case of bribery, while at the same time persisting in trying Senator Wheeler over again in Washington after he had been acquitted at a full, fair and complete trial in Montana in which the government succeeded clearly in establishing that it had no case—such things, I say, impair public confidence in our administration of justice beyond any repair in the way of manifestoes and pronunciamentoes from the bar.

The Proposed Social Creed

THE making of social creeds in the churches seems to be fraught with as much difficulty as the making, or re-making, of theological creeds. And the difficulties seem to lie in the same direction—the apparent irreconcilability of conflicting ideals and opinions, and back of that the individualism that tends to resent all effort to crystallize truth and idealism into exact categories and propositions. The man who views with a somewhat cynical eye the part that theological creeds have played in the history of the church is apt to look askance at the whole business of social creed-making. He is as fearful of the tyranny of possible new social orthodoxies as he is of the very real, but passing, tyranny of religious creeds. He would prefer to leave social and political life, as well as distinctively religious and theological life, under the dominance of the great basal principles as enunciated by Jesus, having each man interpret and apply these principles as reason and conscience might direct. The social philosopher, also, is likely to have a fear of the undue crystallization of idealism into formal propositions, institutions, and laws. He takes into account the matter of social incidence in the same way in which the economist seeks to determine the incidence of taxation, knowing that as the burden of a tax may actually fall upon the people whom it is intended to relieve, so social measures that have the highest purpose in view may actually achieve disastrous results. He finds a classic illustration of this in the effect of the Poor Laws in England—an effect that seems likely to be repeated historically in the unemployment dole.

Assuming, however, that social creeds are not intended to become intolerant and dogmatic bulwarks of a new orthodoxy, there is great value in the effort to formulate the implications and exactions of the Christian religion as they apply to our age and its problems. The value of such formulation manifestly depends upon the range and freedom of the discussions upon which it is based, and to this end the Committee of the Social Service Commission, having charge of this matter of a proposed Social Creed for Congregational Churches has

wisely emphasized its desire to have the frankest and fullest reactions concerning the Proposed Creed, which was published in *The Congregationalist* of Nov. 13, 1924.

Among the most formidable criticisms of the Proposed Creed is a detailed analysis by Judson G. Rosebush, a prominent layman of Appleton, Wis., extensively engaged in industrial enterprises, and president and treasurer of the Patten Paper Company. Mr. Rosebush is a man of high repute in his own community, and, though he may be expected to see things from the standpoint of the business man and industrialist, he is typical of a large number of men who are willing to discuss the issues of business and industry in the light of Christianity, and who are earnestly desirous of knowing and following the Christian way.

Mr. Rosebush's article has arrived late, and the pressure of National Council material has been such that it has been impossible to publish it in full. Inasmuch, however, as he represents critical views, that are probably shared by others, and that as stated by Mr. Rosebush are valuable to the discussion because of their definiteness and frankness, it seems important that we should seek briefly to summarize his argument.

Mr. Rosebush criticizes the doctrine of leisure as expressed in the Proposed Creed. He says, "The validity of the assumption that Christianity implies 'education for leisure' is very doubtful, nor is leisure as such an ideal for the Christian Church to work for." He contends that it is only one of the many essential things needed for growth, and that it should not be singled out for extraordinary emphasis. He thinks that the real emphasis ought to be placed upon "education for usefulness" rather than upon "education for leisure," that Jesus did not emphasize leisure *per se,* and that there is much evidence to prove that Americans who now possess leisure are not any better Christians than those without it. The emphasis is wrongly placed, he thinks, upon the possession of spare time rather than upon the wise use of all time. It is our judgment that at this point Mr. Rosebush rather misinterprets this section of the Proposed Creed, but, of course, one of the things that ought to be safeguarded in creed making is the possibility of misinterpretation. The matter of actual statement in creed making is exceedingly important.

Mr. Rosebush is likewise strongly critical of the statement in the Creed calling for a frank abandonment of all effort to secure unearned income, and here his variance with the Creed does not seem to be a matter of statement or definition. It represents distinctly a different point of view. The unearned income, he assumes, in the conception of the Creed, should go to the state instead of to the individual as at present, and he raises the question which does seem vital under present conditions regarding the losses which are sometimes very real and which are always possible under the conditions that tend to create unearned income. He refers to the fact that according to U. S. income tax reports, American industry lost four billion dollars owing to the social readjustment which took place in 1919 and 1920, and he contends that "the Social Creed ought to be as specific on the matter of a social decrement of values as it is on the subject of an unearned increment of values."

Mr. Rosebush seems to perceive and share the ideal that evidently was in the minds of those who formulated this statement regarding unearned income, but he sees the practical difficulties, and he lays stress likewise upon the fact that in the last analysis it is doubtful if there is any income wholly earned by the individual. He lays stress upon the fact that man is always co-operating with natural forces. "Once we firmly grasp," he says, "the conception that this is God's world—and that is good religion—unearned income becomes a universal and fundamental fact, and the effort to distinguish between earned and unearned income a denial that God enters into the economic life of all his creatures."

He criticizes as ambiguous the statement in the Creed calling for recognition that the unlimited right of private ownership is un-Christian. He points out that under conceptions of Roman, Anglo-Saxon, English, and American law property has always been limited by the police power of the state. If the dictum of the Creed is intended to assert a theory of public ownership of property, he thinks that "business men are clearly entitled to be told *ex-cathedra,* and with much more exactness what phases or types of industry must be avoided by them and reserved for public ownership if they are not to be guilty of un-Christian acts." He thinks also that if this dictum means that a man becomes a sinner automatically after he has accumulated a certain amount of money, its validity may be questioned in the light of the Master's parable of the talents. Perhaps it should be said in this connection that Mr. Rosebush seems to confuse the matter of what may be individual sin with the demands of sound social practice and consideration for the rights and privileges of all.

Mr. Rosebush criticizes the statement of the Creed concerning Child Labor, pointing out that while the maximum physical development comes at about eighteen, the maximum educational and moral development would not come until some years later. He raises the question in view of this discrepancy as to what the legal age limit should be in abolishing Child Labor. In this connection Mr. Rosebush raises the whole question of work and play for young people. He thinks that the children of the middle and upper classes should do more work and not less, and that in some cases the emphasis needs to be placed not upon play and idleness, but rather upon a choice of educative as against debilitative activities.

He criticizes the Creed's proposal for the reduction of the working day to the "lowest point that is scientifically necessary to produce all the goods we need," as a frank adoption of the "pain" economy of work. He challenges the conception that all work is drudgery, painful and disagreeable, and the implication that any work above the minimum of absolute necessity is un-Christian.

He considers that the statement concerning unemployment insurance is inadequate, and that there ought to be some indication as to the nature of such unemployment insurance and the responsibility for its maintenance.

The conception of a minimum comfort wage as a first charge upon industry, he thinks, is an alluring proposal, but he points out some of the practical difficulties that would immediately emerge in the effort to work this out in practice. In connection with the demand for special legislation favorable to the farmer, he points out that industry moves forward because of the joint co-

operation of various types of laborers and producers, and that to single out any class for special privilege would make for discord rather than brotherhood.

In general Mr. Rosebush criticizes the phraseology of the Creed at other points. He thinks, for instance, that the references to "unjust barriers of trade" and "dishonest imperialism" beg the whole question, that the real issue is what constitutes an unjust barrier of trade and when is imperialism dishonest. He thinks, too, that the statement with regard to the abolition of military armaments is inadequate and that it ought to be made clear whether the Social Creed stands for the principle of "prudent patriotism" or the doctrine of absolute pacifism.

It is our purpose to summarize rather than to criticize or discuss Mr. Rosebush's statement. We understand that the whole statement has been presented as material in discussion to the Chairman of the Social Service Commission. Broadly speaking, we are inclined to feel that while Mr. Rosebush's criticisms seem to have much warrant they are conceived too completely from the standpoint of present conditions. It ought to be borne in mind that one of the purposes of a social creed is to assert the principles of Christianity in relation to present-day life and industry in such a way that their application would modify and transform present conditions into something more in harmony with the demands of love and righteousness. While a social creed must be judged in some measure from the standpoint of its practicability, especially when it goes into detailed proposals regarding reorganization and legislation, it should be borne in mind that its real testing must be in the light of sound Christian principles. If these do not accord with present conditions and systems, it is the conditions and systems that ought to alter. The purpose of a social creed is primarily to define with clearness and exactness what a Christian social system ought to imply.

The Passing of a Great Teacher

HUNDREDS of his former students throughout the world will be reminded of their debt to a great teacher and friend, when they learn of the death of Dr. Albert Temple Swing, at Chicago, Sept. 21. For 23 years he taught church history in Oberlin Graduate School of Theology, becoming *emeritus* professor in 1916. After a brilliant student career in Oberlin College and Yale Divinity School, and twelve constructive years in the pastorate, mostly at Fremont, Neb., and Detroit, Professor Swing prepared for his church history chair by three years of European study and travel. During his active years of service in the college, Oberlin honored him with both the A.M. and the D.D. He became an exceedingly useful member of the faculty, both in the field of teaching and of administration. For many years his rare business judgment made him a valued member of the Prudential Committee. His abiding devotion to Oberlin was proved afresh only last year when he gave the college $30,000 to establish the Mead-Swing Foundation, for lectureship purposes in the fields of religion and science, and for two theological fellowships.

This beloved teacher's specialty was the history of Christian doctrine, and a number of books and monographs testify to his high standing in this field of learning, the most authoritative of which is probably his *Theology of Albrecht Ritschl.* He was also the biographer of former President Fairchild of Oberlin. His teaching was marked by unusual analytical power, keen insight, and the capacity to lead his students to find in the mass of historical sources the most useful materials for their construction of a personal faith. He was skillful in the German method of research and trained his young men in a relentlessly thorough regimen in the use of documents, which gave them high reverence for facts and genuine appreciation of the true historical spirit.

But he impressed both students and colleagues not only by his unusual insight as an interpreter of thought, but also by his simple sincerity as a friendly Christian gentleman whose home was always open in most generous hospitality and whose heart was ever ready to be shared when sympathy and friendly help were needed. With a modest self-effacement that grew with the years, he went about his duties very quietly but with a conscientious thoroughness that revealed a most punctilious sense of personal obligation. In every relationship of life he was conscience incarnate, but severe only with himself.

His nine years of retirement from active service have usually included Florida winters and Michigan summers, at Cocoanut Grove and Macatawa, with occasional visits in Oberlin and a half year in Europe. In recent months, before the final attack of pneumonia, increasing weakness brought deep experience of pain; but he bore with rare cheerfulness his share of the great fellowship of suffering. In a letter last July to Mrs. Swing's distinguished brother, Professor Mead of the University of Chicago, he reveals his truly heroic, indomitable spirit:

I have been trying to learn how "to get hold of myself," by facing pain, then deliberately turning aside from it to a new center of calm. I think the sensations of pain can be ignored or overcome or forgotten by just centering the will, or spirit, on this realm of calm, beyond and above it. I cannot make clear just what I want to say; but by looking pain squarely in the face, and experiencing all that there is in its content, then in centering on this point of calm, I have found myself ready to go to sleep.

As Dr. Mead says, "His was to the end an undefeated personality." Mrs. Swing, a beloved daughter of Oberlin, survives him, with two sons, both now in Europe, one a distinguished American journalist and the younger a promising student of music in Italy. G. W. F.

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Write it down in your calendar, please: November 15—*The Congregationalist* Sunday. That will be a good day for a sermon stressing the value of good reading in general and our church and home journal in particular.

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The daily papers of Monday, Oct. 12, contained the report of a gracious tribute paid by Dr. S. Parkes Cadman to Dr. George A. Gordon, of the Old South Church in Boston. Speaking to his radio audience on the preceding Sunday afternoon, and answering the question, *Please name a great autobiography,* Dr. Cadman replied: "The autobiography of Dr. Gordon of Boston, the preacher at the Old South Church, in my judgment the greatest preacher in the United States of America. He reviews his inner life in a most charming and satisfactory way, and I commend this book to all who desire to know what is really the autobiography of a truly noble soul."

Attitude and Temper

THE simplicities of religion in faith and practice settle down largely into matters of attitude and temper. It ould, of course, be absurd to suggest that what one elieves is unimportant. That, certainly, is not the logic f the emphasis upon life as greater than creed. The aim of that emphasis is, rather, that life is the actual reed, and that what one *is* is of more importance than hat one professes, or formally accepts. Real creeds e often very different from professed creeds.

Was not this essentially the significance of Jesus—at he expressed and interpreted religious belief in the ealm of attitude and temper? He did not make reli-on more a matter of emotion than of intellect, but he d assert the primacy for all thought and feeling of the ght attitude or viewpoint. This he established in Love -which, in a sense, is indefinable except as each man eks to define it in his own life. That is, it is as im-ssible to define *love* except in relation to all that is ghest in man himself, as it is to define *red* to a man ho is color blind. Love, in the thought of Jesus, found s supreme expression in God's attitude toward men. ere was the center and soul of the Gospel, and flowing t of it came the gospel of right relationships of man God and to his fellowmen. Primarily, persistently, iumphantly, however, this whole conception of religion id the profound emphasis upon attitude and temper, id not upon elaborate dogmas and highly developed in-llectual propositions. It is simply unthinkable that sus should have expressed *his* religion in anything like estminster Confessions, or Thirty-Nine Articles, or in y of the forms of theological dogma as they have be-me established in the historical development of the urch. *The simplicity that is in Christ* stands in riking contrast with creeds and confessions.

The Practical Tests

Nor is this contrast, plainly marked to the man in iest of simple faith, any less marked, or significant, hen these things become tested in the realm of prac-ce. Consider, in relation to such a man as Abraham incoln, a simple faith, emphasizing attitude and tem-er, over against a faith highly elaborated in carefully fined orthodoxies. Here, conspicuously, is a man hom the world has accorded a place in its canon of ints. He is in that canon, moreover, because of his al goodness. The qualities that place him in the orld's canon of saints should have given him a high ace as well in the church's canon. Yet he is not there -except in the vague and general sense that the church dges and appreciates him according to its own highest fe. and not according to its own creeds and constitu-ons. The Protestant Church, no more than the Roman atholic, had place for Lincoln in its membership, which could accord to him frankly and honestly, without ibterfuge or compromise. That Lincoln felt this is ident. for he spoke with a certain pathos of his being itside the pale of organized religion, and clearly, une-uivocally expressed his willingness to join a church hich would require of him nothing more than loyalty the simple elements of religion as defined by Jesus.

Are we forever going to be content that the church ould assume a lower and narrower place than that of sus himself? May we look for a time when the foun-dation, spirit, and practice of fellowship in the Chris-tian Church will be in accordance with the simple stand-ards of Jesus, when the right attitude and the right tem-per will have precedence over forms of thought and of expression that are inherently largely speculative, or outwardly chiefly of historic interest? Is there not a profound duty resting upon men who perceive the beauty and security of a simple foundation of religion to make their profession and practice of religion equally simple? The fact that a man can be larger than the creed that he professes, or broader and more magnanimous than the church to which he belongs, implies the surest con-demnation of such creed and church as inadequate and defective. If a man's church does not represent the highest that he can think or be; if it does not give sanc-tity to his noblest attitude and temper; it is not only far below the plane of Christ—it represents something less than the man himself. There is one clear duty that rests upon the Christian churchman—it is to do all in his power to make the church as high and holy, broad and deep, all-pervading and universal, as Christ, himself.

The President Sets an Example

The interest in bringing *the simplicity that is in Christ* into predominance in the faith and practice of organized religion is by no means speculative. It lies at the very heart of the world's spiritual problems and tragedies. In his Omaha speech President Coolidge has delivered a most significant utterance which ought to commend him highly in that character in which at the present hour we shall prefer to think of him, rather than as President—the Honorary Moderator of the National Council of Congregational Churches. The Omaha speech is entirely in accord with the briefer address at the Missionary Conference in Washington, last February, for which, at the time, we ventured the opinion that the President may yet be best remembered in history. In his plea for tolerance in these great public utterances Calvin Coolidge has touched squarely the world's great-est need. It is only in new attitudes and tempers that new understandings and co-operations can be effected and new tasks achieved. As long as men are obsessed with systems, and organizations and methods, rep-resenting partial or partisan attitudes and viewpoints, how can they be tolerant of one another? Tolerance depends on new attitudes of confidence and trust, or upon patience and kindliness where trust is impossible. Tol-erance sees the hope of evolving better systems, organi-zations, and methods when men are willing to learn from one another and work with one another; and it estab-lishes the hope of betterment through freedom, in place of the hope of betterment through some form of benevo-lent despotism on the part of a victorious and domin-ating group. Our goal religiously in America should not be a dominant and dominating Church, but a Church worthy to dominate in all life through the fact that it is as gentle and loving, as patient and persistent, as truth-loving and sincere, as tolerant and magnanimous, as the Christ whose Gospel it professes to preach and prac-tice. We enforce once more our plea and our hope that at Washington the representative gathering of Congre-gationalists may above all things give to the nation and to the world the clear witness of a simple faith.

The Pilgrim Way of Christian Fellowship

The Moderator's Address to the National Council in Washington, October 2

By Rockwell Harmon Potter, D.D.

"BEHOLD how these Christians love one another." So tradition affirms that the ancient Mediterranean world looking upon the Apostolic Church bore witness both to the fellowship of the Christians and to its own amazement in beholding the bonds of Christian love which united them.

"And this is His commandment that we should believe in the name of His Son Jesus and love one another, even as He gave us commandment. And hereby we know that He abideth in us." So testified the apostle whom Jesus loved, who as a youth had leaned upon his breast and who as a man had testified to the experience that had redeemed and illumined his life.

"These things I command you that ye may love one another." So spake Jesus unto his disciples gathered in the Upper Room beneath the strangely mingled shadows of their coming fear and sorrow.

The love of the Christians one for another was their first witness and their most effective witness to the experience of the love of God which they proclaimed in their gospel. The love of the Christians for one another was the first and the most effective witness of the Christian Church to the love of God for men, which they proclaimed as the hope of the world's life. Nothing could avail to darken the shining of this clear testimony. Nothing could avail to hinder the reach of this experience into the hearts of men. Nothing could avail to hinder the lift of this power of God manifest in the Christian life as it laid hold of the hearts of men to bear them up to the heart of the Eternal Father.

When Christians have loved one another they have always borne effective witness to the truth that God has loved them. When Christians have loved one another they have never been able to do otherwise than to love mankind. When Christians have loved one another they have found that this, their own experience, has ever been the most effective testimony to the gospel of God on their lips, which proclaims that God loves mankind.

The Witness of the Modern Church

He who turns from the contemplation of the holy love of the first Christians for one another to look upon the hosts of those who are named with the name of Jesus in the modern world of the twentieth century asks with a strange bewilderment, "What has become of the love of the Christians? Here is faith witnessed in creeds and confessions and councils and convocations. Here is hope witnessed in plans and programs, in institutions and ordinances, but where is love?" For to the hasty eye, even though it be within the church and sympathetic, modern Christianity lacks the note of love. Discussions and debates, charges and counter charges, parties and programs, courts and conventicles—these bear no witness to love.

Now we who know the church, we who are in the church, we who love the church know that love is here. It is in the fellowship of the congregation, breathing through their prayers and hymns, rising like incense where the love of God is invoked in assemblies of worship. It is in the service of the Christian people ministered from one to another in gracious deeds, offered in sacrificial devotion as each church reaches forth the hand of help in its own place to those that are near and to those that are far. It is in the fellowship of the denomination, in the bonds of brethren united to bear a common witness and to offer a common service. It is in the fellowship of the Christians in our communities, in our countries and in the world

Rockwell Harmon Potter, D.D.

who are deeply conscious of the holy bonds of loyalty one to another which reach above and beneath and through the walls of our separations and distinctions in organization, ever seeking to unite all those who love the Lord Jesus in the service of all those whom he loves.

But we have not made Christian love the dominant note in modern Christian life. Until we do the world will not believe us when we tell them that God is love, that God loves us, that God loves them as he loves us, and that the hope of the world's life lies in learning this truth and in transmitting this power from the heart of the Eternal God into the living relationships of mankind.

Emphasis Upon Organization

We have tried to make the world know this and feel this by organization. We have said, "Let us give such obedience to the Christian organization that the world will come to know that God is love and that God loves the world, for this is the gospel of Jesus." But the world was not long impressed by the witness of organization to love. The world is less and less impressed by the witness of organization to love. The world of the future is not going to be impressed by the witness of organization to love. Organization is patently human. It is too manifestly mechanical. It does not and it will not tell the love story of the ages to the wistful heart of the world's life.

We have tried to do it by opinion. We have assembled our councils, we have gathered our scholars, we have collated our knowledge, we have set down our judgments, we have fashioned our creeds. We have sought to achieve the expression of love by declaring the identity of our opinions. But opinions have little to do with love. The world was not long impressed by the boasted identity of Christian opinion. The world is less and less impressed by the proclamation of the identity of Christian opinion. The world has a mind and it knows the minds of men and it doubts the reality of such identity, and if it were convinced of that reality its heart would be left cold. Identity of opinion does not tell the story of love to the waiting heart of a weary world.

We have tried to do it by united loyalty to a common history. We have named over the saints and the apostles and the martyrs and dedicated days and festivals to their memory. We have listed the great days and the great years and the great centuries and the great acts and deeds that have signalized them. We have sung their praises and gathered no little strength from their recollection, but the world is not greatly impressed. It is not deeply moved by those whose eyes are turned backward on the path of history. The world is less and less impressed, the world will be less and less moved by the spectacle of a church engaged in the contemplation of its own past. The love story of the world cannot be told in the past tense.

The Pilgrim Way

Our fathers, the Pilgrims and the Puritans, had a glimpse of another way. They joined their hands and their hearts under the shining light of that vision to seek to tell the love story of the world not by reclaiming obedience to an organization and not by seeking to enforce, or even to declare identity of opinion, still less by seeking to inspire loyalty to a common history. They sought to tell the love story of the world by the declaration of a common purpose, by the confession of a common ideal, by undertaking together a common task in bonds of mutual sympathy and loyalty and hope. They gathered their churches not by a word of obedience nor by a creed of opinion nor by a tradition of history but by the inspiration of a great purpose dimly discerned, of a great challenge deeply felt, of a great ideal seen shining above and beyond and within; by a great hope, glimpsed through clouds and darkness, held fast through the night in great trust that the morning comes.

So it is that we read in their ancient cov

ants that they were united in the truth, t not in the truth that they then held, uch less in the truth that had been held. ather were they united in seeking to know e truth. Somehow they had discerned hat the seers had always seen, what the orld is coming to see, that truth moves er forward, onward, upward, that men can ver be united in its attainment, its cap- re, its imprisonment, for it ever breaks e bonds and bars in which they bind it. en may be united in the quest for it, in the eat adventure, the daring reach of the ul as it seeks in ever larger measure to y hold on that which ever runs beyond s complete grasp. They had caught the irit of the great apostle, "Brethren, I unt not myself to have laid hold, but one ing I do, forgetting the things which are hind and stretching forward to the things hich are before, I press on."

United in Adventure

There our fathers in the faith had the in- epid souls of great mariners. They dared sail under sealed orders. They put out on the sea of human thought, pledged to llow whithersoever the Spirit of the God truth might guide. They dared to give legiance to the discoveries God had made them only because they dared to pledge legiance to what discoveries he would reafter make. What a courage was in eir stout hearts. It was like the courage the loyal souls who sailed with Columbus. was like the courage of those dauntless en of the North who gave themselves in eir frail boat to fly on the wings of the r over the top of the earth. Out of such urage great love is born. By such cour- ge great love is revealed. Those who rose om their knees after Robinson's prayer ere bound together by deathless bonds. hey had committed themselves to each her because they had committed them- lves together to God to seek light, more ght and ever more light, and they had edged their fortunes and their souls to fol- w whithersoever that light might lead.

They were united in obedience but not an obedience to a rule laid down, to a w set forth to a ritual or an observance an organization established. They were nited in obedience to the will of God dimly t increasingly discerned, ever reaching twards upon the life of man and ever aching inward into the soul of man. with w revelations of those things which it hath ot entered into the heart of man to con- ive, even those things which God hath repared for them that love him and hath repared also for all those whom he loves, rom whom every family in heaven and on rth is named." They glimpsed the truth at as the truth of God cannot by any man even by any men at any time be com- letely comprehended, delimited and defined, neither can the will of God by any man. by any men, at any time be fully and ac- urately defined in statutes of man's legis- tion or ordinances of man's prescription. hey were united in the high search to dis- over the will of God for themselves, for very man in his own life, for their life to- ether in their little threatened communi- ties on the seaboard and for the life of man- kind reaching so immeasurably beyond the wildest dreams of their imagination. They pledged themselves ever to seek to know the will of God, searching the scriptures to dis- cern it in far history, searching the gospels to discern it in the Word made Flesh, searching the world of nature to discern it on the stony tables of the rocks and in the quivering cells of manifold life, seeking to discern it in their own souls and in the soul of man where the Spirit of the living God speaks with unutterable yearning to make known his purpose of good.

And again they sailed under sealed orders. They pledged themselves to follow that will of God made known to them, and to follow that will of God to be made known to them. Pilgrims they were and pioneers like Abram of old, going forth not knowing whither they went but pledged to order their going by the continuously opening purpose of God, disclos- ing ever to their eager eyes the new duties of their new occasions and committed each to the others and all of them to God to ful- fill their new duties up to the last full meas- ure of their brave devotion.

The Bond of Our Fellowship

Brethren beloved, messengers of the churches, in the spirit of our fathers are we come to the civic center of that nation for which they prayed but the range and reach of which they little dreamed. We confess we have not been brave as they were brave, nor have we been faithful as they were faithful. God forgive us. But we give God thanks, that by their prayers for us we have permitted him in some part to an- swer. For we confess today that we are united in striving to know both the truth and the will of God, and in our purpose to walk in the ways of the Lord made known or to be made known to us. This is the bond of our fellowship, the courage and faith of those who believe that the truth is in God and that God is in the truth, who are pledged to tax every faculty that they may know him and who believe that in every truth they dimly and increasingly discern that they find him. This is the meaning and this is the spirit of our schools and colleges and seminaries. This is the meaning and this is the spirit with which we seek in pa- tience and persistence to teach every child, every youth and maiden, every man and woman, that together we may be presented complete before our God and Father.

This is the bond of our fellowship, the courage and faith of those who, seeking the will of God do learn that his purpose is the establishment of righteousness and justice, of mercy and peace in the relationships of men, in their families and communities, in their states and nations and races, the cour- age and faith of those who believe that they increasingly discern what this means in the rooting out of ancient wrongs, in the re- building after a fairer fashion of the politi- cal and social and economic order, in the remolding after the mind of the Master of the passions and thoughts, the attitudes and policies of nations and races that there may be fashioned in them and through them the fulfillment of the fair dreams of the seers concerning the coming of the City of our God.

This is the meaning and the spirit of our churches and our missions and our mission- aries. This is the meaning and the spirit of our deliberations and councils and deliv- erances. We are seeking to understand our religion. We are seeking to learn how to use it. For we are united in a great convic- tion that in the gospel of Jesus at the heart of our ancient faith there lies the secret of the world's hope, the possibility of the blessedness of human life wrought in the fashion and in the power of the eternal love of God.

The Witness of Our Experience

We have tried the Puritan principle of Christian fellowship and we find it good. We believe that through it we are learning how to tell the love story of the world. We are come to bear witness to the experience that is ours. At a time when the hearts of the Christian world are saddened by the sur- face dissensions and disputes that so quickly catch the eye and the ear of a world all too ready to point the finger of scorn, we eagerly testify that Christian fellowship is possible without obedience to organization, without identity of opinion, without slavish follow- ing of tradition. It is possible to be achieved by unity of spirit, by community of feeling, by the united following of an ideal, by united sharing in a common purpose, by united un- dertaking of great enterprise for the en- lightenment of the mind with the knowledge of God and for the empowering of the will with energy to fulfill the divine purpose.

We dare to believe that our unity is real, we dare to believe that it is efficient. We dare to hope that it may become eloquent,— eloquent to tell the story of the love of God for all mankind. Here at the nation's Cap- ital we are heartened in this our faith; for so is unity being achieved in the nation. Not solely by loyalty to a common patriotic tradition are we one out of many; certainly not by identity of political opinion, much less by enforced submission and obedience to authoritative centralized control, we are willingly, eagerly, effectively, and eloquently becoming one people in the nation by unity of spirit, by common quest for the greater social value, by increasing conviction that the purpose of God leads America onward in the family of nations upon a path of hon- orable service for the welfare of her people and for the good of mankind.

The federal principle which in political life is making America a nation—may it not in the Church of the Living God become the principle of fellowship which will achieve the answer to the prayer of the Lord Jesus, and increasingly, effectively, and eloquently tell the story of the eternal love, so that mankind shall hear, and hearing be- lieve, and believing achieve, and achieving, rejoice?

It's not the walls of the church without,
That makes the building small or great,
But the Christ-light shining round about,
And the faith that overcometh doubt,
And the love that stronger is than hate.
—*Longfellow.*

Universal Christian Conference on Life and Work

II. Preliminaries and Program

By Theodore Ainsworth Greene
Associate Secretary of the American Section

LONG before eleven o'clock on Wednesday morning, Aug. 19, the galleries of the old Royal Chapel behind the Palace, in Stockholm, were jammed with visitors, and all the nave and the transepts with delegates and their Swedish hosts. The King and Queen entered, followed by the Crown Prince and Princess and their *entourage*. The conference dignitaries, in full academic and ecclesiastic robes, made their way up the aisle to the great altar. There were the Patriarchs, six of them, from the Orthodox Church, like Magi from the Eastern Mountains, keeping step with the Lord Bishop of Winchester in golden robes and miter, carrying his crook. Behind marched Garvie of England and Cadman from America. Our Bishop Brent was there also, and Dr. Arthur Brown in full court dress, beneath his robes and Yale hood. Words fail me to describe the magnificence of the Landes-Bishop of Saxony, D. Thmels, and the graceful elegance of certain French Pasteurs. Simplicity in panoply was not the order of the day. But very quickly one forgot the splendors of ecclesiastical millinery in the splendor of the service. From the high pulpit issued forth the voice of Bishop Theodore Winton of Winchester, taking as his text for the day the familiar words from Matthew 19 : 17, *Repent ye, for the Kingdom of Heaven is at hand.*

Change your mind, adapt a new outlook. Get a fresh point of view. That was Christ's challenge to his own generation. That is the challenge, which—in his name—we make to the men and women of these modern days. To accept that challenge is life. To reject it is death. Civilization has two alternatives. It can go down, or it can go up. It cannot remain where it is. *Facilis descensus Averno. Difficilis ascensus per Christum.*

We believe in that descent [he continued]. We believe in the Kingdom of Heaven. We are conspirators for its establishment. That is why we are here. That is the meaning of this conference.

And we were all with him. It was a magnificent introduction to an historic confe ence. We thrilled to the sound of Luther great hymn, *Ein Feste Berg ist unser Got* sung in the original German by many voice and in the French, English, and Swedish ve sions from the conference hymn, *Communi* by the rest. What an anniversary pæan! An what an occasion of joy! The Marsellais of Protestantism pealing forth upon th birthday of a reunited Church!

The welcoming address of the King at th Royal reception following, delivered in Eng lish and distributed in the three language of the conference, bids fair to become princely classic.

I bid you, the representatives of the Chri tian Church from the old world and fro the new, from Orthodox and Evangelica Christendom, welcome to the capital o Sweden. . . . Sixteen hundred years ag trusted men of the church of that time me at Nicæa to give expression to their fait in our Savior and in the fact of his bein the Revelation of God. Our meeting, mor than one and a half thousand years late has no less important aim. This confe ence will endeavor to make clear what Chri tianity ought and can do, faced with th burning questions of our time, which deman the joint and conscious efforts of all th best forces to reach a happy solution. So cial questions and international problem occupy constantly those entrusted with leg islation and the government of differen peoples, and with various other functions o public life. But, even if they may succee in passing good laws and effecting well advised measures, that does not mean the en in view is gained, because laws and statute are more or less ineffective as long as the are not in the hearts of men, founded o good will and on the mind which puts lov and justice above and before selfishness. I is in the hearts of men that we must la the foundation for peace and for mutua trust. It is the high purpose of your con ference, that it may contribute to the realiza tion of this ideal with all the spiritual mean at the disposal of the church. May it b granted you, during your proceedings her in Stockholm, to see clearer than hitherto that way which the church has to go i order to realize the spirit of Christ in ou present world, torn by unrest and strife.

Sweden, as one comes to realize in Stock holm, stands today as the great Europea champion of Protestantism. Religion enter largely into the life of her people. The spirit of Gustavus Adolfus and of the re former Olavus Petri, strong, virile, and se rene, still endures. By this royal welcome therefore, Sweden was simply avowing her hope that her National Church might prove indeed the Ecclesia Conciliatrix among the churches of the world. Her leaders held out hands alike to Catholic and Greek and Evangelical. It was not through any lack of invitation that Rome remained unrepresented at this conference. And our delegates were quick to see and admit that Sweden shows in her national life worthy fruits of her faith. The sanity of this great Northern people, its progressive social policy, its joyous, unfevered, well-rounded life, its riches in literature and art charmed us all. The city of Stockholm itself, with its physical

THE ROYAL RECEPTION IN STOCKHOLM
Dr. A. J. Brown of America is addressing His Majesty, the King of Sweden

moral cleanliness, its absence of slums, beautiful homes, its prosperous workers, its abolition of acute poverty, can fitly claim to be a worthy Christian city, ty in some respects akin to John Calvin's am for Geneva in the sixteenth century. ut now for the program.

early all the daytime sessions of the ference were held in the Academy of ic. The delegates, some five hundred sixty or more, were seated upon the r of the house. The visitors, and there e thousands of them, were crowded into two side galleries. The International mittee sat at the front, the French on right, the Germans on the left, the British the other Europeans together, with the ericans in the center behind the International Committee. This seating arrangement s necessitated by the fact that this conence had to be conducted in three languages, French, German, and English. Each ress, therefore, must be prepared in adce, translated, and printed in the other languages from that in which it was be delivered, and distributed to the delees at the opening of each new session. e Swedish printer kept five linotype manes working day and night for three weeks ring the period of the conference and the nographers labored at their typewriters ll midnight.

The four presidents and three vice-presints of the various sections took turns in siding over the conference sessions. The gram, printed in three languages, conned a list of one hundred and eighty-two akers upon the six great topics under cussion. In addition to this general pro am, daily programs were issued. Daily letins constituted a "Who's Who and at's What Today in Stockholm," and were tributed to all delegates before breakfast their places of entertainment.

In addition to the regular daytime sessions, great public meeting was held each eveng in one of the city's larger churches, which one or more of the prominent delees spoke to the point of the day's dission. One evening, a memorial service s conducted for the late Patriarch Tikon Russia. Another night a musical proam, with choral selections from Johann bastian Bach, was given in the Engleb[illegible] rka, Stockholm's newest and best example modern ecclesiastical architecture. On ll another evening, Selma Lägerlof, the edish novelist; Elsa Brandström, the ngel of Russia," and Dr. Nathaniel Beskow dressed a large assembly in the Blasieln Kyrka. On the two Sundays of the nference, all the pulpits of Stockholm, some irty-six in all, were occupied by delegates. obably more sermons were preached in fferent languages and by different branches the Church of Christ in one city than er before in the world's history. Had it en possible to hold all these services in e great hall, it would have been a Twenth Century reproduction of the Day of ntecost. Still other features of the proam, very much appreciated by us all, were e excursions to the Royal Palace at Drotngholm, and to the Cathedral Town of Upsala; also the dinner in the City Hall of Stockholm tendered the conference by the City Government. This gorgeous hall is one of the three great architectural wonders of this century. It stands upon a quay built out into the harbor, and is surrounded by beautiful gardens. We gathered first in the Blue Room, high, vaulted, and lit with flaming torches, and listened to music from the great organ high above us. We then adjourned to the Gold Hall and were seated—one thousand strong—about well-laden tables. There on Monday evening, August 24, were seated representatives of thirty-seven nations, forty-four countries and one hundred and four independent churches and denominations. Truly, the ends of the earth were caught up and set down in Stockholm. And the one indispensable tie, that which bound us all together, was our common loyalty to the Carpenter of Nazareth.

(To be concluded)

John Freeman and His Story

"Kennedy's Second Best"

The readers of *The Congregationalist* have a great treat before them in the thrilling and purposeful serial story which will begin in our December issues. Its title is *Second Best* what we have long sought,—a worthwhile serial story of sustained interest from beginning to end, having appeal for all ages, true to life and with real religion, as real men and women live it, running like a thread of gold through it all.

DR. JOHN D. FREEMAN

Kennedy's Second Best. Kennedy is an upstanding virile preacher on the way from success to still greater honors, when the crisis of his life comes in the far West of Canada. The story presents frontier life on the broad ranches near Calgary, with a swift-moving succession of dramatic incidents. A gripping romance is featured in this narrative. Heroism, love, ambition, conscience,—rise in the struggle of human forces which run their strong current through this remarkable story. The frontier life is vividly shown and some of the scenes carry the reader to Vancouver, to Toronto, and to old Quebec. We are fortunate to be able to give our readers in *Kennedy's*

The author is a writer and preacher of distinction. John Freeman is a native of Nova Scotia. He spent several years in public school teaching. He was graduated from McMaster University, and his degrees include that of Doctor of Divinity. A succession of successful pastorates in New Brunswick and Ontario, included that of Bloor Street Baptist Church, Toronto. During the last 17 years Dr. Freeman has conducted a notable ministry in England, for 15 years serving the historic Belvoir Street Baptist Church, Leicester. Dr. Freeman is widely known as a preacher and speaker at great denominational gatherings. In 1905, at the first World's Baptist Congress in London, he delivered the opening address on "The Place of Baptists in the Christian Church," making a profound impression. The call to Leicester followed. His notable work during the war included acting as honorary chaplain of Canadian troops in England and extensive service in military camps and hospitals. He has come recently to the United States, where he expects to remain, preaching and writing. He has been supplying prominent pulpits in New York and Massachusetts the last summer, and is now serving as interim pastor of Euclid Avenue Baptist Church, Cleveland, a church of 2,500 members, engaged in building a new Temple that will seat 3,400 people.

Dr. Freeman's religious books include *Life on the Uplands, Concerning Christ,* and *The Edge of the Age.* His novels include *Fan of Belsey's,* and *This My Son,* both New Brunswick stories, *Punch and Holy Water* (Polish), and *God's Infidel* (English).

Dr. Freeman knows personally the regions and the types of people that appear in his stories.

Fall Firesides

By Warren Prince Landers

Gleams and blazes the fire-light,
With incense, Autumn's best,
From out the burning hearth, bright
For those who seek clear rest;
Snapping its words to say:
A pillar of fire by night,
Cloudy pillar by day.

Offering us pure peace
In quickening warmth and glow,
After toil and studies cease,
Urging Life's joys to know;
In smoke seeming to write:
A pillar of cloud by day,
Fiery pillar by night.

And from cloud and fire a sound,
A Voice again from the wood:
With *me* ever is holy ground,
Give joy a reverent mood;
For flame and ash declare,
Beacons of fire and cloud
Guide and guard everywhere.

Our Developing Congregationalism

By Charles C. Merrill
Superintendent of Illinois Conference

IF the present rate of growth is continued, the membership of the Congregational Churches in the United States will have passed the million mark by 1930. That is, in a half century our membership will have tripled, the figure in 1880 having been 334,332. We shall probably have much more than kept pace with the growth of the country.

But it is not with the quantitative development of Congregationalism that I am concerned in this article. Even if the figures were more satisfactory than those of any other denomination, as they are far from being, their significance could easily be over-rated. As a denomination we may have sometimes taken too much pride in neglecting statistics, but in the main it has been a wholly sound tradition to place emphasis not on numbers but on principles, and to ask constantly not, "How many?" but "Of what kind?"

I. A Christian Organization of the Church

There are various ways in which Christianity may be expressed. In the present article I shall consider its expression through the form of its organization. At once I hear someone say: "Christianity cannot be expressed in organization. The moment you attempt to organize it you kill it." My answer is that Christianity, like any other interest of mankind, is bound to be organized. Perfectly true it is that grave danger lies in such organization, and history is replete with illustrations of the harm that has been done our religion through attempts to express it in organization. Nevertheless we are most usefully occupied, I think, when instead of futilely endeavoring to get on with an unorganized Christianity we endeavor to make the church just as perfect an organized expression of the Christian religion as it is possible for it to be. We gravely indict our modern society for its failure to express in a collective way the high ideals of the human spirit. We take it for granted that somehow it is going to be possible to embody our religion in social, industrial, and political organization. Is it not a denial of our faith if we do not similarly take this for granted in our ecclesiastical organization? In some way it must be possible to have an organization of the Christian Church so that when you read the New Testament and catch there the spirit of Jesus, you can turn to the church in your own community and to the church at large and find no underlying incongruity between the expression of Jesus in the New Testament and the expression of Jesus in the church. What does Paul mean when he says that the church is the body of Christ, other than that Christ is too great to be expressed by any individual or by any number of individuals acting separately, but only by a group of men and women who in their collective impact upon the world embody him?

From this standpoint we may estimate the present situation in Protestantism. The most pertinent thing to say about the denominational organization of Protestant Christianity today is not that it is wasteful and ineffective, but that it is un-Christian. We had better keep people away from the New Testament if we really want them to support our denominational competition. Whatever we may hold about competition as a factor in promoting business, or, indeed, in promoting churches, it is clear that competition has no place in promoting Christianity. Thoroughgoing cooperation is the only basis upon which the religion of Jesus can be advanced. Probably there is no place where this fact is so evident as in the American small community. It is enough to shake one's faith in the whole history of our religion for the last fifty or seventy-five years, to go into a small community where churches have been in existence for a half century or more, supposedly teaching the religion of Jesus, and yet there doesn't exist among those churches today enough of his religion so that they can work out and adopt a reasonable plan for coming together and unitedly, effectively, and from the standpoint of Jesus himself express and embody him. And while the situation is doubtless more glaring in the small communities, can anyone for a moment contend that Protestantism will ever come to anything like its own in the large cities of the country unless there be a tremendous step forward in the way of a more Christian organization of the Protestant forces.

There is coming a Judgment Day for denominations. They will be brought to account for the deeds done in the body, and in that day one of the principal questions will be: "What have you done toward church unity, that is, toward a more Christian organization of the church?"

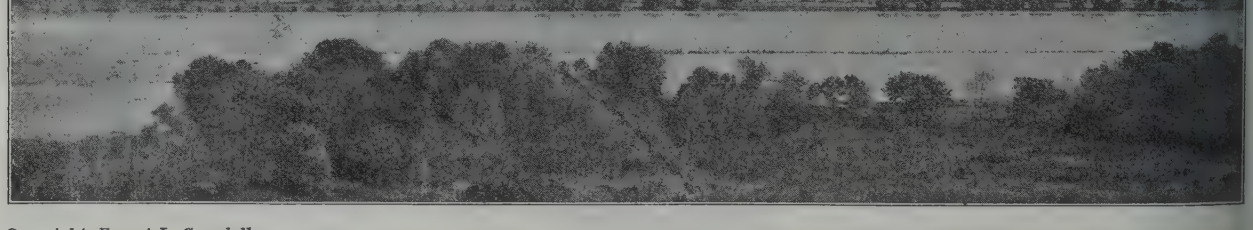
II. The Peculiar Congregational Opportunity

Anyone who ever intimates that the way to achieve church unity is for all the other denominations to join his is obviously lacking in a sense of humor. Let us Congregationalists frankly say that we do not expect or desi that church unity shall be attained by th universal adoption of our form of organizatio Some of its defects are too clearly manifes for us to maintain any such opinion as tha Nor are we at all concerned about the Congr gational name. Who would choose, if he coul that the United Church should have the nam Congregational attached to it, even in paren thesis. It is plainly not the proper name fo the whole body of Christ.

The course for us Congregationalists to pur sue at the present hour seems a twofold one First, to be patient, undaunted, and aggres sive supporters of practical steps for doin away with over-churching in city and country Second, to develop among ourselves such spirit of co-operation and such a form of or ganization as may prove to be a kind of dem onstration of the essential principles upon whic any united Protestantism must be based.

In a peculiar sense we as a denominatio have been charged with the expression of de mocracy in religion. It is quite true that othe denominations have been as democraticall organized as we, but in the case of the Baptist and the Disciples, for example, this democrac has been joined with insistence upon adhe ence to the form of a single rite as a pre requisite to church membership. This ha undoubtedly been a factor in increasing thei growth, but whether it has been a factor i increasing their contribution to democracy i a fair question. In spite of a tendency in som quarters to assume lightly that democracy i a cure for all our ills, and the tendency i other quarters to say that it has been trie and has failed, the prevailing body of soli opinion is convinced that it is our only hop Democracy rightly understood is Christia because it aims to afford the most just wa and the most brotherly way in which individua men can live together and can express them selves collectively.

Strangely enough while Christianity has ha a profound effect in extending democracy in po litical organization and some effect in extendin it in industrial organization, it has not had a all the same effect in extending it in religious or ganization. The overwhelmingly dominant or ganization of the Christian religion is distinctl not democratic. The Roman Catholic Church, s far as organization is concerned, is in realit the projection of the government of the Roma Empire in the religious sphere. The Church o England and its branches, the Protestan



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Washington as Seen from the Virginia Shores of the Potomac

copal Church and the Methodist Episco- Church in America, carry on the same tradi- although of course they make distinct ssions to democracy. One is indeed led as he thinks of what seems to be the lar verdict in behalf of the imperialistic iple in religious organization.

ıy do people want democracy in reli- as they seem to want it in government? nk we who have supposedly stood for de- acy are in part to blame. The same thing happened in the church that has happened and again in government. The dictator thrived when democracy has failed. Men have some government. They would r have a despotic government than none l. The truth is that democracy in reli- has not developed the forms by which it express religion with real power, and so e have turned to the less democratically nized Christian bodies.

II. The Meaning of Two Decades of History

king a period of approximately twenty , the real significance in the development ongregational organization is to be found ır effort to develop the forms in which democracy could be more effectively and appropriately expressed. Three illustra- may be given.

The very wide adoption in the local h of the Church Cabinet or Church Coun- a body which functions somewhat as the on in the Presbyterian Church or the terly Conference in the Methodist Church e Vestry in the Episcopal Church. The ch Cabinet or Council was organized be- it came to be seen that the affairs of urch could not be successfully conducted ut a body that would handle a good many ls which it was worth while to decide in urch meeting, and would also discuss a many matters and get them into shape for able action by the church meeting. In words, the Church Cabinet or Council not take the place of the administration e local church of its own affairs but aids cal church in the administration of those s. Moreover, such a Cabinet or Council the minister in his leadership of the local h. On the one hand it lessens the danger he shall assume too much authority, and e other hand it gives him a fuller oppor- y for the expression of his capacity for leadership. While some of the duties as- d to this Cabinet are the same as used performed, or are now performed, by a rganized Board of Deacons, and while is a similarity between this organization he bodies above named in other denomi- ns, it still seems pertinent to suggest that reful study of what has happened in a number of our local churches during ast two decades or so would reveal that hing new and much worth while and thor- y democratic and Congregational has been developed, and that on the whole working effectively.

2. *The creation within all but a very few r states of a State Conference organiza- which will serve the churches in a variety cessary ways and will enable the churches ately to express their common fellowship do their common work.* There is a simi- between the functions of this organiza- and the functions of the Diocese of the iopal Church and the Annual Conference e Methodist Church and the Presbytery or l of the Presbyterian Church, but there marked differences. At the head of this ization is an executive officer known ly as the Superintendent, who is elected by the ministers and delegates at a conference meeting, and holds his office for a definite term, or else is subject to recall on a sixty or ninety days' notice, as is the pastor of the local church. There is a similarity between the duties of this officer and the duties of the Bishop or Superintendent of other denominations, but there are vital differences. For example, a Congregational Superintendent is simply a Congregational minister to whom are entrusted certain administrative duties. He has no right to take part in an ordination which is different from the right of any of his brother ministers. In any proper use of the language, the ministers of the state do not serve "under him"; they serve "with" him. When he goes to a church, usually on the church's invitation, he is not there to give commands. He is only there to give counsel. In the long run his influence in the state does not arise from his office but from the wisdom and resourcefulness and the Christian characteristics of his service. He is coming increasingly

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Calvary Baptist Church, Washington
Which President Harding Attended

to be called upon by churches when they make a change of pastors, and increasingly by ministers when they are seeking another church. In all this, however, he is a fraternal counselor and he takes it for granted that he can only recommend or suggest, the final decision on the one hand being in the local church as to whom it will have for its pastor and on the other hand with the minister as to the individual church he will accept. In one state, during the period from May 1, 1924, to May 1, 1925, forty out of a possible fifty pastoral changes were made through more or less consultation with the state office. There is quite no need that the proportion should reach one hundred per cent. The ten churches which did not consult the state office were perhaps making their contribution to the avoidance of the danger that that state office should come to have too great power. I hope that ere long this interesting development of state organizations since about 1910 will be adequately described, and when it is described I think it will be seen that here again we have a successful attempt, in accordance with real democracy and Congregational principles, to write a new chapter in the growth of ecclesiastical polity.

3. *What the Congregational Churches of the United States did at the Kansas City Council in 1913 was to adopt a Constitution which would enable them in a democratic way to control their missionary work and also to perform more effectively the functions of a nation-wide group of churches.* Attention has well been called repeatedly to the fact that the motive behind the Kansas City Constitution was not primarily ecclesiastical but primarily missionary. Moreover, the significance of the fact that at our National Council meetings the decidedly major emphasis is upon our missionary work should be fully realized. Any ecclesiastical organization that is shot through with the missionary motive and purpose is sure to be saved from many of the evils of ecclesiasticism. One does not dare to say that all the results which were looked forward to by those who were most enthusiastic for the new Constitution have been achieved. One must say, however, that there has been a fresh vitality, a new consciousness, additional momentum; and the reason why there has been this different feeling is because ministers and laymen recognized that they belonged to a body which was engaged in an honest attempt to bear witness to the worth of representative democracy in religious organization.

What has happened since Kansas City is in part due to the way in which this epoch-making action was taken in that Council. Those who were present on the Saturday morning when the final vote was taken will never forget it. You came away feeling as if you had been at a Communion service. You were proud that you were a Christian and you were proud that you were a Congregationalist. Here had been real difference of opinion, here had been vigorous debate, here had been intelligent leadership, and no less intelligent co-operation on the part of the voting delegates. You said that here was representative democracy at its best, facing a supreme issue, giving to it its keenest thought, but without rancor, without bitterness, in some real way after the manner of Christ.

The present Washington meeting promises to be another landmark in our denominational development. Doubtless the question before us is not so important as the one at Kansas City, but nevertheless it is one of profound moment. For it is at root a question as to whether a body of democratic churches, having gained control of their missionary organizations, can so co-ordinate and combine them as increasingly to avoid confusion and duplication, and increasingly to secure the maximum of missionary service. Congregational people will in the long run respond only to an appeal that is based on the worth of the work which their organizations are doing. They are never going to be rallied by any mere cry of denominational loyalty. They will ask that so far as possible one hundred cents' worth of good be done with every dollar they contribute, and this not because they are of a penurious frame of mind but because it seems to them to be simple honesty and real Christianity. They are not going to be frightened from making changes by any cry that there is too much "tinkering with machinery." They will constantly improve their machinery in order that in the fullest degree it may enable them to do the work which needs to be done, and in the fullest degree express underlying Christian ideals and motives. Whether the fivefold or the fourfold or the twofold organization of our missionary societies is adopted, this, if I mistake not, is the mood which will control the decisions at Washington. Let us hope and let us pray that at the hearings and in the discussions and at the session when final action is taken, there will be another illustration of ecclesiastical democracy at its best.

An Honored Leader's Council Message

By Hon. Thomas C. MacMillan

Moderator of the National Council 1907-1010

[EDITORS' NOTE. *This message should have appeared in the National Council Number of "The Congregationalist," Oct. 8, with the messages from other former Moderators of the National Council. Its omission was due to a regretted oversight in this office. Mr. MacMillan is well past four score years, and his sight is impaired, but he is still keenly interested in Congregational affairs and has planned to attend the National Council meeting in Washington, where his presence will be heartily welcomed. His home is in La Grange, Ill.*]

The National Council at the National Capital is at once significant and inspiring. It means a broader outlook and a larger opportunity for the churches of our faith and order. The fifteen years last past have been marked by the introduction and successful operation of a newer administrative system. A glance backward confirms the wisdom of the changes which have come to our several general agencies. Our churches have cordially approved these readjustments. Our councils, conferences, and associations have most happily worked together in perfecting the reorganization. We have maintained our freedom and unity in the bonds of peace. Many of our brethren of other communions have come the better to understand the life, the liberty, and the love for which we stand.

Our churches at home have been signally strengthened in pulpit and pew. Our representatives in the foreign field have kept up the high standard for which our missionaries for more than a century have been noted. Our members have learned and applied the lesson that our neighbors are those who need us most. We have been saved from divisive discussions; we have ever been for fraternity without fetters. Our writers and thinkers and leaders are in the forefront of religious, social, and industrial progress. Our development denominationally has been along administrative lines, and nowhere has there been a hint of the legislative or judicial spirit manifested. We have sought to preach and to practice the Word of Him whom we would serve that the truth shall make and keep us free.

I have no program as to the Council's thought and action. What I recall of the past makes me confident that all will be well at Washington this year. My covenanting ancestry in Scotland were not numerous, but their contribution to individual religious liberty has been neither small nor fleeting. We are not in point of membership among the "great denominations" but we have a heritage of incalculable worth, which has come to be recognized.

What shall it profit, if you have acquired books and lost the love of reading; acquired influence and lost the joy of usefulness; acquired power and lost the pleasure of service? He that thus gains his life loses it in the gaining. This is an enigma. Ponder it.—*Lyman Abbott.*

Opening of Campaign for First Church, Washington

The opening meeting in the First Church campaign for a new building, held in Memorial Continental Hall, Washington, Monday night, Oct. 12, was attended by upwards of 1,000 people. The program was broadcast by radio station WCAP, and included addresses by Dr. Jason Noble Pierce of the First Church, and Dr. S. Parkes Cadman.

Mrs. Coolidge attended the meeting and was very enthusiastic throughout the program. She was accompanied by Frank W. Stearns of Boston.

Preceding the meeting Justice and Mrs. Harlan F. Stone entertained at a dinner at the Mayflower Hotel in honor of Dr. Cadman, who was the chief speaker at the mass meeting. Most of the guests at the dinner came to the mass meeting later. The dinner list included Secretary of Labor and Mrs. Davis, Dr. David Jayne Hill, Hon. Mr. and Mrs. Robert Lansing, Mr. Justice Butler and Mrs. Butler, Mr. Justice Sanford and Mrs. Sanford, Mr. Justice Van Devanter and Mrs. Van Devanter, Mr. Justice and Mrs. Stone, Judge Katherine Sellers, Attorney General Sargent, Secretary of the Navy and Mrs. Wilbur, Chaplain and Mrs. E. W. Scott, Col. Frank White.

Parables of Safed the Sage

The Parable of the Hookah

I was in Jerusalem, which once, with what stretch of charity I will not say, was called the Holy City. And it was a day when the followers of Mohammed were holding a Festival. And there were those of the followers of that Prophet who liked it not on that day that there should be any of my kind of folk on earth, especially in Jerusalem.

Now there sate on the pavement nigh unto the Jaffa gate, a group of these gentlemen in their red fez and Turkish garb, and they smoaked long pipes whereof the Smoak went down into Water, and bubbled, and came up again into the mouth of the Smoaker, which is a way they like to have it.

And one of them saw me coming, and he rose, and with a word of wrath unto his Companions, he walked out before me, and blew through the pipe instead of sucking it, so that the water smattered out upon the pavement. And albeit I had never seen it done in that fashion, yet had I seen men of his sort spit with a curse where their enemies were to pass, and I judged that he was doing what he intended for an Wholesale Spitting in my path, with a loud curse which I heard him pronounce as he stood out of my way.

I turned not to the right hand or the left nor did I cast mine eyes in his direction, and I walked past him as if he had not been there.

So he returned and sate him down again, and I heard him and his companions as they all commented on the performance, and I understood not the words, but I understood the tones, and it was as if they said, That Christian understood not thine intent; and as if he said, The fool had not sense enough to know that I insulted him.

But he underestimated my Intelligence. I knew his evil intent, as it showed in his wrathful countenance and his wicked tou and Behaviour, but I had sense enough no to let so angry and unreasonable a man in sult me. And I know that he will remem ber it as a wasted attempt.

For the day was hot, and he was Fat, an he reddened his face and wasted his breath and had to fill his Hookah with water again and all for a man who had not sense enoug to be insulted. But I know that he hat nothing on me in that incident.

And I have tried the same method in mir own land. There have been men who sough to be rude to me whose rudeness I ove looked to my profit and their discomfor For I am not inclined to be insulted by suc like folk. And if they think it is becaus I do not know enough to be insulted, the are welcome to their opinion; I think it because I know much more than they thin I do.

Hamilton Holt at Rollins Colleg

By Dr. William F. Blackman

There is great rejoicing in Winter Park an throughout Florida at the coming of Dr. Ham ton Holt to the presidency of Rollins College

This is not only the oldest institution higher learning in the state, but it was al the first college of the Congregational ty and tradition to be established in the low South. For forty years it has steadfastly a courageously adhered to that fine type, a maintained that good spirit, amid many a great vicissitudes. Small in resources and number of students, it has from the first w the cordial esteem of the state, and exer

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HAMILTON HOLT

Former editor of the "Independent" who has become president of Rollins College.

a strong and precious influence upon its peo and upon its educational and religious lif

And now that Florida is at last coming its own, is growing in population and in wea with incredible rapidity, a "great door and fectual" is opening before the institution.

Dr. Holt's national and international re tation as editor, author, speaker, patriot, publicist; his vast acquaintance with wor while people, with world-wide causes, and w educational institutions, east and west; tireless energy and enthusiasm; and his tes capacity for the leadership and organizati

(*Continued on page* 575)

AMONG THE NEW BOOKS

The Art of Life

WAY TO PEACE, HEALTH, AND POWER, by THA CONDE (Scribners. $1.50). A series udies for the Inner Life, covering 52 weeks. onstructive book, designed to help toward ing that harmony between man and God's ation in law and love which underlies all living. It is an excellent book.

GHTING THROUGH, by NELLIE REVELL ran. $1.50). A woman's story of how she ht her way back to health when bankrupt ically and financially. A former book, t Off the Chest, was written literally in way, when she was in the hospital, with oken back, able only to write a little at a on a pad right up under her chin. There great deal of good common-sense in this , Fighting Through. Its optimism is some- stronger than the Pollyanna sort for h Nellie Revell has not much use.

'ANDING UP TO LIFE, by FREDERICK A. INS (Revell. $1.25). Starting in his ice with George Bernard Shaw's saying, *Jesus was the only gentleman who came of the war with his reputation intact*, a known English journalist has written this on the general theme that it is only in y living the teaching of Jesus, which in a ral way we approve, that the world can be ght out of its present dire condition.

IE ART OF HELPING PEOPLE OUT OF UBLE, by KARL DE SCHWEINITZ (Houghton in. $2.00). A practical volume by the tary of the Philadelphia Society for Or- zing Charity. A helpful, hopeful book, of interest to the average reader, and valu- as a case book for all who are concerned cial welfare. It analyzes the causes of le and unhappiness, and offers much light ways in which they may be overcome.

W TO LIVE (Funk and Wagnalls. $2.00). volume of *Rules for Healthful Living d on Modern Science* has been authorized nd prepared in collaboration with the ene Reference Board of the Life Exten- Institute, Inc., by Prof. Irving Fisher, rman, and Dr. Eugene Lyman Fisk. It e Eighteenth Edition, completely revised. authoritative nature and value of such a will be readily recognized.

Mission Study

TIVE CHURCHES IN FOREIGN FIELDS, by SY HOSIE ROWLAND (Methodist Book ern. $1.50). This book deserves to rank Professor Fleming's *Whither Bound in ions?* as expressive of the same forward- ng spirit and appreciation of the need Christian democracy in the administra- of missionary work. The author has ten years of missionary service in h China and has evidently made a ugh study of his subject as related to fields. His definition of an indigenous h is one that is self-supporting, self-gov- g, and self-extending, with a culture that tive yet also Christian, and a religion ted to national needs. In the development ch a church he sees the hope of success on on fields today. The book contains a com- nsive historical survey of the development tive churches and an illuminating discus- of the problems of the indigenous church. a work that will repay thoughtful con- ation. Mr. Rowland's statement that the main task of the missionary today is that of helping to develop an adequately trained national leadership and that this is best accomplished by trusting and respecting the national as at least a potential equal will be increasingly accepted as a sound principle in missionary work.

FROM OVER THE BORDER, by VERNON MONROE MCCOMBS (Council of Women for Home Missions and the Missionary Education Movement. Cloth, 75 cents, paper 50 cents). This is an additional study book provided this year in the field of home missions. Dr. McCombs has had years of experience among Latin Americans in Peru and in the Southwest region of the United States. His book contains a wealth of information clearly and attractively presented. Our close relations with Mexico and the importance of the problems presented by immigration from that country insistently demand a much better understanding of that people, in place of the misconception and misunderstanding which prevails all too largely in the United States. A study of this subject by our missionary groups in the churches is, therefore, to be welcomed, and Dr. McCombs' book will be a valuable guide. The pamphlet, "Suggestions to Leaders of Study Classes Using *From Over the Border*," by Jay S. Stowell (M. E. M. 15 cents) should be in the hands of every leader using this text.

Fundamentalism and Evolution

TENNESSEE EVOLUTION TRIAL: COMPLETE REPORT OF THE SCOPES CASE AT DAYTON (National Book Co. $2.00). We are not by any means convinced of the characterization of the Dayton case upon the cover of this book as "the world's most famous court trial." On the other hand, the element of fiasco in the whole business should not blind us to the fact that this trial symbolized a desperate issue in the freedom of thought and speech. One welcomes, therefore, the enterprise of the publishers in issuing so promptly this full report in book form.

THE LAST MESSAGE, by WILLIAM JENNINGS BRYAN (Revell. $1.00). This is the undelivered address which Mr. Bryan had prepared for delivery at Dayton when death intervened. It was written immediately after the close of the Scopes trial, and is now published with a foreword by Mrs. Bryan.

HIS PRONOUNCEMENT, by R. G. S. COLLAMORE (Dorrance. $1.75). A layman's contribution to the Fundamentalist-Evolution controversy. The author through 157 pages attacks the globular theory of the earth's form. His critical acumen may be judged by the fact that he evidently regards the last verse of the Book of Revelation as the last verse of the Scriptures chronologically.

Parties

A BOOK OF ORIGINAL PARTIES, by ETHEL OWEN (Abingdon Press. 75 cents).

FRIENDLY FROLICS, by ORA LENT DUNBAR (Methodist Book Concern. 50 cents).

Both of these little books give directions for young people's parties and games which include much of originality and wholesome, lively fun. *The Book of Original Parties* includes in its twelve chapters descriptions of artistic, travel, farm, favorites, suggestion, and other parties. *Friendly Frolics* is intended for Epworth Leagues and would serve just as well Christian Endeavorers and other similar groups of young people. The many parties include Letter Night, Handicap Social, Postal Evening, College Social, Christmas Party, Japanese Social, and Musical Evening.

General

CHARLES LAMB: A PLAY IN FIVE ACTS, by ALICE BROWN (Macmillan. $1.50). The life of Charles Lamb lends itself particularly to dramatic interpretation. In that strange and lovable character there was all the whimsicality and drollery of a Shakespearian comedy, and the circumstances of his life likewise encompassed deep and gloomy tragedy. To attempt the dramatization of that life, however, is a task calling for such gifts of sympathy, invention, and expression, that the bravest author might well hesitate. Miss Brown, none the less, has done her work well. The creative portion of her work is excellently conceived and expressed, as is best evidenced in the way in which she has blended it with the actual facts, and especially with the words of Lamb himself, so as to give a convincing picture and an impression of literary unity. No one could succeed absolutely in such a task, but Miss Brown's play is a decided achievement, justifying its description as "an authoritative mixture of realism and loving fancy."

RITUAL AND DRAMATIZED FOLKWAYS (Century. $2.50). This volume for use in camp, club, religious assembly, settlement, and school, has been written and adapted by Ethel Reed Jasspon and Beatrice Becker. It is illustrated by Albert R. Thayer. Its Ceremonies, Plays, Pantomimes, and Dramatized Folkways have been tested out under conditions of simple costume and stagecraft. The volume will be found valuable for its actual material in its field, and even more so for its suggestiveness regarding the use of other material in similar ways.

FRANCE FROM SEA TO SEA, by ARTHUR STANLEY RIGGS (McBride. $2.50). Another volume in the beautiful and competent books concerning other lands with which these publishers have recently enriched the literature of information and travel. The present author has already contributed to this series *Vistas in Sicily*. His work has a personal and literary quality that lift his books out of the class of guide-books, though their extensive treatment—this volume contains over 400 pages—bibliographies and adequate indices give them great value as introductions to the geography and life of the lands under description. This volume on France is particularly fine, and the text is assisted by numerous illustrations of good quality.

THE HUMAN TOUCH, by LYMAN P. POWELL (Putnam). Dr. Powell has had a varied career as an Episcopal clergyman, an educator, and a writer. This book is made up of reminiscences, impressions, and philosophizing, with emphasis upon the service in the personal relationships of his life. He delights in the many famous folk whom he has met. He moves swiftly in these sketches, and writes as he lives, brightly, cheerily, and with assurance.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon Street, Boston, or 19 So. La Salle Street, Chicago.

The Congregationalist's Bible Class

The Fight Against Strong Drink

Comment on the International Uniform Sunday School Lesson for November 1 World's Temperance Sunday

Ephesians 6: 1-20

The fight against strong drink is like any other warfare against evil. Its success depends upon the same factors; though in this particular warfare there are both social and personal elements involved. It is well that in these temperance lessons the fundamental and personal aspects of this warfare should be emphasized.

The problem of the drink traffic became so acute that it was made long ago a conspicuous subject for legislation. In the evolution of such legislation, America has developed a drastic prohibitory law. Concerning the nature and results of that law there is, and there will continue to be, much discussion and much difference of opinion. It becomes increasingly evident, however, that law is after all a social measure which may do much for the protection of society, but which cannot entirely settle the problem of strong drink as it affects the individual. The Research Department of the Federal Council of Churches has recently performed a valuable work in emphasizing the continued need of sound educational propaganda in behalf of temperance. Hence we cannot over-estimate all that groundwork of temperance and self-control that the New Testament affords for the man who will give heed to its truth.

Here in our lesson Paul sets forth in a basal way the secret of mastery over temptation. He asserts at the outset the profound privilege of the Christian. He is a God-environed man. He need not depend upon his own strength, but he may be "strong in the Lord and in the strength of his might." To be "strong in the Lord," however, is not a mere matter of sentiment. It means definitely arraying oneself in the whole armor of God. Man has a task of equipment, appropriation, and preparation.

The figure that Paul uses relates to the warfare of a bygone age. Probably the symbolism would have to be differently expressed for today, but warfare has changed more in its outward form than in its essentials. Preparation, courage, endurance, clear vision, carefulness in safeguarding every weakness and in establishing every possible bulwark of defense and offense, these are the factors that are as necessary in successful modern warfare as in the days when fighting was a very crude and simple business.

If we are hoping to rid the world of war in the sense of physical combat, we may be sure that until the world changes and until human nature has developed a new mastery over evil, the symbols of physical combat will apply to the soul's activities. There is still a profound warfare to be carried on against principalities and powers, against spiritual wickedness in high places. It should be noted, however, that the weapons in this warfare are the weapons of truth, righteousness, and of the Gospel of Peace. We are too apt at times in symbolizing the warfare of the spirit, and of good aginst evil, by reference to physical combat, to imagine that this warfare of the spirit may be carried on in the spirit of the soldier rather than in the spirit of the Christian. What Paul emphasizes is the fact that the Christian in his particular sphere may learn from the watchfulness, vigor, and effectiveness of the victorious warrior in the crude, brute strife of physical conflict.

Are we doing all that is possible to enlist the young in the great fight of good against evil? Are we drilling into the minds and hearts of our young people the clear teachings that Paul expresses in such a lesson as this? We have seen in recent years how a nation can be roused in the presence of danger. Is it not an evidence of the relative failure of the church that we are not continuously as effective in enlisting all healthy and normal minded young people in the cause of right, as the State has been in enlisting the full vigor of youth in its service?

National Council Delegates

Additional List, October 10, 1925

ALABAMA
Rev. Ida F. Lockwood, West Tampa, Fla.
Rev. M. D. Morgan, Route 3, Albany

CALIFORNIA
Rev. and Mrs. Georg H. Hinman, San Francisco
Rev. William J. Minchin, San Francisco

COLORADO
Mrs. Arthur J. Sullens, Denver (Alternate for Mrs. Carl Stackman)

CONNECTICUT
Rev. Carl M. Sangree, Litchfield (Alt. for Rev. G. H. Coffin)

FLORIDA
Miss Maybelle McJunkin, Demorest, Ga.

ILLINOIS
Rev. O. R. Thome, Seward (Alt. for Rev. Stephen Fooks)

INDIANA
Hon. Charles J. Buchanan, Indianapolis (Alt. for Mrs. Geo. A. Van Dyke)

MAINE
Mr. Leon Dodge, Damariscotta (Alt. for Mr. J. H. Southard)
Rev. O. J. Guptill, Bar Harbor
Mrs. Frederick Newport, Wilton (Alt. for Mr. N. P. Noble)
Rev. W. A. Smith, Waterville (Alt. for Rev. A. T. McWhorter)

MASSACHUSETTS
Rev. Israel Ainsworth, Beachmont (Alt. for Rev. W. L. Sperry)
Mr. Chester W. Humphrey, Marion
Mrs. C. H. Patton, Newton (Alt. for Mrs. Albert Robinson)
Rev. John P. Trowbridge, Interlaken (Alt. for Rev. C. W. Fisher)

MICHIGAN
Mr. E. T. Huntington, Benzonia (Alt. for Rev. Ira D. Fales)

MINNESOTA
Rev. Frederick Errington, Moorhead (Alt. for Rev. W. W. Dale)
Rev. J. E. Jansen, Wadena (Alt. for Prof. R. B. MacLean)
Rev. W. A. Minty, St. Paul (Alt. for Rev. H. Y. Williams)
Rev. N. P. Olmstead, Brainerd (Alt. for Mr. Chas. H. Warner)

MONTANA
Mrs. Elmer H. Johnson, Billings (Alt. for Rev. R. B. Walker)

NEBRASKA
Rev. J. E. Schatz, Hallam

NEW HAMPSHIRE
Rev. Edward R. Stearns, Concord
Rev. William I. Sweet, Pittsfield

NEW YORK
Rev. J. B. Kettle, Rochester
Rev. H. C. Handy, Churchville

NORTH CAROLINA
Rev. Perfect R. DeBerry, Raleigh
Rev. Arthur F. Elmes, Wilmington
Rev. M. N. McRea, Greensboro

TEXAS
Rev. Frank Atkinson, Houston (Alt. for Rev. A. E. Ricker)
Rev. Thomas H. Harper, Dallas (Alt. for Hon. E. M. Powell)

VERMONT
Rev. Arthur Brotherston, Peru
Mrs. Charles P. Jones, Burlington (Alt. for Mr. H. S. Howard)

WYOMING
Rev. Arthur J. Sullens, Denver, Col.

Armistice Day in Boston

The Greater Boston Federation of Churche has heartily endorsed the Armistice Day Cel bration by which Boston will dramatize on th afternoon of Nov. 11, the desire for a perpetu armistice among the nations of the world. Re George L. Paine, Executive Secretary of th Greater Boston Federation of Churches, chairman of this Armistice Day Committe Mrs. Colin W. Macdonald, vice chairman John F. Moors, treasurer; and Mrs. Lewis J. rome Johnson, recording secretary. The pr gram as so far planned includes a parade whic will start at Exeter St. and Commonwealt Ave., at 2:30, to be followed by a meetin at the Parkman Bandstand between 3:30 an 4:30 and to conclude with an evening meetin in the historic Old South Meeting House, co ner of Milk and Washington Sts., at whic two or three speakers of national reputatio will discuss constructive efforts which hav been made through the ages for peace, pa ticularly stressing the World Court as th next step toward World Peace.

The Community Service League has vo unteered to make all the plans and design for the floats, banners, and costumes of tho marching in the parade, and during the sum mer Mrs. Elizabeth Higgins Sullivan, of th organization, who is directly in charge of th pageantry and of the celebration, has be conducting exhaustive research into the histo of constructive peace movements. She h brought to light the fact that the first pea paper published came out in Boston in 18 under the auspices of Noah Worcester and l co-workers, who that same year organized t world's first peace society. The little pap was called *The Friend of Peace.* It was fu ther discovered by Mrs. Sullivan that in 18 the Massachusetts Senate passed a resoluti in favor of working for international peac so heading up a movement asking that t nations of the world unite. It was fro Massachusetts that Elihu Burritt, the "Learn Blacksmith," set out in 1847 on that journ to England and to other European countri in the course of which he met Cobden, Gira din, Bastiat, and others deeply interested the Congress which passed resolutions in Bru sels in 1859 in the interest of world peace.

The beautiful floats which are already beh planned for the parade will bring out the fa that the highest point in the peace idea w reached in Greece in the 7th century and th all peace movements have been of religious ethical origin. Thus it is peculiarly fitti that the suggestion for this Armistice D celebration should have come from the Great Boston Federation of Churches.

The Andover Decision

To the Editor of The Congregationalist:

I have read the editorial comments in *Th Congregationalist* on the Andover-Harvard D cision with much interest, and while it may b true that no such division in the Congrega tional body could take place today as tha which led to the establishment of Andover Sem inary on the one hand, and of Harvard Divini School on the other, yet in view of all the fac and on the merits of the question, I believ the decision of the Supreme Court of Mass chusetts is a just one. If the funds belongin to Andover are to be reapportioned, I say—giv them to Bangor. Bangor Seminary is doin a noble work in a needy field, and can mak good use of all the endowment which may b given her.

ANDOVER ALUMNUS,
CLASS OF '80.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Purging the Soul by Confession

feel better already, just because I've d it out to you," said a woman the other "now I feel that I can take up the strug- again." Her remark brought back to my some words that were once spoken to by a young man who had committed a ble crime. "I would never have done it," aid, "if I had talked things over with my her." He thought he was wronged; he ded over his troubles until his mind became ted; then he decided on a desperate and arable deed. But when it was all over he had had time to calm his mind behind bars, he knew that he would never have the dreadful thing if he had given vent is pent-up emotions by talking with some -witted person.

he purging of the mind is an important ciple of modern healing. Serious disorders being treated by letting the patient talk what is in his mind, with absolute free- . In cases where there is still some dan- us residue left in the subconsciousness, matic writing, hypnosis, and other spe- y developed psychological methods are etimes resorted to in order to make the ing complete; but in many cases just the of talking freely to a listener who has a and informed and constructive mind is reat help.

f you have a boil, and it is opened, and the on runs out, the body has a chance to e back to health. The physician still has e things to do, in order to keep the system from further infection, and it may be essary to open the malignant sore several es before health is able to assert itself tri- phantly. But giving the poison a chance to out freely is the first step in the treatment.

t is like that with souls. Sometimes a cure y come from just letting the pent-up toxic ughts and emotions find vent through ech. This relieves the mind of its conges- ; it helps to clarify the mind, so that a tion of the problem becomes easier. But sufferer needs the right person to talk h. The good physician is not merely a doc- of bodies; he is (and this is frequently his ch more important task) a doctor of souls. physician who makes himself to be that is re than ever needed when there is no con- ntial, profoundly spiritual relation between tor and people. But the minister who pre- es himself, by thorough study and by right lerstanding of his own life experiences and t dealing with them, to be a true physi- n of souls, has a great service to perform.

n undrained, unclarified mind is no less a nace than an undrained, unhealed sore. For s imperative that we learn to look at life's blems without confusion, without preju- e, without resentment, without latent ob- sions, without any other thing that perverts judgment. "Fear loses much of its fear- ess when we see it as the summons to put- forth new energies," says Basil King in *Conquest of Fear*. And again, a few pages ond: "In proportion as I ceased to show r the life-principle hastened to my aid. tle by little I came to the belief that the rld about me was a system of co-operative ndliness, and that it was my part to use n that way." To learn to look at life thus to make a beginning at living victoriously.

Closet and Altar

LIVING TOGETHER

See that ye love one another with a pure heart fervently.—I Pet. 1: 22.

It is good for us that we should help our brethren to make the circumstances of their life as much richer than they are now, as we possibly can. It is good for us that we should try to improve our own circumstances, and lift up our life so that we shall live among larger things and that we should refuse to live among the lower things in which we find ourselves placed so long as it is possible to live among higher things. But so far as we must live there in the midst of difficult circumstances, let us feel that they are God's circumstances and not ours, and let him be the judge and not ourselves of what should come forth from them.—*Phillips Brooks.*

To be really happy yourself you must have a passion for the happiness of others.—*George Frederick Munn.*

It is not having, but using the highest powers which gives worth to any man's life. Now man's highest powers are social.—*E. H. Johnson.*

The crest and crowning glory of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way!
Blind creeds and kings have had their day,
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star led, to build the world again.
To this event the ages ran;
Make way for Brotherhood—make way for man.

Edwin Markham.

Let the love of your brethren be as a fire within you, consuming that selfishness which is so contrary to it and is so natural to man. Let it set your thoughts on work to study how to do others good. Let your love be an active love, intense within you and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Robert Leighton.*

You have a little joy, very little, hardly enough to keep your soul from starving. Share that joy with some one in trouble, and when you return you will find a great joy in your heart. In joy one divided by two is at least four.—*John Hopkins Dennison.*

Use us, our Father, for thy purpose, even as water-bearers and love-bringers to those whose souls are parched and desolate here. Let us go forth upon our daily journey, knowing that thou wilt help us to discern and to bring beauty and sweetness to those who know it not. Above all, touch our lives, we beseech thee, with the love of Jesus Christ. Make us lowly and kind as he was, following his example in word and thought and deed. Guard us against all that embitters our relations with others. Fill our souls with true charity in judgment and in utterance. Let us seek good rather than ill in the lives of those around us, that we may help to sweeten the world for the day of the coming of Christ.

Lauchlan Maclean Watt, abr.

CHRISTIAN ENDEAVOR

Life's Best Measure

Comment on the Prayer Meeting Topic for November 1-7

BY CHARLES ERNEST WHITE

Topic: Can We Live by the Golden Rule? Matthew 7:12; Leviticus 19: 18; Galatians 6: 1. (Consecration Service.)

Light from the Bible Passages

In small compass the Sermon on the Mount is the best possible guide for the regulation of our relations one to another. Chapter 7 takes up the realm of captious criticism. The effect of this should be considered in the light of the feelings of the other person. Jesus is no advocate of the self-centered life. He believes in the law of the inevitable recompense for our good deeds. He urges the philosophy of first thinking and acting for the other fellow. In this, however, he is echoing an age-old word in Leviticus, thus setting his approval on it. Paul believed in being charitable rather than critical towards the failings of others. No one of us is absolutely safe from falling. Lifting the fallen rather than pushing them down further is the noblest Christianity.

Leads for Leaders

Is it possible to live our lives by rule? Are there too many irregularities, too many changes, too many unseen obstacles? Is it easier to regulate our own personal life than our life in its relation to others? Can you think of any better general rule than this one given by Jesus?

How would it work in the home? Is your home a group of people each living for himself? If so, is it really a home, or a boarding-house?

How would it work in business? Can successful business be done by any other methods than the cut-throat? Does "the law of the jungle" prevail or this law of Jesus? Would prosperity and happiness be more general if his law were the rule?

How would it work among nations? Can we have real nationality unless we selfishly seek—each nation—our own welfare first, last, and always? Does the Golden Rule ever sanction war? Is it the only way to peace?

Thoughts for Members

It is not always kindness to a person to ignore his faults. He may very much need helpful suggestions, but it is to be friendly and not censorious suggestion. The friendly critic needs to be sure of three things: generous attention to all good points in the person criticised; long and faithful thought on his own weak points; that his purpose in noting the other's faults is not to arouse sentiment against him, but to help him overcome them.—*Dean Edward I. Bosworth.*

We shall do so much in the years to come,
But what have we done today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of a fear,
We shall speak with words of love and cheer,
But what have we done today?

—*Nixon Waterman.*

A Moment of Prayer

Open our eyes, O Lord, to see the revealed depths of thine own heart in thy love and forbearance and forgiveness in the face of our many misdeeds toward thee, that we may more fully show those qualities to our brethren who are thy children even as we are. Amen.

WITH THE CHILDREN

Violent Waters

By Winifred Davidson

Joe Solton wanted to be a lighthouse keeper when he grew up. He had always lived near the sea and knew the ways of all the little boats in the harbor. He could paddle a flat-boat, row a skiff, manage a motor boat, and sail a yacht as well as some of the oldest sailors about Whatcom Beach.

Out on the rocks in front of the harbor, Whatcom Light stood up like a warning finger. It was the happiest time of Joe's life to be put to work by Abner, old Captain Head's assistant lighthouse keeper. Abner was very young to hold so responsible a place, but for that very reason he could understand Joe's desire to step into his shoes some day when he himself would get a still better position.

That was a long way off, however. At present Joe Solton's business was a boy's business: to go to school, to earn a little between school hours; and what time he had left—well, Joe was always over on the lighthouse rocks when he had nothing else to do.

One Saturday morning in early fall he set out to see if Abner had anything for him to do. Captain Head had been complaining of his being around the lighthouse so much, and Joe did not come directly up the worn path after he had tied up his skiff.

"That Joe'll come out here sometime when the sea is rolling too high, and something will happen we'll all be sorry for," the Captain had said.

The sea was dancing now. Joe wondered if he ought not to pull the skiff up higher still and make it fast to the concrete mooring block near the lighthouse foundation. Yes, he thought, that would be best, and he went down to the water again. Abner called him.

"Joe!"

The boy turned and ran to the lighthouse. Abner met him at the door.

"I'm glad you came over," the assistant said. "Captain Head went in to get his eyes fitted to new spectacles yesterday afternoon, and he telephoned last night that he had had an accident. An automobile knocked him down. He isn't hurt much, but the doctors wouldn't let him leave last night. There are about forty things to be done all at once this morning."

"All right," said Joe. "What shall I do first?"

"First, go down to the *Indian Boy* and see that she's in first-class shape. Oil. Gasoline. Water in the tank, and everything. She must be ready for action."

"I understand," said Joe.

"We may have heavy weather any time now, and she must be clean and shipshape, with life belts ready. You know."

"I know," echoed Joe, and ran down to the small motor boat.

As he worked, Joe felt the wind rising and was conscious that a mighty southwesterly storm was blowing up. Could not help rejoicing.

Perhaps Captain Head could not get over to the lighthouse that day! Perhaps he and Abner would have the whole responsibility of the light! Perhaps there would be rescue work to do!

By the time he had finished, the confused clamor of the winds and waves filled his ears. He struggled to the door of the lighthouse and ascended the circular staircase to the balcony just below the light, where Abner was standing gazing out to sea.

"We're in for it," said the assistant. "You'd better go down and make some tea and sandwiches. I'll stand watch here. Captain Head will be wild if he can't get out of the hospital and report for duty here. This is going to be a big storm."

Joe had the feeling of being aboard a ship as he set to work in the lighthouse kitchen. The windows were running with spray, and now and then a great wave dashed, first on one side and then on the other; and though the foundation went far below the surface and was anchored with concrete to the very bed rock, yet there was a perceptible tremor in the plankings and uprights.

When he carried the sandwiches and tea aloft, Abner was too excited to touch them.

"There's some one trying to get over here in a sailboat!" he shouted.

Joe could not believe his eyes. But there it was, a little flash of white that was the sail, lifting now and in a moment tumbling, it seemed, into a hollow of waters.

"He'll never live through it," Abner whispered, tensely, shrilling so that Joe heard the syllables above the whistling of the wind.

"Do you suppose"—Joe began to ask. Abner interrupted.

"Of course it's the Captain. He's bound to get over here and couldn't find any one to bring him—and this is what he is trying to do!"

"He's trying to bring her around!" said Joe. "Oh, he can't do it. He's filled and twisted."

"Here he comes again," and Abner's voice, a shriek at first, rose in a wail. "He'll go smash!"

"The *Indian Boy* could do it," Joe ventured to suggest.

He was trembling with excitement. He meant that he believed he could take out the motor boat and bring Captain Head around the point of rocks to safety in the cove on the more sheltered side of the little island.

"Yes, *Indian Boy*, with Captain Head at the wheel!" Abner agreed. "Neither of us could do it."

"I'm willing to try," Joe offered, eagerly.

"No. I daren't let you—a boy like you!" Abner protested. "I must not leave the light," he added. And then, suddenly gripping Joe's arm, he pushed him toward the stairs.

"You'll have to do it! He can't last! He's getting weaker!"

Joe was gone. It took him longer than he believed possible just to cast off the *Indian Boy's* moorings, back her out, and get her turned into the storm. He was not flustered. It seemed to him that he knew exactly what must be done, and he felt that he could do it. A heavy splash and patter of rain and salt water nearly blinded him, but he had taken time to seize one of Abner's old oilskin coats and his sou'wester was tied firmly under his chin.

There was something frightful and quick about the way the storm struck at him. It seemed to be on all sides, and as if it not only poured from the skies but as if the waters beneath the little boat had been blown up by some powerful explosion. Joe had never been out in any such bad weather as this; and it seemed to him that he was standing still for the first few minutes when he was in the mid of it. He had lost his sense of direction. Pe haps he was heading out to sea—and in t meantime the Captain had been swept awa farther and farther.

No. He gathered himself together, brace at the wheel as if he had been made of iro There was the little sailboat dancing wildl before him. He gradually overtook her, closin his eyes, as he ventured into the last upreac ing sea that lifted between the two boats. H saw the top of the wave break over him, an all but lost his footing in that moment as h felt himself suddenly being forced to let g Let go? No, he came out with his eyes ope And there towering above him on a rim of foa shivered the sailboat, with Captain Head read with a rope in hand, to fasten to the *India Boy*. In a moment Joe had his tow asteri and with the driving rain and spray over hi shoulder now, made for the cove—not fa away, to be sure; but through that whipping whirling, wind-writhing path, it seemed to hi and to old, seasoned Captain Head that it wa a struggle of long hours.

"I didn't think you could do it, boy," sai the Captain, as at last they staggered up th path to the lighthouse. "I've said many a tim that you should not be coming out this way s often; but hereafter come when you can, an I'll teach you myself all there is to learn abou the light. You know the sea—I believe—abou as well as any of us."

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At a Quarter of Nine

By Bertha Gerneaux Woods

Who'll find his glasses? You, Lou? That's a dear!
Where is his sweater? It ought to be here
In the coat closet. (Oh, Bob, on the floor?)
And there is your cap, too—just back of the door.
Here, take your written work—what a smeared sheet!
Bobby, I wish you would try to be neat!

Put on your rubbers, dear—yes, son, you must!
Do learn to take mother's judgment on trust.
That's a clean handkerchief?—Fly, then, goodbye!
Yes, you can make it, I think, if you try!
(Then, as he speeds down the walk with the "Bunch")
Bobby, *come back!* You've forgotten your lunch!

A Little Boy's Pockets

A cherished knife, a grimy ball of string,
Some pebbles, shells, and nails, a safety pin;
A bit of putty and a curtain ring,
A marble and a tiny piece of tin;
And in the other pocket folded square
His handkerchief reposes white as snow.
Untouched by hands since first he put it there,
A small boy's handkerchief is just for show!

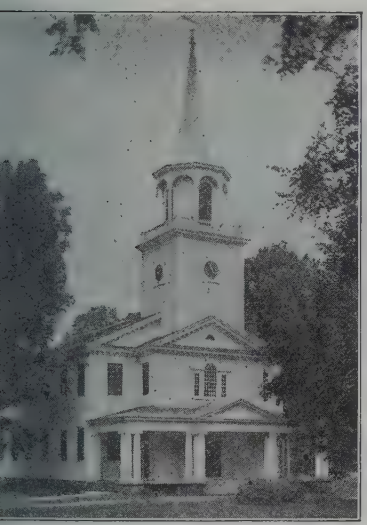
I pick his little suit up from the floor,
And hang it carefully upon the hook.
His weighty pockets tempt me to explore.
I have to laugh as cautiously I look,
Replacing carefully—I'll not mislay
The precious treasure of his magic day!

—By Anne Campbell in the Christian Index.

NEWS OF THE CHURCHES

A Notable Thirty-One Year Pastorate

ıe churches of Litchfield County in Con-cut have had long pastorates. One of ears, five of over 30, and half a dozen of t 20 were all going on in the last five s. One such the people of Washington and minister, Rev. Robert E. Carter, have been completing with varied celebrations. town is made up of schools, dairymen, and ge summer colony. These have all joined is celebration. A special recognition serv- conducted by summer resident ministers, held on Sunday, Aug. 30. At this service Herbert Turner, former pastor of this ch, presided, Dr. Newell Dwight Hillis, or *emeritus* of Plymouth Church, Brooklyn, ched the sermon, and Dr. Roger S. Forbes, or of the Unitarian Church in Phila-hia, gave the recognition address. Both ıese addresses emphasized the preaching in church. Dr. Hillis said Mr. Carter had



CHURCH AT WASHINGTON, CT.
Where Rev. Robert Carter has been pastor for thirty-one years

ned to preach doctrine practically, and to ach duty doctrinally, while Dr. Forbes em-sized the poetical and spiritual qualities nifested both in the services and the ser-ıs. Dr. Hillis called the roll of noble men had served in the Washington pastorate—son Brinsmade, minister for over 50 years he 18th century, Ebenezer Porter, who went n Washington to the presidency of Andover inary, "Adirondack Murray," whose ser-ıs, first preached in Washington and then Boston, have recently been republished in eat Britain, Dr. Lyman, whose sons became lers of the business and newspaper world Minneapolis and New York. Then he dwelt the place which the families of Mr. and Mrs. ter had taken in religious activities. He ke of the grandfather, Robert Carter, the w York publisher, from whose bookstore for r half a century religious books went over whole country; Samuel T. Carter, the her, who was the leader of the movement the revision of the Confession of Faith in Presbyterian Church, and of the Congre-gational heritage on the mother's side straight from Plymouth Rock. The emphasis on Mrs. Carter's Congregational heritage from Deacon Sterling of the Bridgeport Church had a peculiarly appropriate illustration in the Litch-field County meeting of the Woman's Board that week when the afternoon program, over which Mrs. Carter presided as county vice-president, was filled by the report of Mrs. Carter's sister—Mrs. Frank Gaylord Cook—of her trip around the world in the service of missions, and by their niece, Miss Ethel Ster-ling, who was secretary of the junior work for the New Haven Branch.

After these Sunday services there was a large reception given to Mr. and Mrs. Carter in the public hall on Monday evening. In this the whole community co-operated, and at its close a purse of $2,000 was presented.

In the business meeting of the church, called to consider the necessary close of the pastorate, appropriate resolutions were adopted, which were beautifully engrossed and bound in leather and given as a continuing memorial to Mr. and Mrs. Carter. At the same time Mr. Carter was elected pastor *emeritus* of the church, and welcomed to continue in its service in whatever ways he might still find possible.

Surely there are still rewards abiding in the life and work of a country minister. "Once in a while it finishes in style," anyhow, or, to put it more reverently and scriptually, it is a race which, even in these rapid days, one may find it well worth while to run.

Dr. Potter's Quarter Century at Hartford

On Oct. 4 and 5 Center Church, Hartford, Ct., observed the 25th anniversary of the coming of Dr. Rockwell Harmon Potter to the pastor-ate. At the Thursday evening service, Oct. 1, Dr. Potter, speaking of that as the "real anni-versary," recalled some of the changes. A total of 1,499 new members have been received into the church; in 1900 Center Church had 659 members, now 1,176 are enrolled. There are about 200 members now in the church who were there when Dr. Potter came. The Communion service, Oct. 4, with Dr. Potter's sermon, was a part of the celebration; in the evening Dr. Charles R. Brown preached, and on Monday evening a reception was held in Center Church House for the members of the church and congregation as well as for the many in other churches who honor Dr. Potter.

His has been a remarkable ministry. Coming to this large and influential church less than two years after graduating from the Theological Seminary, he proved himself from the beginning the man for the place. He has been a leader, a preacher, a pastor; he has given himself generously to the work of the churches at large and to the help of his brother ministers. There has been something fine in his broad and catholic spirit as there is some-thing contagious and inspiring in his laugh. I recall a Sunday when I sat in the Center Church congregation and a lady who did not recognize me turned to me at the close of the service and said, "Do you know our Dr. Pot-ter? We are very proud of him and we love him." He has stood steadily for the dignity of the church, for the reality of religion, and for the application of the Gospel of Jesus Christ to life. C. S. L.

News Notes from the Central South

Following their ordination at Lake Worth in July, Rev. and Mrs. J. M. Dickey went to our Panhandle fields of Texas for a series of evangelistic meetings. The first was at Friona, where Rev. A. M. Sheldon was serving as pas-tor. Despite unusually heavy and continuous rains a helpful work was done. Interest grew, and at the few meetings when weather condi-tions were favorable attendance filled the house. Both Mr. Sheldon and laymen on the field commended the earnest and helpful work of these evangelists. The next work was at Spring Lake, Rev. W. T. Wilson, pastor. Here the response was hearty and the work fruitful, 18 members being received into fellowship.

Rev. J. G. Duling, after a brief visit to his family in Minneapolis, invested the rest of his vacation from the exacting work at Tulsa, Okla., by serving as supply of the village church at Goltry. Without a pastor for some months, the folks were disheartened, but the vigorous and inspiring preaching of Mr. Duling soon brought new courage. Sunday school attend-ance increased from 27 to 99. A Christian Endeavor Society was revived and meetings brought out from 25 to 30 interested young people. A delightful social was held, with an attendance of 50, and on the last Sunday of Mr. Duling's supply ministry the sacrament of the Lord's Supper was observed in the morn-ing. Mr. Duling studied the parish problems and made suggestions for carrying on the work, even making a visit to a nearby town to dis-cuss the possibility of a yoking of two fields under one pastor. We can hardly recommend this form of vacation as likely to be restful, but the Goltry folks will long remember with gratitude the ministries of one man who took a part of his vacation in that way.

Central Church, Dallas, Tex., has been called upon to suffer serious losses in the last few weeks. The passing of the minister's wife, Mrs. T. H. Harper, in June, has been noted in *The Congregationalist*, and in August, one of the loved and honored charter members of the church, Mr. E. M. Powell, was also called to rest. The end came, Aug. 9, in Colorado Springs, where he had been sent in the hope of bringing relief. Mr. Powell came to Texas half a century ago. For years he was in the em-ploy of the state, acquired extensive property, much of it being large land holdings in West Texas. He was a modest man, of deep reli-gious convictions and devoted to the Christian cause as he understood it to an unusual extent, using his means generously for the advancement of religious and benevolent interests. His will left large sums to such causes, each of the three Congregational churches in Dallas being remembered. A bequest was placed with a local religious extension society to be adminis-tered by them for Congregational religious interests.

Of a good deal more than local interest is the death of Mr. Alex Sanger, a princely mer-chant, head of the largest department store in the city. Upwards of half a century ago he came to Dallas with his brothers, and it is said of him that on the ship coming over, his sympathies for the steerage passengers led him to give all the money he had, and he landed

at Ellis Island penniless. But modern wisdom in dealing with the emigration question had not then developed and he was admitted. It is the old story of small beginnings, unfailing diligence, good judgment in investment in the early days of a growing city, with sound and generous business methods, and in the end great wealth and a success that has made the name of Sanger Brothers a synonym of honor, kindliness, and high achievement. He came a "foreigner," but he became an American citizen of a splendid type, and his love for his adopted city, state, and nation shone resplendently always. He was a Jew. The final services were held in Temple Immanuel, but he was such a worshiper of Jehovah that he sympathized with all truly religious people and his many benefactions included Christian causes often, the local Y. W. and Y. M. C. As. justly holding him among their staunchest friends, and all good people honored and loved him. Such characters deserve our admiration. Among the highest fruits of Christian civilization are men in commercial callings who yet largely devote ability and money to moral, civic, social and religious betterment. And when such personalities arise from among other races and religious groups our praise should be the more generous and given with the greater joy. And with this peculiar joy do we pay tribute to this Jewish American citizen and patriot, Alex Sanger. A. E. B.

Important Decision in Boston

The recent decision of Shawmut Church, Boston, to unite with Park Street Church of the same city is of special interest, not only to the local constituency, but to the wider fellowship of Congregationalists. Shawmut for years was one of the strongest churches of New England. Its pastors have been men of national reputation among Congregationalists, and its gifts to our various mission boards have amounted to three-quarters of a million dollars. But the church has found itself stranded in the midst of a rapidly changing rooming population, unable to build a self-sustaining congregation or to do efficient work without aid from the missionary boards of the church. Since the coming of Dr. Albert F. Pierce over three years ago, the church has taken a new hold upon the community. Two Endeavor Societies have been formed numbering sixty members; a Sunday school with an enrollment of over 200, not including a Cradle Roll of 40; a Girl Scout troup of 40; Boy Scouts, 20; and other organizations for young people. Notwithstanding the new vigor and life which has come to the church, yet because of the recent loss of so many of its workers by death and by removal to other communities, and the expressed unwillingness of the missionary organizations to grant it aid, Shawmut has sold its house of worship and has decided to unite as a body with the strong and historic Park Street Church.

Out of the proceeds from the sale of its property, Shawmut has voted to contribute $20,000 to St. Mark Congregational Church (colored), toward the securing by them of a suitable house of worship. This gift is conditioned upon the other churches and missionary organizations raising a like sum for the same purpose (or any proportion of the same), the offer to hold good for three years.

The balance realized by the sale will be known as "The Shawmut Memorial Fund," and will be given to Park Street Church towards its Endowment Fund on condition that if Park Street Church should cease to be a Congregational church affiliated with the Massachusetts Association of Congregational Churches, or should remove from its present location on Park Street, then "The Shawmut Memorial Fund" should go to and be equally divided between the Congregational Church Union of Boston and the Massachusetts Home Missionary Society.

It is also understood that Park Street Church will continue a preaching service and Sunday school and special work for young people in the South End as long as results justify it; and that Dr. Pierce will be associated with Dr. Conrad, having under his particular supervision the work in the South End which will be known as the Shawmut Branch of Park Street Church.

When Sunday Comes

By John Andrew Holmes

The minister who can read a long and detailed bazaar announcement without detracting from the worship can almost serve God and Mammon.

For Acquaintance and Attendance

Two churches in the Norfolk Union of the Pilgrim Association of Massachusetts have this fall undertaken a definite campaign to increase acquaintance and secure attendance. Old First Church, Weymouth Heights, set aside Sunday afternoon, Oct. 4, for calls upon all families, with what the pastor, Rev. Stanley Marple, describes as "an overwhelming success." Pledges were taken in which the signers indicated they would attend church regularly (36 times or more); frequently (24 at least); occasionally (eight or more); seldom (at least twice). The workers sought signatures to no legal document, the announcement stated, but in the interest of a moral obligation, to be kept except under unusual circumstances.

First Parish Church, Brockton, on Sept. 20, conducted its house-to-house visitation. A "fleet" of 50 automobiles carried over 80 leaders of the church, who in three and a half hours called upon about 500 families. These visits were not confined to the city limits but were made in five other towns. Rev. E. H. Gibson, the pastor, is enthusiastic in his appreciation of results. Social contacts were established. The purpose was not financial but in the interest of Christian fellowship. The visitation was fittingly prefaced by the morning sermon upon "Friendship and the Christian Way." Lunch was served the visitors before the "campaign" opened. W. P. L.

Rev. Douglas Horton Installed

The installation of Rev. Douglas Horton as pastor of Leyden Church, Brookline, Mass., was notable from many angles. The personnel of the council was unusual. Besides the Suffolk West Association of Congregational Churches all the Protestant churches of Brookline were invited to be represented by pastor and delegate, with voting rights. Rev. B. T. Tyler, rector of All Saints, gave the right hand of fellowship, Rev. S. M. Macaulay, Baptist, read the Scriptures, and Rev. W. R. Leslie, Methodist Episcopal, made the invocation. The council while being Congregational was also thoroughly and completely interdenominational, and no one raised a voice against it. The paper of the candidate on "The Church, the Home of the Creative Spirit," was also notable, original, and scholarly. The father of the new pastor, Byron Horton, is a deacon in Dr. Cadman's church in Brooklyn, so it was eminently fitting that Rev. S. Parkes Cadman should preach the sermon of installation. His text was 2 Tim. 1:7, "God gave us not a spirit of fearfulness, but of power and love and discipline." His sermon was a masterpiece. It was textual rather than topical. His introduction was a masterly tribute to Paul, the colossus who joined East and West together. The great need of today, as shown at the great conference at Stockholm, is another Paul. Dr. Cadman, while pointing out the crying need of discipline in the life of today, was not pessimistic.

The world is in a state of convalescence [he declared] and it must be made well through faith. Think of that noble picture! It can be made indestructible through faith, with the help of love, which, with the aid of the church herself, can be everlasting. What is needed today is the mobilization and the moralization of public opinion.

The summary of his advice to the new pastor was:

We have to face the present day with courage. In this we want discipline, and above all we must not be afraid of power; but let it be the power of love, which makes better use of it than the state.

Dr. Ashley D. Leavitt, Mr. Horton's neighbor at Harvard Church, Brookline, made the impressive installation prayer. Dr. J. Edgar Park gave the inimitable charge to the pastor. Dr. Harris G. Hale, the beloved pastor *emeritus*, gave the affectionate and uplifting charge to the people, the Episcopal rector the right hand of fellowship, and the new pastor the benediction. And all this array of talent with some soul stirring music by choir and congregation, consumed only an hour and a quarter in this very impressive, dignified, and satisfying service of the evening. T. C. B.

Installation of Rev. Ervine Inglis

The installation of Rev. Ervine Inglis as pastor of the Vine Church, Lincoln, Neb., took place Sept. 24. The out-of-state men present were Dr. E. B. Allen of Oak Park, Ill., who preached a challenging sermon from the theme, "The Changing Church and the Changeless Christ," and Rev. A. F. Newell of Garner, Ia., who was second pastor of Vine Church. His charge to the people was especially appropriate and came near to the hearts of all as he paid tribute to some of the older members.

REV. ERVINE INGLIS

Dr. J. A. Holmes was moderator and Rev. V. F. Clark scribe, other parts in the service being taken by Rev. Harold Cooper, A. G. Heyhoe, Pres. E. B. Dean, and Rev. F. W. Leavitt.

Dr. Harmon Bross, formerly for 16 years superintendent of Nebraska state work, and a charter member of Vine Church, presided as toastmaster at the dinner served the council in the basement of the church. He has just passed his 90th birthday.

In the candidate's statement, he paid a beautiful tribute to his parents, Mr. and Mrs. William Inglis, who were present and who are members of the church he is serving. In speaking of the influence of Chicago Seminary upon his life he said:

The three years which I spent there were for me great years. They gave a new vitality to my faith. To Chicago I took a dogmatic religion. Coming away I brought with me a personal experience and the beginnings of an understanding of Jesus. This was for me a conversion.

He was an active participant in the World War and spoke feelingly of its influence upon his life.

Mr. Inglis has been at Vine Church eight months, coming from a three and one-half year pastorate at Aurora. During those eight months 82 members have been received, and a forward impulse given to young people's work, as is

by the doubling of the attendance at
school and the organization of an or-
and a Christian Endeavor for young
of high school age as well as the one
iversity students. His own large class
versity men in the Sunday school shows
ld upon the university students.

C. G. M.

ding Circle in Its Third Year

two successful years, the third pro-
of the Southern California Reading
began Oct. 1. The following books
o the hands of all the participating min-
Psychology of Religion by W. B. Sel-
he Ways of Life by R. S. Lull, *The
of the Spirit* by F. G. Peabody, *Arche-
nd the Bible* by G. A. Barton, *Wood-
Vilson* by William Allen White, *The New
Order* by Harry F. Ward, *History of Re-
in America* by H. K. Rowe, and *Fruits
Family Tree* by Wiggam.

ill be seen that most of the interests
se who would lead men are here repre-
Curiously the criticisms that have
o the committee have been of a twofold
: "Too much provision for the devo-
life, and not enough of the social gos-
and the other, "Too much of the social
and not enough provision for the devo-
life." How can the committee satisfy
However, most of the readers are greatly
with the value of this circulating
. During last year 104 ministers par-
ed in the course as contrasted with 88
eceding year.

North Dakota Conference

44th annual session of the Congrega-
Conference of North Dakota was held
5-17, at Williston. This finely equipped
is well situated to entertain such a
ng, and the Williston people were gen-
n opening their homes for the visitors.
Williston Church is in the northwest
of the state, a beacon light of Congrega-
sm, with its nearest Congregational
or 98 miles to the east, and another
some 40 miles to the north. Notwith-
ig this, there was a good representative
nce from the churches of the various
of the state. Delightful weather, good
and the plan for the equalization of
e for pastors and delegates made pos-
his representative gathering.
contributions on the program were of
der, from those within the state as well
visitors from without. Dr. R. W. Gam-
as heartily welcomed with his inspiring
couraging messages on religious educa-
id "The Freedom of the Faith." Rev.
cheibe of Arizona and Rev. I. M. Chan-
the Philippines were gladly heard with
essages out of the heart of our great mis-
work. Unity and progress were given
devotional study periods by Rev. E. E.
of Minot and Rev. E. A. Allin of Wah-
One afternoon was devoted to a discus-
religious education and young people's

business hours were filled with earnest
ion of reports and plans for the advance-
f the work of the Kingdom. The year's
indicated marked advance in the provi-
ministerial service for the churches of the state. Some progress has been made in the reciprocal exchange of fields between the denominations interested.

The conference went on record:

1. As favorable to the change of the date of the State Conference from the fall to the spring as soon as it can be made;

2. Expressing the desire to co-operate with the Fort Berthold Indian Mission in the celebration of its 50th anniversary next summer;

3. Approving the Fargo College campaign by the alumni and appointing a committee to co-operate;

4. As favoring a gradual simplifying of the gearing up of the denominational machinery represented by our missionary societies;

5. As unfavorable to the merger of the denominational magazines;

6. Urging renewed efforts in evangelism, religious education, and support of our benevolences;

7. Recommending the settlement of race problems and the prevention of war by the application of the principles of Christianity to our everyday life.

From East to West

NEW HAMPSHIRE

Mr. Job Accepts Lisbon Call

On Nov. 1, Rev. P. A. Job of Adams, Mass., will begin his pastorate at Lisbon, succeeding Rev. A. I. Davis. Mr. Job supplied the pulpit at Lisbon recently and was immediately

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By Ella Marie Holmes
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asked to consider a call. His formal acceptance has been received.

For three years Mr. Job has been assistant pastor of First Church, Adams, and there he and Mrs. Job have done notable work among the young people, especially with the Scout organizations. Lisbon has a finely equipped parish house and many boys and girls in its constituency, as well as the older members of the congregation, look forward to the coming of the new pastor with anticipation.

Tablet Dedicated at Newington

On Sept. 7, a memorial tablet was unveiled at the church and cemetery at Newington, to Rev. Joseph Adams, A.M. (1688-1783), who was the first pastor of the Newington Town Church, 1715-1783, and died there in 1783. The subscribers to the memorial tablet were descendants of Pastor Adams, and citizens of the town and other friends.

Deacon Jackson M. Hoyt presided at the dedicatory service, and there was organ music by the church organist, Mrs. Laura E. Frink. Prayer was offered by Rev. S. N. Adams, Chester, a descendant, and greetings were brought from North Church, Portsmouth, by Judge Edward H. Adams, another descendant. Addresses were given by Charles H. Adams, Melrose, Mass., and by Rev. J. W. Bixler of Exeter, N. H., who spoke on "The Puritan Spirit in the New Day." Rev. Albert Donnell, present pastor at Newington, read a memorial poem, and the tablet was unveiled by two young descendants of Mr. Adams, Miss Ruth J. Hoyt and Master Shaw G. Knox. Mrs. Catherine Badger, of Portsmouth, formerly of Newington, sang the memorial hymn, written by John F. Hoyt, a member of the community.

Following is the inscription on the tablet:

In Memory of the Rev. Joseph Adams, A.M. Born in Braintree, Mass., Jan. 4, 1688. Graduated Harvard 1710, A.M. 1713. Died in Newington, N. H., May 20, 1783. First Pastor of the Newington Town Church, 1715-1783. Descendants and Towns-People erected this Memorial 1925.

MASSACHUSETTS

Melrose Highlands' Golden Jubilee

Forty-nine years ago John G. Taylor, a student at Andover Seminary, came to the new and struggling church at Melrose Highlands. For 18 years he was its pastor, put it on its feet and on the map. On Sept. 30, he helped to celebrate the 50th anniversary of the church with a rich and rare recital of the city, school, and church of a half century ago. The mayor of the city, Rev. R. H. Bennett of the First Church, Rev. T. H. Secrist, the Unitarian pastor, for the churches of the city, Rev. Austin Rice for the Woburn Association of Churches, all brought greetings and good wishes. More than 400 people were present and participated in the social time which followed the addresses. To the three living charter members, Miss Emily Singer, Miss Abbie Snow, and Mrs. Annie F. Carleton, an address and flowers were given by Mrs. Eva Burke Johnson, president of the Women's League.

On Sunday, Oct. 4, the celebration was continued by a joint rally of the church and Sunday school. A brief sketch of the founding, progress, and present standard of the church school was given by Superintendent Cattanach. The anniversary address was delivered by Dr. W. E. Gilroy of *The Congregationalist*, on "Christ in Church and School." In the afternoon the anniversary sermon was preached by Dr. A. D. Leavitt of Brookline, himself a son of the church, his father, Rev. B. F. Leavitt having been pastor of the church for 12 years. The theme of the sermon was, "Christianity no an Escape, but a Victory."

The charter members numbered 39 in 1873, while today the membership is 634. The church has taken a position of leadership in the city and in the Woburn Association. Much credit for its present power and place in the community is due to the untiring service of the present pastor, Rev. J. O. Paisley, who has served the church since 1906, making him the senior pastor in point of service in the Woburn Association, with the exception of Rev. J. H. Dale, who has served the church at Billerica since 1903. T. C. E.

Fire Damages Waltham Church

The house of worship of First Church, Waltham, was damaged by fire to the extent of $50,000, on the afternoon of Oct. 8. About $30,000 had recently been spent for renovations on the building. The church parlors had just been decorated for the annual reception to the pastor, scheduled for that evening, an event which was to have been of unusual significance, as Dr. F. H. Page, the minister, recently resigned from the pastorate to become president of the Massachusetts Home Missionary Society. The chapel was not damaged and so will house the meetings of the church until the burned building is repaired. Insurance does not quite cover the loss.

Abington Calls a Pastor

First Church, Abington, has called Rev. J. J. Black of Boston University Graduate School to succeed Rev. J. C. Millian, who went to Foundry Methodist Episcopal Church, Washington, last June. Mr. Black is an alumnus of Wheaton College, Ill., and of Hartford Seminary. During the war he was a member of the marine corps and later saw service as army chaplain. He has had pastoral experience in Colorado.

Installed Pastor of Maverick, East Boston

Ten months ago Maverick Church, East Boston, called a council to ordain Kenneth Lawrence Danskin to the ministry, he having been for two years and a half connected with the church as assistant pastor. With the going of Rev. W. W. Sleeper to Rutland at Easter time the church called Mr. Danskin to its pastorate and voted to install him. This is a notable event, for there has not been an installed pastor there in a generation. The council, on Oct. 4, was formed by the churches of Suffolk East Association and invited individuals. The examination following so recently on the ordination was devoted largely to the place and work of Maverick Church and its minister in East Boston. A thoroughgoing community program is in operation. Plans are being made for meeting the needs of 200 Protestant Italians in the community. Rev. William McNair was chosen moderator, and Rev. C. E. Dunn scribe. A feature of the evening service of installation was the presence and assistance of the Wellesley Church's pastor and full choir. A rare atmosphere of worship and dignity characterized their singing. The sermon on "Him declare I unto You," by Rev. S. K. Tompkins of Central Church, Boston, was direct and impressive. The prayer of installation was given by Rev. Sidney Lovett, a former pastor of the church, the charge

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nister by Rev. T. C. Richards, the charge people by Rev. D. I. Patch, the right f fellowship by Rev. C. E. Dunn, and elcome on behalf of the East Boston rs by the Episcopal rector, Rev. W. D. s. T. C. B.

rewell to Woburn Pastor

rewell reception was tendered Rev. H. J. id his wife, of First Church, Woburn, was attended by the Protestant minis- f the community and four members of n Association, Rev. Messrs. H. F. Smith, Paisley, J. M. Blue, and T. C. Rich- n addition to many representatives of e of the community. A Corona type- was presented to Mr. Lee and a purse to his wife in token of the loyalty and n of the people. Mr. Lee has become identified with the community in his pastorate. He was a member of the Club and Chaplain of the Masonic A notable success has been achieved men's class of the church in "Applied anity," an account of which is published *Adult Bible Class* for September. Mrs. s been effective in her leadership of the church. They begin their work in Wau- , Wis., a residential suburb of Mil- e, on Oct. 11. Mr. Lee receives a 50 per ncrease in salary and goes to a pro- e church with an up-to-date plant and ent, including a community house and ed gymnasium.

e Anniversary of Founding mington Church

historical events that led to the setting Wilmington from the towns of Reading oburn were commemorated at Old Home eremonies, held in Wilmington, Oct. 3. e same day a general home-coming of residents and their descendants was d in connection with an observance of niversary of the founding of the Wil- n Church, Rev. A. A. Simmons, pastor. service of the church was held Oct. 4, former pastors assisting. Rev. W. H. s, pastor from 1900 to 1906, and now su- ndent of Congregational Churches for ork State, preached on Sunday morning. e afternoon Gerald Frazee, organist of urch, gave a recital. The Christian vor Society installed its officers in the g. Rev. W. F. Preston, pastor of the list Church, took part in the services y afternoon.

nington was constituted a town by act General Court passed in 1730, with a that made it obligatory that a church ganized and a minister settled within ears in order that the charter should be ive. Accordingly the Congregational was "embodied," Sept. 25, 1733. The ip itself was formed from territory that lly was part of Lynn and Charlestown, gh at the time the town was founded territories constituted parts of Reading oburn respectively.

Wilmington house of worship has just redecorated and remodeled inside, and outside. With the new arrangement tire vestry, with the exception of the , can be thrown into one room, although lies' parlor, long the headquarters of the benevolent society of the church, re- its identity. The kitchen has been ghly renovated. The Sunday school has d a number of gifts, including an oak se for the primary department, donated s. Gladys Swenson in memory of her , Mrs. Ida (Perry) Lowe, for many head of that department. New hymnals been presented by the Philathea Bible

Essex North Ministers Gather at Home of Poet Whittier

A visit to Whittier's home in Amesbury was made by the ministers of the Essex North Association, Sept. 22. It was "ladies' day," and 12 of the 16 ministers present were accompanied by their wives. After spending a little time going about the house to look at many interesting objects connected with the life of the poet, the company gathered in the large living room, made exceptionally attractive by a cheery fire in the fireplace, and seated about small tables partook of a basket lunch, with hot coffee and fruit provided by the caretakers of the home. After the lunch a short business meeting was held, and then Rev. S. K. Skinner, of Haverhill, gave an informal address on "My Impressions of Whittier." He spoke from the standpoint of his intimate acquaintance with Whittier's poems in relation to their influence upon his own religious experience and development of Christian character. The effect upon his hearers was profoundly impressive. Gathered, as they were, in the quaint old house that for 50 years was the poet's

(*Continued on page* 569)

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(*Continued from page* 567)

they seemed to feel the spirit of the and good man in their midst.

owing the address remarks were made by all present, in which various aspects hittier's moral and religious influence, as is interesting incidents of his life, were it out and emphasized. Appropriately eeting closed with the singing of the hymn ing

Dear Lord and Father of mankind,
Forgive our feverish ways;
Re-clothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

"still small voice of calm" seemed to ac- ny the men and women as they went several ways, preparing them for better in the Master's name the coming winter.

am Burns Mortgage

st Church, Wareham, Rev. H. W. Boyd, , held a special service, Oct. 4, celebrating urning of a $4,000 mortgage. This had ncurred in the building of the new audi- a few years ago. Rev. Christian Groe- of Presque Isle, Me., a former minister church, assisted in the service. In the- g Dr. Francis E. Clark, of nearby Saga- and the rest of the world, gave the ad- at a young people's rally to a capacity The Woman's Aid Society, Mrs. H. eeman, president, was largely responsible ising the fund.

CONNECTICUT

Hundredth Anniversary

ton Church

Sunday, Oct. 18, special services were t the church in Bolton, commemorating icentennial of its organization. Presi- V. D. Mackenzie, of Hartford Seminary, ed at the morning service. In the after- an historical address was given by Rev. d Soule and an address by Rev. R. A. lee, son of the late Prof. C. S. Beards- d grandson of Dea. Henry Alvord of

Organ to Plymouth Church, Milford

ouncement was made at the morning of Plymouth Church, Milford, Sept. 27, gift of $10,000 by Dea. Frank Woodruff, Woodruff, and Harold F. Woodruff, for a pe organ to be called the Woodruff organ.

NEW JERSEY

Hackensack to Reformed, Bayonne

r serving for nearly four years as pastor rst Church, Hackensack, Rev. G. J. accepted a call to the pastorate of First ned Church, Bayonne, to begin Dec. 1. ing his pastorate in Hackensack the rship has grown from 44 to 104 and nday school enrollment from 75 to 222. dition has been built on the church at a about $10,000. The Hackensack Church a position to benefit from the building new Hudson River Bridge.

GEORGIA

es at Cedartown

September meetings were held at Cedar- or ten nights in a large tent. The church en reorganized, the building thoroughly d and painted, and the interior deco- Regular services are now maintained eek.

Growth at Columbus

work of the Columbus Church is pro- g steadily, with an enrollment of 76 in nday school. The Senior Endeavor So- s one of the best in the city and won the lance Banner at the last City Union Rally. A promising Junior Endeavor has been organized. Mr. Curtis J. Matthews, of Atlanta Seminary, served the church last summer.

OHIO

Called to Glen Ellyn, Illinois

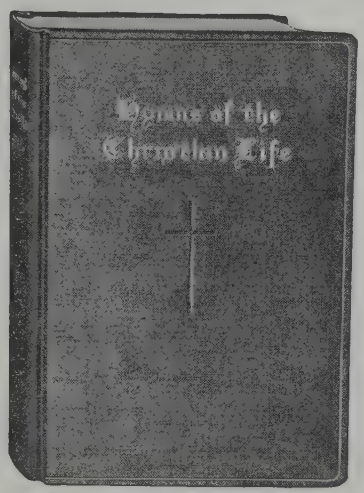
Rev. O. L. Kiplinger has been called to the church at Glen Ellyn in the Chicago district of Illinois. He has been pastor of First Church, Mansfield, for ten years, and has led it in a vigorous way to make it one of the most efficient churches in the state. He has himself been a wise leader in the state work, and is at present moderator of the State Conference.

IOWA

Jubilee Celebration at Farragut

The completion of 50 years of history was the occasion of a successful jubilee celebration at Farragut, Oct. 4. Former members and pastors of the church responded to the invitation either in person or by letter. Rev. B. R. Bauman, recently called from Lincoln, Neb., opened his pastorate on this date by preaching an inspiring sermon on "Building the Church." Communion services followed, presided over by Rev. T. F. Galt of Shenandoah, who was assisted by deacons and by Adolph Chapin of Bonesteel, S. D. Mr. Galt and Mr. Chapin are sons of the two original deacons, Mr. M. H. Galt and Zerah Chapin.

The afternoon session was given to a review of the church's history. Greetings were extended by Rev. L. A. Lippitt of Shenandoah, and by Rev. C. W. Proctor of the Farragut Methodist Church. The historical sketch was presented by Mr. Galt, and all the living former pastors responded with congratulations and good wishes. Letters were read from



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former members, and older members present added their reminiscences. Mr. and Mrs. William Hoppock, the only charter members present, were accorded the Chautauqua salute.

From Pulpit to Professorship

The Eddyville Church has relinquished its popular minister, Rev. A. S. Kilbourn, that he may exercise his gifts as professor of sociology at Talladega College. Unwilling to give up their pastor permanently, the church has granted Mr. Kilbourn a nine months' leave of absence in the hope that he may return to the pastorate, and to the Eddyville Church next June.

The eight years of service to the church and community have been characterized by strong and devoted leadership. While others have preferred the city pastorate, Mr. Kilbourn has chosen the semi-rural church, and has put such energy, intelligence, and consecration into the service as to win both the admiration and support of the community. In a community over-supplied with churches and under-supplied with effective leadership, the Congregational Church and its pastor have stood for a high-level type of ministry. The church has grown in material possessions, in membership, and in the things of the spirit.

Memorial Tablets Unveiled

The Bradford Church, commonly known as "The Little Brown Church in the Vale," unveiled two bronze memorial tablets, Oct. 4, one in memory of Dr. William S. Pitts, physician and author of the famous song, "The Church in the Wildwood"; and the other in memory of Rev. John K. Nutting, the first pastor of the church, who served from 1859-1868. The ceremony included a brief historical sketch by Mrs. I. M. Fisher of Cedar Falls, who donated the first tablet. Mrs. Fisher was a student in the old Bradford Academy and was personally acquainted with Dr. Pitts. She was present when the above mentioned song w first sung in public by the author. The se ond tablet, in addition to bearing the nan of the first beloved pastor, contains the nam of 140 members who have united with t church since the organization was formed 1855.

SOUTH DAKOTA

Student Assistant, at Fort Pierre

Mr. A. Bruce Niemeyer, of Carleton Colleg assisted the pastor of Fort Pierre, Rev. J. Pengelly, this past summer. A daily vacati Bible school was put on for a week, beginni with an enrollment of 23 and closing with 4 The following week the work of the school w exhibited at the Stanley County Fair.

A Harvest Thanksgiving Service

On Sept. 27, Harvest Thanksgiving Servic were held at Bryant. There was a fine displ of field and garden produce, as well as chicken eggs, and canned goods. The following eveni these were sold and the proceeds turned ov to the church. Rev. Thomas Nowell is paste

COLORADO

Volunteer Workers Form Repair Squad

Volunteer workers at Cope organized the selves into a church repair squad, with the r sult that the church building has been paint on the outside. The old basement stairs ha been replaced by cement stairs, and the roof h been repaired and painted. Rev. J. E. Eld has been called to the pastorate.

TEXAS

San Antonio Rally Day

The church school rally day services Sept. 27, at San Antonio, were well attend and the hour of the morning church service w given to the young people. The school tendance was 185. The program was decided worthwhile. Three of the Sunday school pup from the intermediate and senior classes unit with the church. The adult Bible class is bei reorganized, and is arranging a definite progra of work.

WASHINGTON

Ministers and Wives in Social Event

The first social event of the autumn for t Seattle Congregational ministers and th wives was the occasion of a farewell recepti in honor of Rev. and Mrs. G. V. McClure the eve of their departure for a nine month trip around the world, Mr. McClure going chaplain to a group of 200 pilgrims. The sp cious and hospitable home of Dr. and M Edward Lincoln Smith in the Mt. Baker d trict was thrown open for the occasio Nearly all the Seattle ministers and their wi were present. In telling how he came to chosen for the office of chaplain Mr. McClu let it be known that the company that orga ized the trip, the Rogers Round the Wo Tours, had insisted at the outset that the cha lain be a Congregational minister, as in th judgment a minister of this denominati would be most likely to fit in amicably to t varied religious sentiments and view-points so large a group coming from different sectio of the country. Among the places where M McClure plans to preach during the tour a Mars Hill, Athens, the Garden of Gethsema

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Sally Johnson, R.N., Principal

Religious Notice

Woman's Board of Missions. The Fifty-eighth Annual Meeting of the Woman's Board of Missions will be held in Plymouth Church, Brooklyn, N. Y., Nov. 11-13, 1925. Meeting opens Wednesday at 10 A.M., closes Friday noon.
Alice G. Burbank, *Clerk.*

Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston) cost 15 cents additional. Cash in advance only.

TEACHERS WANTED

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

College and normal graduates for emergency calls, public and private schools. American Teachers' Agency (New England and National), Springfield, Mass.

POSITION WANTED

Efficient trained nurse available. Willing to act as companion or assistant in the home; accustomed to traveling. "E. L.," *Congregationalist,* Boston.

HELP WANTED

Church Assistant. Capable woman for directing religious education, young people and parish work. Fine central Iowa church. Salary commensurate with ability. Field now open. Write promptly to Rev. W. K. Williams, Marshalltown, Ia.

MISCELLANEOUS

For Sale: Adirondack property, 1,500 acres—1,200 timber—near Lake Champlain and D. & H. R.R. Beautiful modern house, 30 rooms, 6 baths, 12 room farmhouse; 3 immense barns and other buildings. Spring water for whole plant. Deer park enclosed 8 ft. wire fence; 2 mountains; place for golf and lake, $200,000 valuation. Will be sold for less than half for religious purposes. "S. W.," *Congregationalist.*

To Rent: Moderately priced, fully furnished house, modern in all respects, in small Berkshire town nine miles from Pittsfield. Exceptionally interesting country community. Native population of fine New England stock, with small summer colony and an ever-increasing number of all-the-year residents. "C. E.," *Congregationalist.*

To Rent—Small furnished bungalow in Pomona, Fla., for winter. Hilltop Farms, Danbury, Conn.

MISCELLANEOUS

Wanted—Correspondence with young men, high school graduates, with public speaking ability, and a desire for advancement, looking forward to a splendid opportunity for service. Members of Congregational churches preferred. Address Paul P. Jackson, Keosauqua, Ia.

Wanted: Boarding home in Hartford County for Philip, five, attractive; and Baby Donald, fourteen months, healthy, jolly. Both American. Apply Connecticut Children's Aid Society, Brown-Thomson Bldg., Hartford, Ct.

Wanted—Used lantern, large size, for projecting post card pictures and lantern slides. Combined Balopticon preferred. Box 294, Sedgwick, Kan.

For Rent—For six months, from Nov. 1, my cottage bungalow home, furnished. Lexington, Mass. Tel. 1194. Address "A. B. C.," *Congregationalist.*

Earn $25 weekly, spare time, writing for newspapers, magazines. Experience unnecessary. Copyright book free. Press Syndicate, 1228, St. Louis, Mo.

Collection Envelopes—8 cents per carton. "Wasteless System" and all kinds. Write Dufold-Trifold Co., Trenton, N. J.

Washington, D. C. Travelers by automobile or train will find excellent accommodations, home-like rooms, downtown, close to the White House. Two blocks from the new Washington Auditorium. Suites with private baths for large or small parties. Running water in all rooms. Restaurants near. Large brick garage on premises. Free city map. Telephone, Franklin 1142. Address Mrs. Kern, 1912 "G" St., Northwest.

Cut this advertisement out, send with your address and five cents (stamps accepted), to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive John's Gospel, with map and method of interesting others in Bible reading. Tested fifteen years. *It works.*

Pews for sale. New style, seating 240. Material finished pine with hardwood trimmings and cushions. Choir railing boxed in same wood and finish. Reason for sale, building used for Community Centre. Address Miss Bertha Estey, Putney, Vt.

The Whole Bible—Thirty-one volumes packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid, $2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass. Send self-addressed envelope and stamp for sample tracts containing parables.

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t. Calvary. At other places, rich in his- associations, he plans to give several lec- The party sails from Seattle the latter October on the S.S. *Empress of Japan.*

rch and Ministerial Record

Calls

, G. J., First, Hackensack, N. J., to Re- ed, Bayonne. Accepts to begin Dec. 1.

VAY, H. N., Community, Billings, Mont., to ford, Chicago, Ill. Accepts.

L, H. H., Firman House, Chicago, Ill., to ne director of religious education, Welling- Ave., Chicago. At work.

GER, O. L., Mansfield, O., to Glen Ellyn, Ill.

H. T., Dupree, S. D., to Ipswich. Accepts.

, P. C., Bagley, Minn., to Granville-Deer- N. D. At work.

C. W., Derby, N. Y., to Orange City, Fla. ork.

C. E. Decatur, Ill., to Fond du Lac, Wis. ots.

DS, E. L., Canton Center, Ct., to North son. To begin Nov. 1.

HENRY (Baptist), Iowa, to Batavia, Ill. At

, WALTER, formerly of Peru, Ill., to Bos- , Wis. Accepts.

WALTER, Worthing, S. D., to Stevens. Ac-

Installations

B., *i.*, Second, Waterbury, Ct. Sermon by Raymond Calkins; other parts by Rev. rs. A. K. Chalmers, F. C. Allen, J. R. bs, S. W. Coe, R. W. Coe, H. D. Gallaudet, D. E. Maurer.

N, K. L., *i.*, Maverick, East Boston, Mass., 6. Sermon by Rev. S. K. Tompkins; other by Rev. Messrs. William McNair, S. R. r, Sidney Lovett, T. C. Richards, D. I. , C. E. Dunn, and W. D. Roberts.

H. S., *i.*, Pilgrim, Merrimac, Oct. 6. Ser- by Rev. W. H. Spence; other parts by Rev. rs. C. S. Holton, H. O. Hannum, John e, F. E. Emrich, F. R. Shipman, and J. W. .

, DOUGLAS, *i.*, Leyden, Brookline, Mass., 9. Sermon by Dr. S. P. Cadman; other by Rev. Messrs. S. W. Anthony, R. I. ap, A. D. Leavitt, J. E. Park, H. G. Hale, Tyler, S. M. Macaulay, and W. R. Leslie.

Resignations

N, A. L., Rosemond, Ill. Effective Sept. 30. C. J., Parkwood, Lakewood, O. Is retiring anently from the pastorate.

W. L., Arch Creek, Fla., because of ill h.

, R. B., Hayti, S. D.

K, G. E., Circular, Charleston, S. C. Effec- April 1, 1926.

Accessions

	Conf.	*Total*
RNIA		
Beach, First	7	16
S		
Park, Pilgrim	8	15
DAKOTA		
ns		2
ma		3
DAKOTA		
d City	1	6

Personals

REV. C. J., who organized Parkwood Con- tional Church of Lakewood, O., four years has presented his resignation. At the re- of the church he will remain until a suc- r is chosen; if that can be effected before h 1, when he retires permanently from the rate. He will devote himself to family 's at the old home in Castalia, O. His ces will be available for special work and ional supply.

TE, REV. E. C., pastor of Union, Jackson- Fla., is called by the directors of the da Conference to succeed Rev. L. H. Keller perintendent of Florida, the election to be ct to the ratification of the national Home ionary Society.

PATTEN, DR. A. B. and MRS. PATTEN, Center Church, Torrington, Ct., at the close of the prayer meeting, Oct. 1, were surprised by a gracious recognition of their 29th wedding anniversary and a golden gift of $150.

RICHMOND, MISS BERNICE, has accepted the position of director of religious education and young people's activities at Central Church, Fall River, Mass. She is a graduate of the Hartford School of Religious Pedagogy, and has for some time been associated with South Church, Hartford, as director of young people's work.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

BREED—Rev. Dwight P. Breed, pastor *emeritus* of Summerdale Church, Chicago, Ill., died Oct. 7, at his home near the church. Extended notice later.

REV. HENRY A. STEVENS

There are deaths that come upon us with the sense of a completed memory,—deaths that end life as the sunset ends the day. Such was that of Rev. Henry Augustus Stevens, who died at his home in Brighton, Mass., on Sept. 28.

Mr. Stevens was born in Salisbury, N. H., Dec. 29, 1835, and thus if he had tarried three months longer would have reached the age of 90 years. Early in life he decided to enter upon the work of the Gospel ministry, and accordingly was graduated from Amherst in 1857 and Andover Seminary in 1860. With his ordination in Melrose in 1861 he began a highly successful ministry of 52 years in the Congregational churches of Massachusetts and Rhode Island, viz.: Melrose, 1861-68; Brockton, 1869-74; Brighton, 1874-81; and Bristol, R. I., 1881-96. Thereafter he served for brief periods at Providence, R. I., and Georgetown, Mass., and then, as stated supply every Sunday for 11 years, 1902-1913, at Rochester, Mass., retiring from the active ministry in the fall of 1913.

In 1861 Mr. Stevens married Sarah Northend

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Every year, especially at house-cleaning time, thousands of dollars worth of old postage stamps are destroyed.

Miss Ida Mack, Erie, Pa., wrote me: "For three months my sister and I had been burning our old letters, when we saw your advertisement for old stamps." I paid Miss Mack $65.61 for the stamps still unburned.

Miss Elizabeth L. Foote, Syracuse, N. Y., wrote me last November: "I have destroyed most of the old letters, burning many in packages which I did not take apart." I paid Miss Foote $316.05 for those she had left.

Miss Katharine S. Haskell, 109 Dorchester St., Boston 27, Mass., sold me her old stamps in January, having seen my advertisement in *The Congregationalist.* I paid Miss Haskell $300.61 for them. On February 7 she wrote: "Now that our business connected with the sale of old stamps is completed, I would like to say that I have appreciated the courteous manner in which you have conducted same, the frank, clear way in which you have listed values, and the prompt reply, with check enclosed for each package sent you. The transaction has been entirely satisfactory, and I shall take pleasure in giving your name to any of my friends who have old stamps to dispose of."

Miss Mabel Connor, 16 Elm St., Augusta, Me., a daughter of General Selden Connor, a former Governor of Maine, also saw my advertisement in *The Congregationalist.* She writes: "It was a fortunate day when I saw your advertisement in *The Congregationalist,* for our attic has yielded many dollars worth of stamps. I am so well pleased with the sales made you that I have given your name and address to several friends."

I invite all who have old correspondence with stamps used before 1890, accumulations of loose stamps, old collections, large or small, to correspond with me.

Ladies' Aid Societies

I have assisted in the raising of money for various purposes by disposing of stamps gathered by Ladies' Aid Societies at Stoneham, Mass., Kirkland, Ill., Newnan, Ga., etc. If you will write me I will send you full particulars as to how to proceed. I know a little about the many ways our ladies go about raising funds for their work, as my wife is President of a large Society (Church of the Savior, M.E.).

W. W. MACLAREN

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Tenney of Georgetown, Mass., who preceded him to the yonderland about seven years ago,—a wonderful woman, fit companion for this nobleman of God. Her death also was a transfiguration. They are survived by their five children with whom he made his home, and a niece who lived with them since childhood, who has been a helpful companion in the latter years. Mr. Stevens continued active until within a few months of the end. During his brief illness he was surrounded by those he loved and who counted it a privilege to do everything that would contribute to his comfort.

The funeral service was held in the Brighton Church, where numerous friends gathered not to mourn but to rejoice at the thought of his coronation and to thank God they had enjoyed him so long.

A striking figure was Mr. Stevens with his erect bearing, and his noble face surmounted by a great shock of white hair. He was a minister and gentleman of the old school type, kind, courteous, evangelical; an earnest preacher and faithful pastor, who preached and lived in the compassionate spirit of Christ, and was most thoughtful of others in every hour of trial and sorrow. He left a host of friends wherever he served as minister and his benedictions rest in many hearts. He was especially honored and beloved in Brighton by all, irrespective of creed or color. He is gone but his memory and inspiration remain a lasting influence; and any pain at parting has become a sacrament, for it is made radiant with the assurance that this life is robed with glory, but "to die is gain." S. W. A.

Events to Come

National Council of Congregational Churches, biennial meeting, Washington, D. C., Oct. 20-28.

Woman's Board of Missions, monthly meeting, Pilgrim Hall, Nov. 6, 10.30 A.M.

Woman's Board of Missions, Fifty-eighth Annual Meeting, Plymouth Church, Brooklyn, N. Y., Nov. 11-13.

SCHOLARSHIP

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OUR READERS' FORUM

"Break the Hold of the Dead"

To the Editor of The Congregationalist:

The conviction burning in the mind of many candid people is growing upon me, that the building up of the denominational and religious life of the morrow lies not in devising new programs to make function the principles and measures of our Fathers, wise though they were, but in breaking from them, and substituting others better adapted to present and future needs, which understanding, born of enlarged experience and vision, enables our great leaders to devise.

With a view to this end I suggest a motto for the National Council: Break the Hold of the Dead.

Beloit, Wis. (Rev.) W. P. Clancy.

Negro Educational Leadership

To the Editor of The Congregationalist:

Secretary Fred Leslie Brownlee has made a good answer to the questions which I raised in an editorial last March, regarding the problem of Negro education. I have not a word of dissent from his position to offer. I agree with him, that one mark of success of the earlier program of the American Missionary Association when, necessarily, schools for Negroes in the South were headed and taught largely by white teachers, would be the development, within the colored race, of men and women capable of teaching and leading in the field of Negro education. I agree with him that the very success of a genuine educational policy would involve the possibilities of white teachers serving under Negro principals and presidents.

What I have in mind, however, is the growth of a policy, as evidenced by utterances of some Negro writers, of objecting to an indefinite continuance of white leadership or teaching for Negro schools. This policy, I admit, is in part due to the foolish and mistaken notion of racial superiority which the white race so unconsciously and mischievously entertains. If there are whites who cannot be made to see that, in many instances, a particular Negro is intellectually qualified to do the best work in a particular school, there are increasing numbers of our colored friends who believe that a white teacher for a colored school is objectionable. My point is, that such a policy at present is foolish, vicious, and mistaken. It was to utter a word of warning against t idea that I wrote that editorial.

Beloit College. Irving Maurer.

Dr. Warner's Services

To the Editor of The Congregationalist:

It appears to me that important omissio were made in the appreciative reference to I Lucien C. Warner which recently appeared your paper.

I was associated with him in some of work from 1880 on, and some reference to t period should be made, for while all the p sibilities were surely in him, those experien gave him a broader outlook and enabled h to become the all-round man he was.

During that time he was chairman of t Harlem Branch of the Young Men's Christi Association, which grew rapidly under his w leadership and secured its building on 12 Street, to which he gave large financial a From his Christian home in that section New York came many efforts for the betterm of our city, the Harlem Branch of the Y. W. C. being one of them.

Dr. Warner was an early member of t Congregational Club of New York City a Vicinity, and was its president for several yea during which the meetings were of a high ch acter and well supported. He was also a tr tee and president of the Congregational Chu Building Society. The writer knows from p sonal experience of Dr. Warner's devotion duty and to the work of these societies.

Has any man come nearer the injunction the Prophet Micah than Dr. Warner? I th not. "What doth Jehovah require of thee; to do justly and to love kindness and to w humbly with thy God."

When the call comes to us, may we be ready to respond as was Dr. Warner.

New Rochelle, N. Y. Charles E. Hope

Change Council Date

To the Editor of The Congregationalist:

Is it in order to urge the consideration a change of date for the meeting of the N tional Council? I am writing out of the poi ancy of my disappointment at finding that cannot get away from my church at this ti

Men from the Pacific Coast must be aw for at least three weeks, and most of th will feel that they should take not less than month for such a trip. This means that t will be unable to get their church progr under way before the middle of November the earliest.

When the National Council met on the P cific Coast it was held during the summ The men from the East could not come so in October. Now, it is no farther from the A lantic to the Pacific than from the Pacific the Atlantic. In fact it is not so far, for t tide is coming this way!

When most of our churches were in N England or thereabouts it made not so mu difference when the Council met.

But the Council is going to be meeting on t Pacific Coast about every third or fourth ti from now on!

And our New England brethren will real how we feel about being obliged to leave churches for the most critical month in t year.

Unless the vacation period is less demora ing in other sections of the country, most October is used in gathering forces and organizing them for the year's work.

Nearly all the other large religious bod are meeting in the spring or summer. W you not bring this question prominently bef Congregationalists?

San Diego, Cal. Lawrence A. Wilson

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n the Schools and Colleges

Larger Enrollment at Union

on Theological Seminary opened its 90th ic year on Sept. 23, with an enrollment already promises to be considerably than usual. Harrison Sackett Elliott, as called to be Associate Professor of us Education, upon the resignation of George A. Coe, was inaugurated at the opening services as Skinner and McAlpin Professor of Practical Theology. The subject of his inauguration address was "The Significance of Process in the Progress of Christianity." Professor Elliott is director of the Department of Religious Education and Psychology. He has long been identified with the Y. M. C. A. and is the author of several publications of the Association Press.

The seminary is attracting an increasing number of women students, 21 being candidates this year for a degree. One of these is a Japanese woman, a graduate of Ohio Wesleyan University, who is preparing to return to her own country to teach. For the first time the seminary has been able to provide a scholarship for a German student, although for several years scholarships have been available for students from Scotland, England, France, and Switzerland. Prof. A. Bruce Curry, of the Biblical Seminary, New York, is offering a special course of lectures on the "Study and Teaching of the Bible," and Prof. A. W. Vernon, of Dartmouth College, is giving a course on "Christian Biography."

Pacific School of Religion

On the new site, recently acquired, three units of the projected group of buildings at the Pacific School of Religion are now in process of erection,—library, classrooms and offices, and men's dormitory. Removal of the school to the new buildings will take place the first of January.

The fall term has opened auspiciously. A student body of about 100 is assured for the year, an advance over last year. At a regular meeting of the Bay Association, Sept. 15, the afternoon and evening programs were furnished by the Pacific School of Religion. Nine students described their varieties of work among the churches. Prof. F. M. Hodgdon spoke on the fellowship of faculty and students, and President Swartz gave an illustrated talk on the school and its future.

The Department of Religious Education is conducting an interesting work in the week-day church school. Prof. H. F. Evans and a dozen of his students have taken charge of one center where they have in hand every Monday in a two-hour program more than 200 public school children of grades one to six.

At the last commencement the school bestowed the degree of D.D. on three of its graduates: Rev. L. L. Wirt, Western Secretary of the National Council for the Prevention of War; Rev. T. T. Giffen, pastor of First Church, Fresno, Cal.; and Rev. G. T. Tolson, Professor of History in Pacific School of Religion.

Another interesting experiment is being undertaken by the students. Four of them, supervised by Professor Hodgdon, have taken full charge of one of the Berkeley churches. The preaching is done by two of them, the educational work by a third, and the boys' work by a fourth, while all co-operate in the pastoral care and community work of the church.

Rev. T. D. Preston, a student in the school, has been carrying the pastorate of the Benicia Church. Under his leadership the church has spent $3,000 in repairs and improvements, aided by a small loan from the Building Society.

Boston to Greet Missionaries

The Interdenominational Committee on Home and Foreign Missions for Eastern Massachusetts will hold a recognition service Friday, Oct. 30, at 2.15 P.M., in the Crypt of St. Paul's Cathedral. Missionaries on furlough, representing both domestic and overseas service, will be introduced by Miss Eva D. Corey, president of the Woman's Auxiliary for Massachusetts of the Protestant Episcopal Church. These missionaries are supported by seven great communions and will bring greetings from all parts of the mission field and from every branch of uplift work at home. Preceding the introduction of the missionaries, the pageant, "America's Opportunity," will be given by members of the Fine Arts Department of the School of Religious Education of Boston University, assisted by nationals of 15 different countries.

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(*Continued from page* 558)

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"Oh, it's no trouble for a fan to raise the wind."—*Boston Transcript.*

Tim—"Cheer up, Tom, your trouble may be a blessing in disguise."

Tom—"Well, if it is, Tim, it's the cleverest piece of camouflage ever devised."

"The time will come," shouted the lecturer, "when women will get men's wages."

"Yes," shouted a little man in the back seat, "next Saturday night."—*Bucknell Belle Hop.*

Bom—"How did you make out in your singing act?"

Bo—"Great. After the first verse they yelled, 'Fine!' After the second they yelled, 'Imprisonment!'"—*Stanford Chaparral.*

On his return home in the evening Mary said to her father: "A strange man was here today to see you, papa."

"Did he have a bill?" the father inquired.

"No, papa, just a plain nose like the rest of us."—*Methodist Recorder.*

"With all due deference, my boy, I really think our English custom at the telephone is better than saying 'Hello!' as you do."

"What do you say in England?"

"We say: 'Are you there?' Then, of course, if you are not there, there is no use in going on with the conversation."—*The Continent.*

In a certain suburb there is a cottage the door of which must be raised a little to be opened, and for this purpose a hatchet is generally used. One night a knock came at the door and a youngster was sent to see who was there.

"Who is it?" inquired the boy.

"It's me," said a voice outside.

The youngster, recognizing the voice, shouted back: "It's Mrs. Murphy; get the hatchet." Mrs. Murphy didn't wait.—*Pittsburgh Chronicle Telegraph.*

The great Harvard half-back was a special guest of honor at the enemy training table before the big game.

"How would you like your meat, sir?" asked the waiter of one of the enemy.

"Raw," rumbled the giant guard.

"And you, sir?" queried the waiter of another of the enemy.

"Red, raw meat for me," bellowed the huge tackle.

"How about you, sir?" said the waiter to the man at our hero's left.

"Bloody, red, raw meat," roared the third, and scowled at the guest of honor.

There was silence as the question was put to the great Harvard "back."

"Aw, blazes," he thundered, "drive in your cow and I'll cut off my own slice."—*Lampoon.*

The Congregationalist

Continuing
The Recorder* and *The Advance

October 22, 1925

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"Are you a messenger boy?" asked the near-sighted man of a boy in the street.

"No, sir," was the indignant reply, "it's my sore toe that makes me walk so slowly."—*Continent.*

She was very pretty, he was very ardent. And they both were young.

"Ethel," he murmured, and the very intonation of his voice was a caress, "you've your father's fine, frank blue eyes."

"Go on," she laughed. "Don't be silly!" She was a modern maid.

"But you have, dear," he insisted. "And you have your mother's beautiful golden hair."

She glanced about her in fear as she laid her fair little hand upon his lips.

"S-sh!" she whispered. "Don't speak so loud, Jack; she doesn't know I'm wearing it!"—*Iowa Frivol.*

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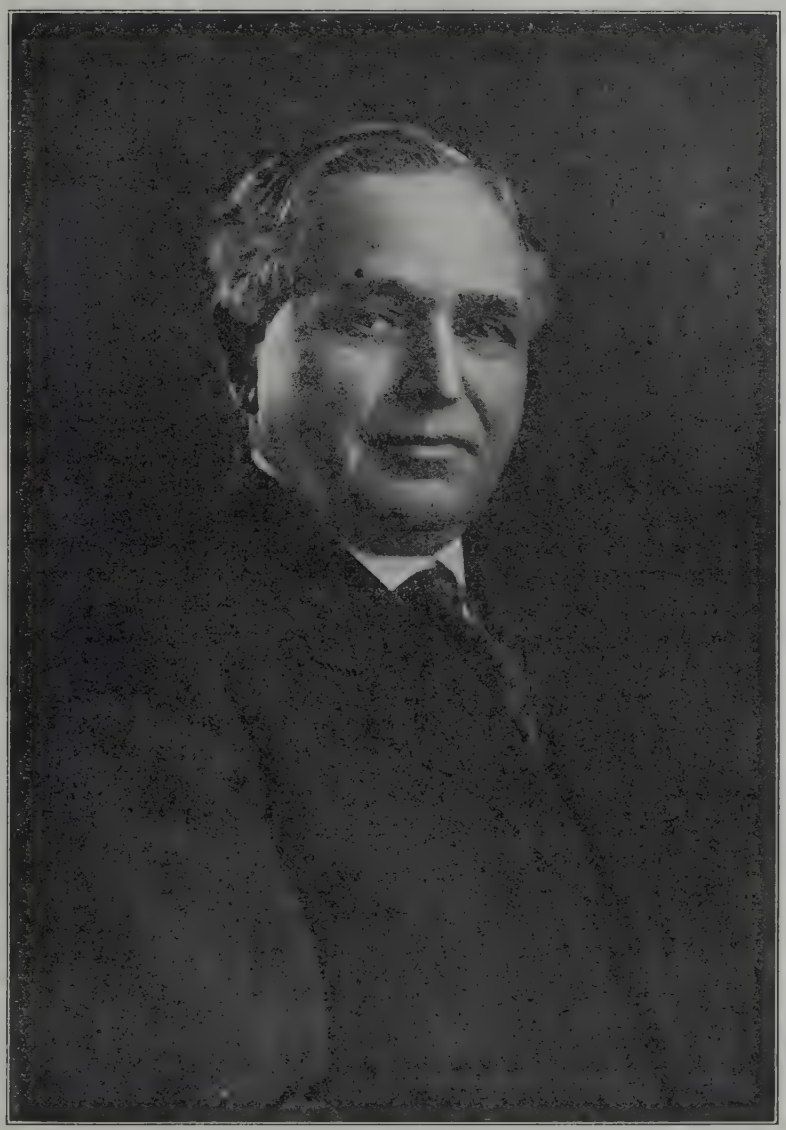

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Pres. James A. Blaisdell, D.D., Pomona College
Pres. Kenyon L. Butterfield, LL.D., Michigan Agricultural College
Pres. Ozora S. Davis, D.D., Chicago Theological Seminary
Rev. Harry P. Dewey, D.D., Plymouth Church, Minneapolis
Rev. D. Witherspoon Dodge, D.D., Central Church, Atlanta, Ga.
Rev. Charles E. Jefferson, D.D., Broadway Tabernacle, New York
Pres. Irving Maurer, D.D., Beloit College
Hon. William E. Sweet, Denver, Col.
Rev. Francis J. Van Horn, D.D., First Church, Tacoma, Wash.
Pres. Mary E. Woolley, Litt.D., Mount Holyoke College

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The Editorial Outlook

Concerning National Council Reports

READERS will realize that this issue of *The Congregationalist* has been prepared for the press while the Congregational National Council is still in session, and even before the great gathering has attained its full momentum. Advance releases have made possible the presentation of important features of the program, but formal reports of the business and general happenings of the Council will not be possible until next week's issue.

Taking Christianity Seriously

THE pre-National Council conference arranged by the Social Service Commission for the afternoon and evening of Monday, and the morning of Tuesday brought together a fairly large and representative group of earnest socially-minded Christians. The discussion and action at the conference centered around the terms of the Proposed Social Creed. As was anticipated considerable divergence of view developed upon some points but the discussion plainly revealed that groping after facts and a Christian conception of life as applied to the details of social and industrial relationships, which, after all, is more important than categorical formulation of doctrines, theological or social. The development in men of the longing to see and do the right is the underlying social duty of the church. Discussions such as this, well planned and excellently carried out under the Social Service Commission, serve a useful purpose. They promote a new and stronger sense of fellowship among the socially minded, and they help to provide that criticism of life and conduct out of which alone better and sounder conditions can arise. The conscience of the church at large may still be unaroused and unenlightened; there may be those who make deep profession of religion but who care more for Mammon than for God; but the conference held under the auspices of the Social Service Commission made it evident how strong, deep, and intense are the forces in modern religious fellowship that are pledged to the outworking in life, individual and social, of the prayer, *Thy Kingdom come, Thy will be done in earth as it is in heaven.*

Poison and Profits

IT seems incredible, but it is actually true that the *New York Journal of Commerce* recently bore upon its front page the following dispatch from Washington:

The chemical clans are marshalling for a drive in the Senate to prevent ratification of the Geneva anti-poison gas protocol at the next session of Congress.

Aid of allied industries, notably the dye producers, is to be asked in an effort to line up sufficient opposition in the Senate to avoid American participation in international agreements outlawing chemical warfare which might result injuriously to the commercial production of chemicals.

According to the view of quarters here closely associated with the domestic chemical industry, the fight on the Geneva protocol will vie in importance with the forthcoming battle over the entry of the United States into the World Court. Industry, it is contended, is

directly interested in the former proposal to a much greater extent than in the latter.

The Toronto *Globe,* commenting upon this, remarked that it would be read "by citizens of all classes in all civilized countries with amazement and a shiver of repulsion." "Seldom," continues this paper, "has anything more cold-bloodedly selfish—more frankly ready to profiteer at the hazard of disease and death—been put forward." It is a sad commentary upon America that our public press is usually so busy denouncing pacifists as dangerous "reds" and enemies of the state that they have no time or space left to set forth in its true light the cynical and damnably murderous nature of that selfishness in commerce and industry that cares nothing what happens to humanity as long as profits are secure. A Canadian soldier—it may be recalled that the Canadians were in the first battle in which gas was used in the great war, and were later the first troops to be attacked with the more virulent mustard gas—expresses the pardonable wish that these ghouls of commerce concerned only about profiteering in deadly gases could be placed in the front line in some such gas attacks as he himself has endured.

The Greatest Thing in the Council

THE greatest thing in a National Council gathering quickly comes into evidence as the delegates convene. In fact it begins before they arrive at their destination, as men and women from various centers meet on the train hurrying Council-ward.

It is *fellowship,* and it has a peculiar significance and quality in the life of our free churches. It is something more than a denominational bond; it is something more than a sameness of disposition, a similarity of thought and outlook—in fact it does not arise from any similarity at all. Its special quality and delight are found in the note of variety with an underlying consciousness of unity in humanity and in Christ. The joy of fellowship is in the discovery of a larger world. One comes from his tasks—some of them narrow tasks in a narrow sphere—in parish and office, somewhat discouraged, it may be, feeling the smallness of his own world and his own achievement. The note of discouragement, or the sense of narrowness and futility of one's sphere has possibly occasioned an inertia under the influence of which one might have been disposed to stay at home—for it is notoriously true that the men who most need fellowship are often least concerned about seeking it. But, in whatever mood one has come from home, how quickly the atmosphere changes under the warmth of friendly greeting, the frank clasping of hands, and the intimacies of conversation. Loneliness and aloofness disappear; one's narrow world enlarges in a new consciousness; and the thrill of communion enriches the mind and makes the heart glow with a new enthusiasm. The discovery that great ideals are shared in common, and that others are intense and clear-visioned regarding matters in relation to which one's own vision may have been growing dim and one's enthusiasms cold, restores the vividness of faith and quickens the impulse of devotion to the Kingdom. Neither individuals nor churches can see clearly, experience adequate and sound emotions, or work effectually, in isolation. Fellowship is not merely a privilege, a possible source of individual emotions; it is an essential of Christian life and work. The spirit and service of a great church depend entirely upon the nature and quality of its fellowship.

As one comes into the full swing of Council organization and activity, it is still this note of fellowship that is dominant. The lack of any dominating authority, the lack of any official voice or official attitude, makes strongly for the consciousness of a spirit and task of fellowship in seeking sound vision and wise action. The greatest thing about a National Council gathering is that it is not a planned and personally-conducted tour, but an adventure and a quest. May it never cease to be that! For only in quest and adventure can the full joy and spirit of fellowship be revealed. The inspiration of a Council gathering is pre-eminently that that comes from the realization that a great company of free-minded Christians are met together in mutual respect, mutual aid, and mutual devotion in determining the Christian outlook upon life and the Christian way as it runs through the highways and byways of the modern world. *Together*—that is the strength of our faith, hope, and effort. It is only as mutual respect, mutual aid, and mutual devotion become lifted into mutual love that the Christian Church attains its full glory and witness. If we are to make Christ's way of love desirable and powerful among men it will be only as the world is led to exclaim regarding Christians in mutual life and conference, as it was said of Christians in the ancient day: *See how these Christians love one another.*

In the note of fellowship—significant in Washington as it has been in other great Council gatherings—the Congregational churches of America come nearest that witness before the world of the purity and beauty of the religion they profess. The greatest thing in the Council is the fellowship that it provides, expresses, and symbolizes. The greatest truth for the Christian Church is still the word of Jesus, *Where two or three are gathered in my name there am I in the midst.*

Locarno—A New Word of Hope

ONE may easily become carried away by optimism over the news from Locarno, but considering the fact that newspaper headlines have for years been unduly loaded with the pessimism of war and militarism, it is a significant thing that the front page has been glorified by the report that European nations have gotten together for the preservation of peace and the establishment of security. The spirit and atmosphere of Locarno have been very different from that of Versailles. Understanding and conciliation have taken the place of suspicion, distrust, and irreconcilability. France and Germany have dealt with each other in a new temper, and the measure of new confidence is already bearing fruit in the promise of better relationships. If the fear of war and attack could once be thoroughly broken it is impossible to estimate the forces that would draw nations and peoples into manifold friendly contacts.

Under the terms of the treaties determined upon at Locarno, France and Germany agree that neither will incite war against the other or violate the present Rhine boundaries without submitting their differences to arbitration. England and Italy guarantee this pact through

greement to come to the help of either country against ne aggressor in case of the violation of the pact.

Four pacts in all have been signed by the seven forgn ministers who were in session. At the moment of riting the full terms of the pacts have not been made ıblic, but the fact that the European nations have really ɔtten together on a basis of peace and mutual security ıtweighs the mere letter of the agreements. Foreign inister Aristide Briand, of France, in the glow of enusiasm over the successful issue of the Locarno Conrence, has hailed the possibility of establishing "The nited States of Europe." Who knows? Men and naɔns may travel far and fast when they get thinking ıd acting on a basis of peace and co-operation.

In Brief

Good things are as contagious as evil things when ey have adequate contacts. The trouble is that evil often gregarious where goodness is touched with inviduality and aloofness.

No builder would mistake the blueprints and specifications for the structure that he is supposed to build. The plans and specifications may be necessary but building is the business. Too often in the church we imagine that we are building when we are merely considering plans and specifications, and we mistake our interest in these for the superstructure itself.

* *

It was said concerning a famous billiard player that he seemed most brilliant when in reality he had been careless and was pulling himself out of the hole. He seemed least spectacular when his playing was accurate in each successive stroke and he had no need of brilliant rallying. Is not this true of the church in its life and warfare? Her most spectacular periods of revival and awakening, when she is roused to warfare upon evil, often indicate her slackness in allowing evil to become established. The church is often most effective in her quiet, persistent, non-spectacular righteousness and truth.

The Federal Council and Prohibition

THE bulletin on *The Prohibition Situation,* issued by the Department of Research and Education of the deral Council of Churches, a pamphlet of 83 pages ɔr sale by that department, 105 E. 22d St., New York, the nominal price of 25 cents), deserves the most care- study and consideration. It is unfortunate that its de exploitation in the daily press, and the fact that et" newspapers have seized upon some of its statents in such a way as to misrepresent its general purse and purport, have tended to create a question conning it, if not a bias against it, in the minds of some ɔhibitionists, but this is all the more reason that the lletin should be studied closely at first hand, and not lged by hearsay.

With the general purpose and spirit of the inquiry ich has resulted in this bulletin, *The Congregationalist* in full sympathy. We entirely agree with the statent that "it seems reasonable to assume that we can ɔe much more successfully with a situation if we know cisely what it is." The supreme interest of every honand enlightened man in relation to every social probı, and every effort to deal with that problem, is in ɔwing the facts. If, in the particular matter of proition as an effort to deal effectively with the liquor ffic, the facts undeniably demonstrate the value of s measure, prohibitionists cannot be too greatly inested in bringing the facts to light; if, on the other ıd, prohibition has not been a success—an assumption t we do not admit—prohibitionists cannot too quickly cover the fact or too determinedly set about investiing the causes of any seeming failure. It is impor- t to know whether any partial or seeming failure of ɔhibition is due to inherent weakness in that measure, to the incompetency or inactivity, intentional or unentional, of those whose business it is to make prohiion effective by upholding the law and constitution. ɔm every point of view prohibitionists ought to have most intense and foremost interest in knowing the ts.

We appreciate, also, the honesty of this Federal Council inquiry as a step toward the acquisition, study, and understanding of the facts. We refer to it as a "Federal Council inquiry," for, though we are aware of the distinction that has been made in emphasizing the fact that the study has been made by the *Research Department* of the Federal Council, it is our judgment that that body cannot in any way avoid responsibility for the work of one of its own departments. Nor should there be any effort to avoid such responsibility. As an honest piece of work, undertaken with open mind and sound purpose, this investigation ought by the Council, and by all that the Council represents, to be accepted for what it is worth. That is, it ought not to be regarded as in any sense an authoritative or official statement—the report itself is very modest in its claims—but it ought to become a basis for such criticism and inquiry as shall lead to further evidence and understanding of the facts. If in any respect the bulletin as issued has understated, overstated, or misstated, the facts, the purpose of those responsible for the bulletin demands and justifies the frankest and fullest reaction.

It is in this spirit, though approving of the general purpose and nature of the Research Department's inquiry, that we offer some friendly criticism.

The chief defect of this bulletin consists, in our judgment, in its essential inadequacy. This inadequacy is fully recognized and acknowledged in the document itself. Not only is it stated most specifically that "many of the more important social and political effects of so great an experiment in social control cannot be known for some time to come," but the specific data, which are offered as a basis of judgment and conclusion, are as definitely acknowledged to be very limited in nature and extent. We should go beyond this in estimating the paucity of the statistical and social evidence presented in relation to the whole range of material upon which scientific and ultimate conclusions should be based. The inadequacy of the bulletin, both in its inherent limitations

and in this specific respect, seems to us so marked that we should have questioned the advisability of issuing it at this particular stage except as an encouragement toward fuller investigation, and except, also, for one important conclusion, which we shall later specify, and which seems to us the bulletin's most essential contribution.

A "Defensive Complex"

It is important in inquiries of this kind that the mind of the investigator should be free from bias, but in the commendable effort to attain and preserve an unbiased attitude there is a tendency in the bulletin to lean over backwards. One gets the impression of what the psychologist might call a "defensive complex." It is an error in the right direction, especially at the present hour when prohibitionists cannot afford to take too much for granted. None the less the great, evident, commanding facts concerning prohibition, in its abolition of the saloon, its breaking of the power of the liquor traffic, and its driving of the whole booze business beyond the pale of respect and decency, while they are suggested, seem to us quite inadequately stated for the purpose of such a report. Whatever the facts beneath the surface may be, the facts that lie upon the surface should not be in any way underestimated or understated. John Haynes Holmes has recently stated them quite excellently in a letter to the *Nation*. The anti-prohibitionist should never be permitted to forget them.

Nor should we admit, as the bulletin seems to suggest, that either the prohibitory law or the Volstead Act represents anything new and unprecedented in legislation, and in the effort of the state to regulate the life of the individual for the common good. It ought to be always remembered that the much criticized "one-half per cent" of the Volstead Act was not originated by the prohibitionists but was simply a writing into the new law of what the liquor dealers themselves had established as the standard for judging illicit liquor while the traffic was under license. Nor should it be forgotten that sweeping prohibitions of minor things—and even of major things—as drastic as are involved in the eighteenth amendment (which is in itself a new phase) have long been established by law. Tariff laws, often virtually prohibitive, to the free trader appear as unjust and intolerable as does the Eighteenth Amendment to an anti-prohibitionist; and governments in their enforcement of military service have again and again "on a country-wide scale changed the personal habits of a large part of the population" in the most fundamental respects. There is need of insisting upon the fact that prohibition, whether it be justified or not in its results, involves nothing more drastic or exceptional in principle or practice than is involved in a large part of the activity of the state.

The present investigation seems to us to have unduly a city aspect, and to have been made too much with reference to "wet" areas. Possibly there is an advantage in this. We ought to know and to face the worst of the facts, but we question whether the facts as stated are sufficiently representative of the country at large, and particularly of the great rural sections. We should also be disposed to question the ultimate value of "the case method" in discovering the actual results of the prol bition régime. The chief weakness of this investigatic lies, in our judgment, in undue confidence in this metho It puts the whole matter too much in the realm of soci pathology. The real facts regarding prohibition are be found largely in social spheres and activities th never become represented in "cases." If we may dra an analogy we should say that while the *failure* of t church might be studied profitably among the unchurche and non-church-going, the church's *success* must l studied largely among those whom it has reached. is not unimportant that prohibition should be considere in relation to the submerged, abnormal, and lawless el ments in the community, but it is more important th it should be studied in relation to the normal, wholesor elements and to society as a whole.

A Sound Conclusion

Having made these criticisms—which will be reco nized as minor rather than fundamental—we want to pu ourselves entirely back of the conclusion expressed in th bulletin, and its appeal. Profoundly, thoroughly, w agree with the statement that "the religious and mor forces which take upon themselves responsibility for i stituting new measures of social control cannot co sistently stop short of taking responsibility for chara ter rehabilitation in those lives which they have forcibl changed," though we should say that the failure effect such rehabilitation does not necessarily discred social measures that are otherwise justified.

We support the bulletin further in its contention th the churches must rouse themselves to a bettter perforn ance of that underlying work of moral education upo which laws depend for their effect and enforcement, an which law in itself can never create. In the whole bus ness of social reform we have unduly allowed the r generative purposes and processes of religion to be dom nated by the protective and regulative functions of law and in doing that we have sacrificed the essential founda tion of good laws and their enforcement. In this whol business of prohibition, and other protective and regu lative legislation, we have conceived of the matter to much as a *forcing* of men into doing, or refraining fro doing, certain things, and too little as a winning of me to certain social ideals and individual habits and prac tices in accordance with these ideals. We thoroughl endorse the suggestion that there is a profound dut resting upon the churches for the performance of an edu cational—and we should say, also, a spiritual—task "fo which no amount of social legislation can ever be satisfactory substitute."

We believe, however, that the defects and weaknesse that have appeared in connection with prohibition an its enforcement are not in any way isolated factors i relation to present-day American society and goverr ment. They are both crucial and typical, and in solvin the problems incident to the making of prohibition ef fective—as effective in every sphere of society as it general results demand—we shall have taken a grea step toward overcoming all the obstacles to good govern ment through intelligent and honest administration, an to sound social life through the elimination of positivel anti-social factors and forces.

From Our Western Editor

The report on prohibition by F. Ernest nson of the Federal Council of the urches of Christ in America made about same impression upon both the Wets l the Drys in the Middle and Far West, that made upon the rest of the country. Clarence True Wilson, secretary of the ard of Temperance, Prohibition, and Pub- Morals of the Methodist Episcopal urch, has, I imagine, described very well reception that this report had every- ere in America. He says,

Nothing else in many a day has caused Dry forces of the nation greater dismay the Wet forces greater glee than the just olished report of the Federal Council of urches on the social consequences of pro- ition. Mr. Stayton, president of the As- iation Against the Prohibition Amend- nt, says, "The report is frank and truth- ." The *Minute Man*, an anti-prohibition an, finds the reading of the report "a el and refreshing experience." The *icago Tribune*, one of the wettest news- pers in America, warmly endorsed it; so the other influential wet papers. A toon in the *Washington Post* pictures the pical prohibitionist reading a document ded 'Church Report on Prohibition; ng People Drinking More Liquor; Alco- ic Deaths Increase,'" etc. News heads ling with the report say, "Present Dry ve Forecast as Last," "Safe to Predict ssening of Pressure if it Fails, Says urch Council Report," "Dry Regime Hit Church Council," "Church Men Find Rise Drinking," "Death Rate from Alcoholism gher Since 1920," "Even Kansas Back- les," "Prohibition Fails to Reduce Crime," ore Drinking Among Boys and Girls," w is Flouted in Schools," "More Drinking Colleges."

s this excerpt indicates, the Wets were nimous in their approval of the report. y interpreted it as the beginning of the of prohibition. The chief organ of the ts in the Middle West, the *Chicago Trib-* , had a long editorial making this point. *Tribune* is always ranting (I used the d advisedly) about the intolerance of reformers and bigots who believe whole- rtedly in prohibition. To have such a ef classifies any one as a bigot in the d of the *Tribune*.

awrence Abbott of the *Outlook*, New k, was in Chicago a while ago and went ee the Tribune Tower. In writing about trip he said some complimentary things ut the Tribune Building and some very mplimentary things about the editorial cy of the *Tribune*. So far as I remem- he did not mention prohibition. The *une*, in replying to the *Outlook*, initi- ed that the reason Mr. Abbott was criti- was because the *Tribune* was against hibition. The fact is the editors of some ur great daily papers, like those of the *une*, have an obsession on prohibition. se editors think that the world will get ided immediately or that some other ter- thing will happen unless the Volstead is repealed or liberalized. They are pos- ly funny.

he report of Mr. Johnson, under the nices of the Federal Council, is an exceedingly serious matter. It came at a critical moment in the prohibition movement. Dr. Wilson, quoted above, speaking at the Rock River Methodist Conference, is reported to have said, "We would only remark, he reveals a very slender information, a biased mind, a prejudiced and exceedingly ill-timed statement, a warping of the facts and a series of partisan inferences that will be detrimental to our cause; but to infer that these lopsided, personal vaporings are the work of a council of churches is to saddle upon that organization a burden of responsibility that it will not be able to bear."

I imagine that this criticism is more drastic than most of our ministers and leading church members would make of the report. So far as I can discover, however, there is a general feeling that the work of Mr. Johnson shows signs of failure to get

MRS. MABEL W. WILLEBRANDT
Assistant Attorney-General in Charge of Prohibition Enforcement

a representative set of facts, a lack of perspective in the handling of the facts and a disposition to make arbitrary conclusions, which in the present complex situation are not at all warranted. The Federal Council of Churches might well have given representatives of the whole constituency an opportunity to see this report and to bring to bear upon it a wider knowledge than judging by the report Mr. Johnson had at his command.

My own knowledge of the Middle and Far West would lead me to believe that Mr. Johnson has not gotten a representative set of facts, and that he has failed to use words with discrimination in his report. If the report had been more mature and more completely considered before it was issued it would probably have served the purpose of stirring up the churches without at the same time giving aid to the enemy.

The one thing above all others in the report that our leaders seem to resent is the fact that Mr. Johnson was not content with stating the facts, but proceeded to draw conclusions from the facts, which leaders who think they are just as capable of drawing conclusions as Mr. Johnson believe the facts do not warrant. They hold that he probably has better opportunities to get at the facts in the case than they have, but is no more capable of forming a judgment. They look to the Federal Council for the facts, but not for judgment upon the facts.

The "defeatist" attitude of Mr. Johnson was also resented. Western leaders do not believe in giving the least quarter to the Wet movement, and however bad the facts may be concerning enforcement, they do not expect to be defeated finally regarding enforcement. They have no objection to Mr. Johnson stating the facts as badly as the circumstances warrant, but they do object to talk of "peace without victory."

Chicago, Ill. E. W. G.

Parables of Safed the Sage

Parable of the Sign That Could Be Read

There was a man who spake unto me, saying, Come thou to our Town, and make us a Speech. And I will come for thee in a Motor Car, and send thee home again.

And I went with him over roads that he knew not very well, and I knew not at all. And we came unto a place where the Ways Crossed, and we knew not the way to go.

And I said, Yonder is a Guide-post, and it hath arms that Point Both Ways. Let us turn the Car Lights upon it.

And he did so, but we could not read the sign. For it had been there for many years, and the Letters were Obliterated.

And I said, I will get out and go nearer. But I could not read it.

And he left the car and stood beside me, and he also tried to read it, and Could Not.

And we saw another sign, a stone's cast down the road in one Direction, and he said, Let us go thither and read.

And we did even so.

And the sign was a New One, with a Finger that pointed. And this was the superscription:

ANTIQUES.

Thus the only up to date sign at that crossing of the Highways was one that led to the place of Antiques.

And I said, This surely is what many folk do at the Crossroads of Life. For the Great Destinations are Blurred and Dimmed, and the only thing that is Clear is the direction to some Thing which they probably think Very Modern, but which is Old as Sin.

And he said, It certainly is interesting that such a sign should be the Only One that is Legible at this Crossing.

And I said, I will be a Sign Painter. And I will go to the Places where the Ways Cross, and I will mark plainly the paths that lead to Duty and those that Lead Astray: for such is my business on the Highway of the Great King.

And he said, It is no small job to keep the distinctions clear in an Age when things change so swiftly.

And I said, At least I will make the Moral Distinctions as plain as the sign of the Antique Shop.

The National Council in Washington

Congregationalists Gather at the Capital

The Opening Sessions

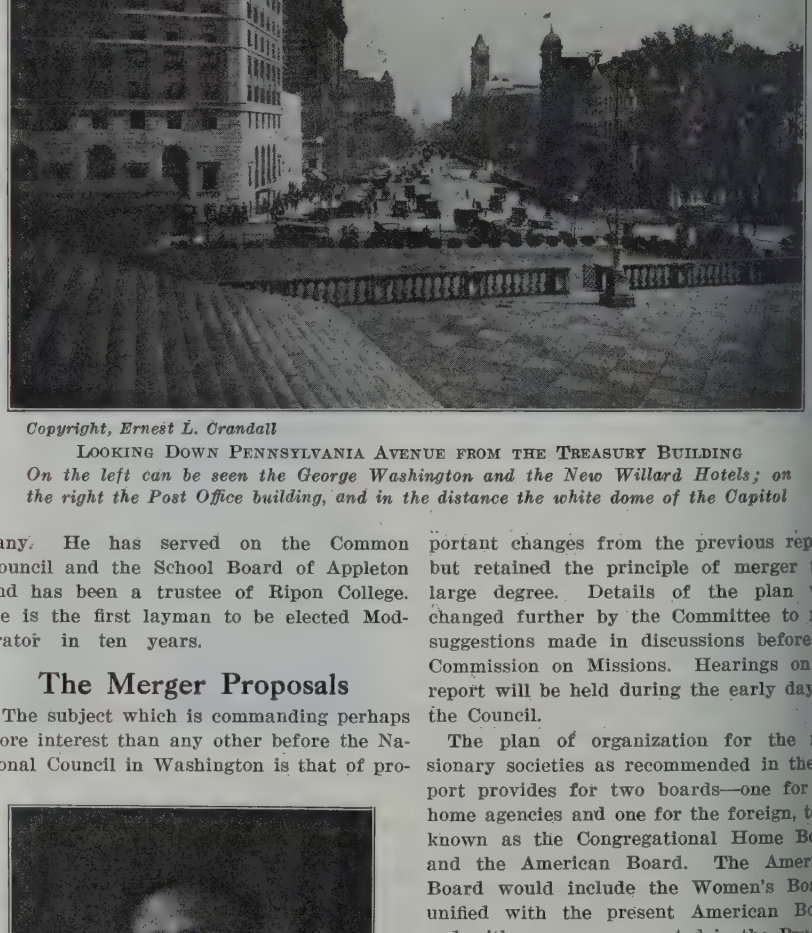
The National Council opened on Tuesday afternoon, Oct. 20, in the Washington Auditorium, and immediately proceeded to the first business to be transacted—the election of the Moderator and the First and Second Assistant Moderators. Frank J. Harwood of Appleton, Wis., was elected Moderator on the first ballot, the vote being 194 for Mr. Harwood, 131 for Rev. Dan F. Bradley, D.D., of Cleveland, O., and 123 for Rev. Charles S. Mills, D.D., of New York City. On the motion of Dr. Bradley, seconded by Dr. Mills, the vote for Mr. Harwood was made unanimous. Dr. Bradley was chosen First Assistant Moderator and Rev. William L. Cash, of New Orleans, Second Assistant Moderator. President Coolidge, on the nomination of Senator George H. Chamberlain of Springfield, Mass., was re-elected Honorary Moderator.

At the evening session a large audience was present to hear the address by President Coolidge. Mrs. Coolidge and former Moderators were with the President on the platform.

The New Moderator

Frank J. Harwood, the new Moderator of the National Council, has been prominent in Congregational circles for many years, having served on the Executive Committee of the Council and on committees and commissions of that organization. In his home state—Wisconsin—he has also been identified with religious organizations, notably the Y. M. C. A. as a member of the State Board for 30 years and for ten years as president of the Y. M. C. A. of Appleton. For 40 years he was superintendent of the Sunday School of First Church, Appleton.

Mr. Harwood was born in Crown Point, N. Y., Dec. 25, 1855, and was educated at Hudson River Institute and Claverack (N. Y.) College, moving to Ripon, Wis., in 1874 and to Appleton in 1876, where he entered the woolen manufacturing business. In 1881 he became general manager of the Appleton Woolen Mills, and since 1910 has been president and general manager of the company. He has served on the Common Council and the School Board of Appleton and has been a trustee of Ripon College. He is the first layman to be elected Moderator in ten years.



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LOOKING DOWN PENNSYLVANIA AVENUE FROM THE TREASURY BUILDING

On the left can be seen the George Washington and the New Willard Hotels; on the right the Post Office building, and in the distance the white dome of the Capitol

The Merger Proposals

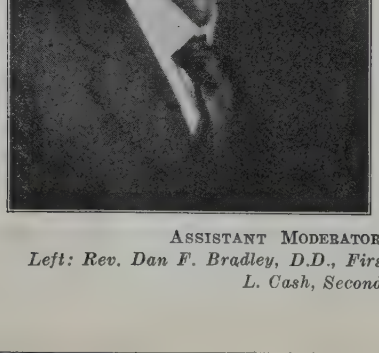
The subject which is commanding perhaps more interest than any other before the National Council in Washington is that of proposed mergers. The Committee of Twel of which Dr. William Horace Day is cha man, made its report to the Commission Missions the day before the Council me ing opened. The report contained some i portant changes from the previous repor but retained the principle of merger to large degree. Details of the plan we changed further by the Committee to me suggestions made in discussions before t Commission on Missions. Hearings on t report will be held during the early days the Council.

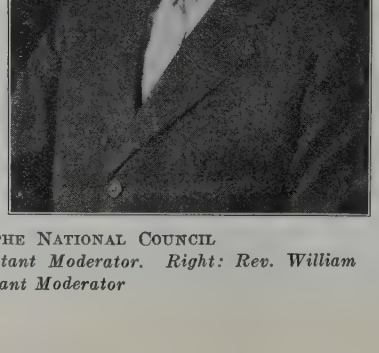
The plan of organization for the mi sionary societies as recommended in the r port provides for two boards—one for t home agencies and one for the foreign, to known as the Congregational Home Boa and the American Board. The Americ Board would include the Women's Boar unified with the present American Boa and with women represented in the Prude tial Committee and in the administrati work.

The Home Board would be an organizatio under which the present homeland soci ties would co-operate and into which the would be expected to merge as soon as the decided to do so and could work out leg and practical details.

Unified representative and co-ordinat promotion is recommended, to be continue under the Commission on Missions, an through a Joint Promotion Cabinet.

The Committee recommended a "unifie denominational organ," which would co tinue *The Congregationalist*, with its regula weekly issues, and enlarged monthly mi sionary numbers covering all fields, hom and foreign, of our Congregational missio





ASSISTANT MODERATORS OF THE NATIONAL COUNCIL

Left: Rev. Dan F. Bradley, D.D., First Assistant Moderator. Right: Rev. William L. Cash, Second Assistant Moderator

y work. *The Congregationalist*, as en-rged, would cover all Congregational inter-ts. Its staff would include associate edi-rs on home and foreign missions. "The issionary Herald and the *American Mis-onary*, could, if desired, be retained as ouse organs for free circulation."

There is strong sentiment in the Council vorable to the merger principle. On the her hand, there is considerable opposition the proposals presented. Hearings are eing arranged, as this is written the first ay of the Council meeting, and spirited ebate and discussion is expected before tion is taken.

The Commission on Social Service

The Pre-Council Meeting

Reported by Rev. Edwin P. Ryland

Doubtless no session of the National Coun-l will be more significant of the temper, ie heart and mind attitude of the church an was this pre-Council meeting called by ie Commission on Social Service. The umber present was not large, not exceed-g two hundred. The purpose of their oming together was to consider and advise garding the report drafted by the com-ission.

This report was an attempt to translate ie Christian ideal into

1. Education means;
2. Industry and economic relationships eans;
3. Agriculture means;
4. Racial relations means;
5. International relations means.

These different sections of the report were resented in their order, for consideration nd advice. The discussions that were pro-oked were incisive and as complete as ould be desired. The matters included in ie report have to do with the real things f human life and the commission revealed ue courage and the forward look in the way in which they dealt with such questions as "the unearned income," "the right of labor to organize," "the enforcement of constitutional rights and duties, including freedom of speech, of the press, and of peaceable assemblage," "the conservation of health, including careful instruction in sex-hygiene," "the same protection and rights for other races in America that we ourselves enjoy," "that military armaments should be abolished by all nations except for a small police force," "that the church as an institution should no longer support war in any form," "that all nations should associate themselves permanently for world peace and good will," "that war should be legally outlawed, and that differences between nations should be settled by an international court."

The questions that aroused greatest debate were those that dealt with "unearned incomes" and the relation of the church to war. It seemed to be assumed by the conference that the church must favor all progressive plans for religious education and better inter-racial relations and also for the solution of industrial problems in a manner that will conserve the rights and interests of the workers as well as of the employers in industry. The constantly recurring measure of the values involved was this: "The Jesus way of life, what should be the answer to any of these questions in the light of the teachings of our Lord." Under such a standard, those present came easily to a common conclusion regarding most of the findings of the commission. There seemed to be, however, marked difference of opinion as to the questions of the attitude of the church to war and unearned increments. The resultant discussions, however, brought out the fact that after all, the mind of Jesus would lead to the conclusion that his followers should abandon all efforts to secure unearned income and his church should no longer support war in any form; and the vote approving these particular findings of the commission proved to be practically unanimous.

What the Council may do to the report one hesitates to try to foretell. The presenting of the report and the almost inevitable discussions that will be aroused must result in great good, whatever the fate of the report itself. It is a matter of evident fact that the secretary of the commission, Dr. Herring, is doing a service to the church of high value in bringing, through the commission, these vital matters to the fore. An added service was rendered by him in securing the presence of Dr. Athearn of Boston University and Dr. Harry F. Ward of Union Seminary to speak on questions of religious education and industrial and international relations respectively.

If this National Council shall adopt the substance of the report of its Commission on Social Service it will have placed itself in the forefront of the churches in their effort to bring the mind of Jesus into the conduct of the affairs of men.

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MEMORIAL TO THE WIFE OF HENRY ADAMS

This beautiful work in bronze, at the grave of Mrs. Henry Adams in Rock Creek Cemetery, Washington, was executed by Augustus St. Gaudens and has come to be known as the "Statue of Grief." The monument bears no inscription. It pictures "the soul face to face with the greatest of all mysteries—the problem 'If a man die, shall he live again?'"

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BEAUTIFUL MOUNT VERNON

Only those who have visited this shrine, the home of George Washington, can realize the charm of this place. Situated on a hilltop, it overlooks the Potomac River and the beautiful Virginia countryside

Initial Pledge for First Church, Washington

The campaign for the new edifice of First Church, Washington, has been auspiciously started by the members of that church pledging $125,000 toward the building fund. President and Mrs. Coolidge are members of this church. The minister of First Church, Dr. Jason Noble Pierce, and his parishioners united with ministers and members of the other churches of Washington in giving a royal welcome to the delegates to the National Council.

The Gospel in the Present Age

The National Council Sermon Delivered at Washington, October 25

By Carl S. Patton, D.D.
Pastor of First Church, Los Angeles, California

Finally, brethren, pray for us, that the Gospel may have free course and be glorified. —I Thess. 3: 1.

IN its essence the Gospel of Jesus Christ is a simple thing; just the great message of Jesus that God is Love, and that he will have his children live a life of love and service in the world. But in its application, the Gospel is as complex as life itself. It is never the same old thing. It is always new, forever changing, always growing to meet the new need of the new age.

There are, pre-eminently, three fields in which the Gospel, in our day, is called upon to adjust itself to new conditions, and to speak a clear word of guidance to a world in great perplexity. They are, the Intellectual Field, the Social Field, the International Field.

The Intellectual Field

In the Intellectual Field the great task of the Gospel in our time is to adjust itself to what men now know concerning our world. Such intellectual adjustments are nothing new in the history of Christianity. The Gospel has made them, many times. For the Gospel came into a world that was regarded as flat, with a solid firmament spread out above it. Around the edges of it were the oceans. Jerusalem was its center; and around it, as if to do it honor, moved the sun, moon, and stars. Then came the suspicion that the sun did not go around the earth, that it might be round instead of flat, that there might be people on the other side of it; that, in fact, it might not be the center of the universe at all, but only a little back star in a little back alley of one little system,—just a little speck in an unfathomable universe. So the Gospel had to adjust itself to the Copernican astronomy.

Many such adjustments the Gospel has made for itself. But one such adjustment as far-reaching in its consequences and as difficult in its making as any the Gospel has ever gone through, it has been making in our time. The Gospel came into a world regarded as static, made once for all as God intended it to remain. From the days of the great Greek thinkers, glimpses had indeed been caught of the truth that God works by processes which his children can trace. As time went on, evidence accumulated that the world was vastly older than we had supposed, and that it had not always been as we now see it. Men began to suspect that the human family was not so young as we had assumed, and that even man, with all the wonder of his intelligence and the unfathomed reaches of his spirit, was not unrelated to the world in which he lived, but was part and parcel of all the life that is. Finally, all this burst upon the world with a sudden and confusing brilliancy, in the doctrine of evolution elaborated by Charles Darwin and his co-workers and successors in the latter part of the last century.

When one considers the vastness of the step from a static to a living universe, and the haste with which we have been pushed to take that step, he will not wonder that there has been some confusion about it, nor that we have not yet altogether accomplished it. It took the Hebrew people five hundred, perhaps a thousand years, to pass from a God who walked in the garden in the cool of a day, and shut the door of the ark after Noah, and came down to verify the report he had heard concerning Sodom, to the God who inhabiteth eternity and dwelleth also in the humble and the contrite heart. From a God who once upon a time

Carl S. Patton, D.D.

made the world and all things and creatures in it, and closed his week's work and called it good, and rested, to a God who creates now as he has always created and who lives some part of the ceaseless life of his infinite and eternal activity right here and now before our eyes, is quite as long a step. But we have been asked to take it, not in five hundred or a thousand years, but within the lifetime of one or two generations.

The doctrine of evolution, like any other doctrine, scientific or religious, is easy to accept upon authority. But to understand it, to clear it from misstatements and false interferences, to see its larger meanings, to find a place for it in a spiritual universe, and to draw from it its contribution to religious thought, is not an easy matter. It is a long, involved, and difficult task. The old story of how God had made the world was so simple: the new story is so complex, so long, so blurred in spots, so hard to make out; piety has so long been tied up with the older conception, that it is the most natural thing in the world for good people to be confused, perplexed, or even scandalized, by the new light that has broken over us.

Some fun has been made of America, and some not very kindly comparisons have been drawn between our culture and that some parts of the world, because of our r cent spectacular attempts to settle a gre scientific doctrine in an unscientific way. have read the statement that such a thing recently happened in Tennessee could n happen in Great Britain. But it is precise the sort of thing that did happen in Gre Britain sixty years ago. That it happene in England then instead of now is due the simple historical fact that the great pr genitors of the evolutionary doctrine live in England and not in America. The batt of which they were the heralds naturall came to issue quicker at home than abroa There are undoubtedly many sections Great Britain which, if they were self-go erning states, making their own laws an conducting their own courts as Tennesse does, might just as easily be stirred to actio against the evolutionary view. There is n country, in Christendom yet, in which th great body of the population understand ingly accepts the doctrine of evolution. Sc entists everywhere accept it. Most peopl who have time to understand it accept i But it would be a great mistake to assum that it is only in America, and only in on or two states in America, that Christia people fail to understand or refuse to accep it. That is true, yet, of the great body o the Christian population everywhere. An it is not to be wondered at.

But the doctrine of evolution seems to b true. If it were not for that, we should no need to bother about it, either to adjust ourselves to it or to refute it. We coul just forget it. But it seems to be true. However it may be modified in one particular or another, it seems to be the best account we can give of how God has brought us thus far. There is not the slightest prospect that the thinking world will abandon it for any other and competing theory.

That being the case, the first thing we have to do is to get our Gospel adjusted to it. We cannot, successfully, continue to deny what the whole trend of modern knowledge makes every day more certain. We cannot successfully appear to our people to forget on Sunday what they know the rest of the week. To shut our eyes to the greatest, most far-reaching, most fruitful scientific idea of modern times, and to keep our mouths shut about it, as if it were a thing with which God had nothing to do and which somehow throws Jesus Christ into the shadow, is no way to get our Gospel home to the heart of this present time. We must, at the least, have a Gospel that is not threatened with destruction every time something new is discovered about the world in which we live.

That is the least. That is the minimum, without which we cannot, before long, get a hearing for our Gospel among educated people. But this minimum is far from enough. If we can merely keep our Gospel, in the face of advancing knowledge, we shall

nerely holding our own. And that is enough. And never necessary. If the el of Jesus Christ is true; if the great tual principles that lie at the bottom of e the same that God had woven back forth into the structure of the universe arge, then every discovery that man make about himself or his world will merely leave the Gospel where it was, will put it that much ahead. So it will ere. As we lay down the weapons of controversy, we shall not merely find the Gospel still in our hands, but it and all is transfigured by the more immediate ence of the God who, as upon the first ning of creation, still works his daily k in the world.

The Social Field

ore significant than any intellectual ges that are coming to the Gospel in time, is the well-known shifting of its hasis from the personal to the social. I w all that can be said here by way of ion and demurrer. The Gospel is still ersonal thing. Like the voice of your st friend, like the face of your mother your child, like the life blood in your s, like your own soul to yourself, so mate and personal is the Gospel of Jesus ist. I know that. I know also that the acher is not a political economist. The Testament is not a treatise on sociology. is was no social reformer. Good will is enough. If all the preachers in all the ld should declare every Sunday that must have the Spirit of Christ in our ustries and in our commerce, all that ating, no matter how sincere and earnest, ld offer no short cut to the Kingdom of in the earth. All this is obvious. Let it admitted.

ut it does not touch the point. Nor is matter of isolated instances or partic- questions alone,—child labor, wages, le-unionism, the right or wrong of this icular strike or the other. One cannot eve or preach the Social Gospel who has opinion, or who is afraid to utter it, on icular social issues like these. But re is something back of and beneath all e particular questions. There is an atti- that should pervade the Christian mind, a point-of-view from which the Chris-, in this present time, should approach e and all other such questions. That nomic laws are also human. That they be changed as men change, and they be turned to human welfare and not to an destruction. That the organization he world is not now and never has been l or in any deep sense Christian. That e is nothing sacred about the present us. It bears no evidence of having been ted by divine wisdom to remain forever t now is. That a better, fairer, juster, e Christian arrangement of the affairs fe is always possible, and it is the busi- of the Christian man to push hard for That a Gospel that makes no appeal he weak and the dispossessed of the h is a stranger to the Gospel that Jesus ched. That there is no spiritual life un- enced by the house a man lives in, the he works at, the wages he draws, and no Gospel worth the name that does not push its saving way into all these common matters. That all industrial and economic questions have a moral and spiritual side to them, and no stable civilization can be built upon any other principle than that of justice. That no nation need fear anything within itself except injustice. And even justice itself is a flying goal, not to be found forever in any one arrangement—all these convictions, I take it, are part of the enlightened, the Christian consciousness, of the present time.

And no calamity could be greater than that, because we have much else to say, or because we have said this so often and nobody has heeded, or because some people have felt hurt at our saying it, or for any other reason, we should lapse from the high level of this Social Gospel to any smaller and less significant message. It is better for the Gospel, and for its reputation among serious men, that one preacher in every ten should go off on some tangent in his desire for human improvement, than that we should all keep our mouths closed about it. If congregations have to be held together by turning their backs and shutting their eyes to what is wrong with human society, what are they good for after they are held together? It is not to the point that we should be told that we do not know the way out of the industrial labyrinth. Some things we know. And these things we know are the clues to every way out. We know it is absurd that a nation should not have the power to protect its own children. We know it is not ideal that industry should be organized for the production of goods, with hardly an incidental squint at the production or the maintenance of humanity from whom the goods are made.

We know that the next great step ahead is the curtailment of autocracy and the advancement of democracy in industry. We know that when the church bids men be content with the injustices of this world and hope for their reward in heaven, we have given them stones instead of bread. We know that there is no "Simple Gospel" for a complex world like this one. All these things and others like them we do most surely know. So long as we hold our commission from Jesus Christ we cannot forget them if we would. And it would be better, a thousand times better, for the salvation of preachers and people and the whole round world, that no fine churches be built, no big endowments be raised, no fine choirs send up their praise to God, no preachers ride in automobiles, that the church be poor and despised again as she was in the days of Paul, than for the world to know, or even to suspect, that Christian men have no mind about these matters or are afraid to speak it out. But we have a Gospel for this time because we have passed from the merely personal to the social. The word of that Gospel we must speak in patience, with no assumption of divine authority for our individual opinions, in a good nature that no difference of opinion can ever disturb, in a love like that of Jesus Christ himself. But we must speak it. Haltingly if we have to, clearly as we can, boldly as God will give us courage, we must speak it. The Kingdom of God waits for it. It is the Gospel of this present time, and of the years to come.

The International Field

But the one great question of this present time, absorbing, bewildering, insistent, from which we cannot take our eyes, is the question of race and international relations. And there is no other question, not any question raised by the advance of knowledge, nor about the human relations that lie at our own door, not any question in all the world that has a more immediate and pressing interest for the Christian Church than this question of international relations. The progress of the Gospel, now and in the years to come, is bound hand and foot with it.

Many wonderful things Christendom has done in the world. Schools and hospitals we have established. Languages we have reduced to writing. Heathen customs we have abolished. Much darkness we have driven out. And not the Christian Church alone, but the governments and the nations of Christendom. And the world has blessed us for it.

But the Gospel of Jesus Christ is up against a new question, in our day,—a question that is upon the lips of every non-Christian nation in the world, a question asked not in scorn nor in self-righteousness, but with a hidden fear as to what the answer is;—that is the question—Has Christendom any higher ethical standard than the rest of the world? And can you prove this higher ethical standard by the way the Christian nations and peoples behave toward all the rest? How long can we go with our Gospel

Significant Sentences

In the intellectual field the great task of the Gospel in our time is to adjust itself to what men now know concerning our world.

When one considers the vastness of the step from a static to a living universe, and the haste with which we have been pushed to take that step, he will not wonder that there has been some confusion about it, nor that we have not yet altogether accomplished it.

We cannot successfully appear to our people to forget on Sunday what they know the rest of the week.

We shall not merely find the old Gospel still in our hands, but it and all of us transfigured by the more immediate presence of God, who, as upon the first morning of creation, still works his daily work in the world.

Has Christianity any higher ethical standard than the rest of the world?

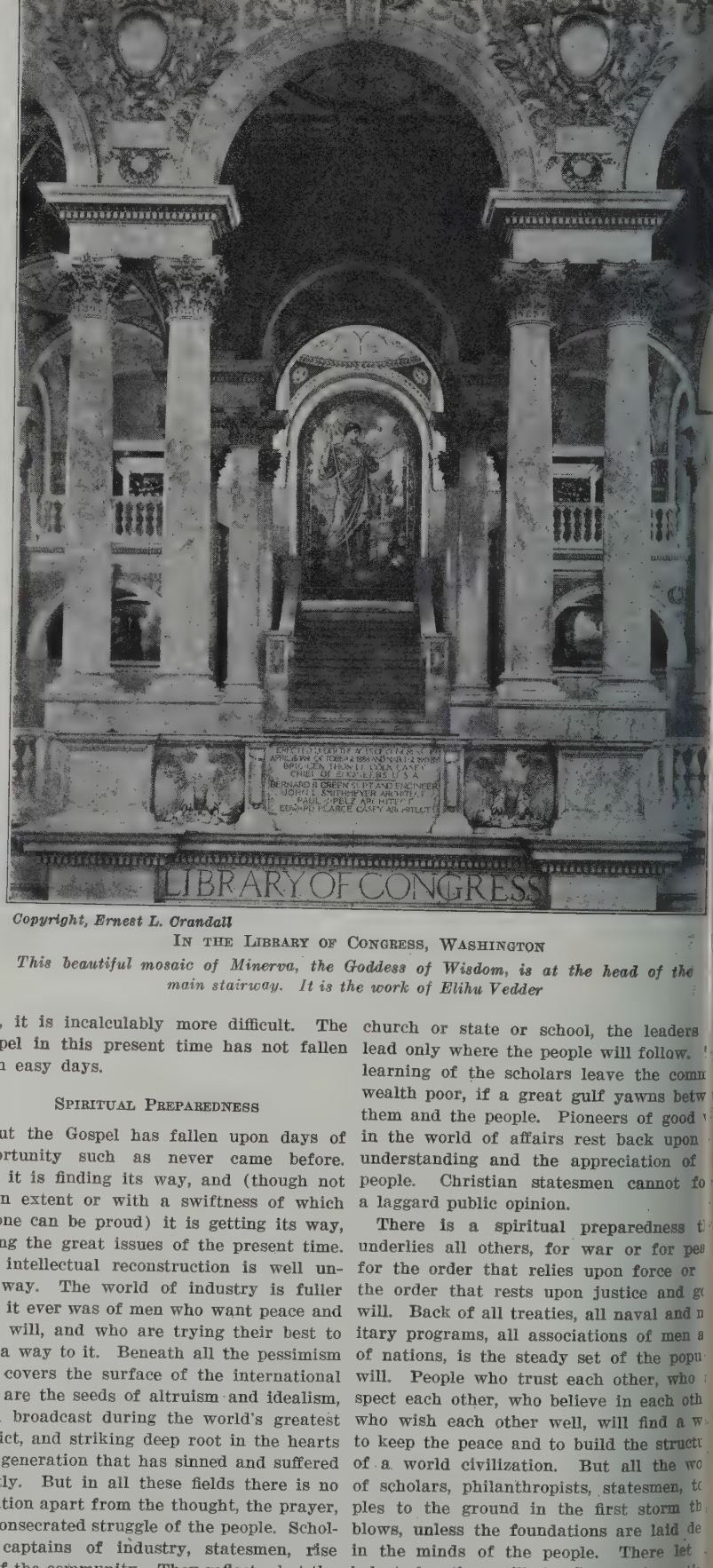
There is a spiritual preparedness that underlies all others.

The one great question of this present time, absorbing, bewildering, insistent, is the question of race and international relations.

to a proud people like the Japanese, if we cannot convince them that we do not regard them as our inferiors? And how much will it help for our Christian missionaries to say, "We don't consider you so," while our Christian statesmen say "We do"? What headway can the Gospel make in China against the impression recently expressed by the Student's Anti-Religious Movement of Peking, that "Christianity is the forerunner of imperialism and foreign exploitation"? Is it a good omen for the Gospel that the Chinese National Federation of Educational Associations recently declared, "The educational work done by foreigners in China looks like charity, but its purpose is either religious propaganda or political aggression"?

The question of inter-territoriality may be a complicated one. But the statement of the Chinese university professors is perfectly simple, and nobody can doubt its truth—"The tragedy which has taken place in the international settlement of Shanghai has filled the Chinese nation with horror and indignation." Is it true, as a newspaper dispatch says, that Gen. Feng himself and 99 per cent of his officers and 50 per cent of his regiment Christians, suffered disillusionment, also a change of mind? His soldiers still march to the tune of "Onward Christian Soldiers," but the words they sing to it are ominous. Christendom suffered grievously in the eyes of the non-Christian nations from the great war. She has suffered almost as much from a long series of smaller and less spectacular happenings. Can anyone maintain that Christendom has been generally kind, courteous, considerate, or even just, beyond other nations, in her treatment of the rest of the world? Or that it was someone else than Christendom that divided up Africa, parceled out its spheres of influence in China and put its stamp of inferiority upon the Hindus and the Japanese? Or is it any secret that India and China and Japan and Africa are right now in a deep and growing revolt at the way Christendom has handled herself toward them? Or does it surprise anybody that it is so? How will it fare with the Gospel if the impression goes round the world that the Christian nations, when they face other nations, are no better than the others not really Christian, or if Christian, still no better, no fairer, no juster, no more intent upon peace and friendship than the rest?

It is no answer to these things to say that the Christian nations are not really Christian. For other nations will only ask, "Why not?" Or to say that Christianity has not failed because it has never yet been tried. Not much can be said for a religion that can be in the world two thousand years and not even get itself tried. The truth is, rather, that these things, though easy to talk about and in principle easy to state, are in their working-out the most delicate, complicated, and difficult things in all the world. The application of the Gospel is never easy. Even in your own home or your own church it is not always easy. In your city or your nation it is harder. In a world where nations are separated by languages, traditions, national ideals, religions, and selfish interests, it is incalculably more difficult. The Gospel in this present time has not fallen upon easy days.



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IN THE LIBRARY OF CONGRESS, WASHINGTON

This beautiful mosaic of Minerva, the Goddess of Wisdom, is at the head of the main stairway. It is the work of Elihu Vedder

SPIRITUAL PREPAREDNESS

But the Gospel has fallen upon days of opportunity such as never came before. And it is finding its way, and (though not to an extent or with a swiftness of which anyone can be proud) it is getting its way, among the great issues of the present time. Our intellectual reconstruction is well under way. The world of industry is fuller than it ever was of men who want peace and good will, and who are trying their best to find a way to it. Beneath all the pessimism that covers the surface of the international field are the seeds of altruism and idealism, sown broadcast during the world's greatest conflict, and striking deep root in the hearts of a generation that has sinned and suffered greatly. But in all these fields there is no salvation apart from the thought, the prayer, the consecrated struggle of the people. Scholars, captains of industry, statesmen, rise out of the community. They reflect what the people want and what the people believe to be possible. In a democracy, whether of church or state or school, the leaders lead only where the people will follow. learning of the scholars leave the comm wealth poor, if a great gulf yawns betw them and the people. Pioneers of good in the world of affairs rest back upon understanding and the appreciation of people. Christian statesmen cannot fo a laggard public opinion.

There is a spiritual preparedness t underlies all others, for war or for pea for the order that relies upon force or the order that rests upon justice and g will. Back of all treaties, all naval and m itary programs, all associations of men a of nations, is the steady set of the popu will. People who trust each other, who spect each other, who believe in each oth who wish each other well, will find a w to keep the peace and to build the structu of a world civilization. But all the wo of scholars, philanthropists, statesmen, tc ples to the ground in the first storm th blows, unless the foundations are laid de in the minds of the people. There let help to lay them, till the Gospel of our ti shall merge itself into a larger, fuller Gosp of the better time to come.

OUR CAMINO REAL

Friendly Relations with Mexico

In common with the other three of our states which are contiguous to Mexico, California has every reason to cultivate friendly relations with that country. For a century this commonwealth was included in the Government of Mexico, and the impress of her institutions are upon us everywhere. Streets and estates are named after her leaders. The feet of her padres beat out a broad path beyond San Francisco, and a warmth of sentiment attaches to their missions which constitutes a wealth of charm to all who visit us. Some of our wealthy men have great holdings in Mexico, of land and oil and minerals, whose prosperity depends upon peace. A huge wave of migration has swept upon us from the South amounting in various estimates to from one-fifteenth to one-tenth of our population. Were these Japanese or Hindu, there had been a terrific outcry. Or even the south-of-Europe people are mostly debarred. But there has been among us little movement to bar out the Mexicans, occupying the most undesired position in labor, not offensive with ambition nor achievement, ever looking to return to their native land. The fact of a borderland, too, is a matter of constant concern, for the towns across the line—Mexicali from Calexico and Tia Juana from San Diego—exist for the simple purpose of catering to our baser sporting element, and are deadly plague spots.

In the promotion of friendly relations between the two countries, Mexico Week, celebrated in Los Angeles and adjacent cities in late September, was a significant factor. The occasion was the visit of four young men who had won prizes in the oratorical contest held in Mexico City. Their theme had been the Constitution, an educational movement similar to that winning so much attention in the United States in the past few years.

These choice men—Antonio Martinez Raez, Ramon Betata, Vincent Gonzales, and J. J. Castorena—were accompanied by several representatives of the government, besides General Alvaro Obregon, until recently successful President for several years, and Dr. G. L. Swiggett of the United States, who had managed the oratorical contest. Numerous dinners and other public affairs were arranged for them, where speeches were made by them, and addressed to them. The Los Angeles *Times* was particularly active in the enterprise. The splendid expressions of patriotism, and the elucidation of the principles of their Constitution were a real contribution to us. On the other hand, the hearty attitude of friendship accorded them and their country must be influential through the years in promoting international good will. It was the first celebration of the kind held under such auspices. It will undoubtedly lead to other expressions. There have been occasions when certain yellow agencies in Los Angeles have fomented an evil spirit toward Mexico, counseling invasion or even subjugation. Such a view can obtain little support in California.

In this welcome, Pomona College sought and obtained a part. The visitors were invited to the college, and were cordially entertained. We would expect this from President Blaisdell, ever so alert to such opportunities. Each year a Conference on Friendly Relations with Mexico is sponsored by the college. At this time four of Pomona's graduates are in the faculties of the missions of the American Board in Mexico.

* *

Of much greater than economic importance is the work being done to connect by rail Tepic and Guadalajara. This twelve miles is the last gap which connects the great Southern Pacific System with the Mexican System. So short, yet it requires 33 tunnels and 29 viaducts, to cost 20 millions. Its completion in June will bind by rail Canada to Mexico City. Not only so, our missions are in that region. Along the West Coast stretch the schools and churches of the American Board. How the road will facilitate movement, with the diffusion of all our agencies for good!

Of late the immense industrial values of this West Coast have become better appreciated. Not only the Southern Pacific, but also other great corporations, and General Obregon have been bending energies to open up the vast section agriculturally and in its mines. It is claimed that all the possibilities of California are there. There are men, too, who determine that the economic development shall be paralled by the educative and the spiritual. Thus, early last summer, the Southern Pacific gave free transportation to a committee from our State Conference and others, who visited that section. Our representatives, Rev. Herbert Ide and Rev. Lawrence Wilson, have reported to the directors in glowing terms. With the opening of the lands, there will be the inflow of a great population. Their educative and spiritual care must come largely from the United States. What an opportunity for schools, etc.! The direction of our interest in the conference has been particularly toward a school of higher functions. For a project of such magnitude, the committee in the board has been enlarged to include nine names, among them President J. A. Blaisdell of Pomona, and Superintendent George F. Kenngott.

A glance at the map shows that long peninsula to our South—"Lower California." It is an extension in mountain range, coast plains, and possibilities, of California, U. S. A. Two governments are we, but one imperial country, with interests joined. Let us promote friendly relations with Mexico.

CHESTER FERRIS.

With the Schools and Colleges

Hartford Seminary Foundation

The opening exercises of the Hartford Seminary Foundation for the academic year were held in the chapel at Hosmer Hall, Sept. 24. President W. D. Mackenzie, back from his summer home at the Muskoka Lakes, Canada, in full vigor for the year's work, introduced as the speaker of the occasion Dr. William Horace Day of Bridgeport, a member of the board of trustees of the Foundation.

The seminary has added to its teaching force Prof. Plato Ernest Shaw. Prof. A. L. Gillett is spending a sabbatic year at Berkeley, Cal., and suitable provision is being made for his classes as well as for the work which Dr. Potter must give up on account of his leaving for India after the Council.

The Hartford School of Religious Education, which is the new name for the Hartford School of Religious Pedagogy, has added to its faculty Miss Eleanor H. Johnson, who received the degree of Ph.D. at the last commencement and becomes associate professor in psychology; and Mrs. Jean Moore Cavell, Ph.D., who becomes associate professor in pedagogy.

The attendance in all three schools is about the same as last year, when the total enrollment was 181. Good progress is being made on the new buildings. Knight Hall, the building of the School of Education, is practically completed and ready for occupancy. Avery Hall, the new Library Building, is enclosed and roofed in and will be completed during the winter. The walls of the men's dormitory, not yet named, are rapidly rising and plans are completed for the classroom building of the seminary. The residence for the dean of the Kennedy School of Missions, given by the present dean of the school, Dr. E. W. Capen, and Mrs. Capen, is also under construction just south of Mackenzie Hall. It is expected that the whole institution will be housed in its new home by the fall of 1926.

Atlanta's New President

Rev. Lewis H. Keller, D.D., the retiring superintendent of the Florida State Conference and of the Congregational Churches of the

REV. LEWIS H. KELLER

Southeast, has accepted the presidency of Atlanta Theological Seminary. He will be succeeded in the superintendency of Florida by Rev. E. C. Gillette, pastor of the Union Congregational Church of Jacksonville.

Dr. Keller has held the position of general superintendent of the Southeast for the past six years and until a year ago made his headquarters in Atlanta. He has traveled extensively over the states of Georgia, Alabama, Tennessee, Kentucky, the Carolinas, and Florida. During these years he has made many friends and he will carry over into his new work a rich experience. Happily he will be living in the same environment as during the past six years.

Dr. Keller was born in Upper Sandusky, Ohio, and lived on a farm until he was 21 years of age. This is one reason, no doubt, why he has such a fine physique and is so well and forceful, able enough to carry the great work of a theological seminary. Like many other able men he began his career by teaching school. He attended Valparaiso University and Adrian College and finished his special training at Yale Divinity School. He has been superintendent of Home Mission Work in Wisconsin and Minnesota.

One of the marked characteristics of this leader of men and affairs is his unbounded energy, enthusiastic optimism, and general good cheer. He is a friendly man who has won and kept many friends. He has been an indefatigable worker also.

The *Southern Congregationalist* is the work of his brain and hands. It has been splendidly edited in the midst of an exceedingly busy life.

As a superintendent Dr. Keller has kept young in spirit and has caught the enthusiasm of a new day for Florida. He feels keenly that we are on the verge of great things in Florida, and he has been eager to push forward into new and promising fields. The leadership of the seminary will give him a chance to train future leaders for the religious work of the South, which, in some respects, is a more responsible and vital service than continuance in the field itself.

Hosts of good friends wish him well, and hope Atlanta Seminary will prosper in his hands.

E. A. K.

The President's Address to the National Counci

Delivered by President Calvin Coolidge at Washington, October 20, 1925

Mr. Moderator, Members of the Council:

IT is my understanding that the purpose of this Council is to enlarge and improve the moral and spiritual life of the Nation. While I appreciate that its purpose is religious rather than political, I have felt a propriety in coming here because of my belief in the necessity for a growing reliance of the political success of our Government upon the religious convictions of our people.

Everyone recognizes that our modern life has become more and more complex. It has become more and more independent. This is true in our economic life; it is true in our political life. With the extension of knowledge and science, with the new powers that these have conferred, there are a multitude of ways and opportunities for committing crime, for doing wrongs which result in personal and property injury to others, and for perverting that which ought to minister to our well-being to the service of evil ends which in former days did not exist.

New occasions have been opened for the turning of the instrumentalities of government, which ought to be used for public welfare, into the service of selfish and misguided interests. Temptations have been both multiplied and intensified. The perils both to the individual and to society have in numerous ways been increased manifold.

Dissolution of All Restraints

It is notorious that crime and violence always follow in the wake of war. It appears to be the rule that there is a dissolution of the old restraints, brought about by the reaction which follows from the severe discipline and nervous tension of an era of conflict. These may be, and probably are, a temporary state which will tend to disappear with the mere passage of time.

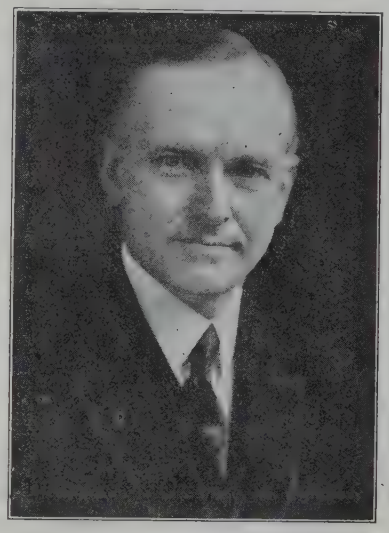
But too many of our people have found oftentimes to their sorrow that the privileges of liberty instead of being easy to enjoy are in reality highly difficult responsibilities, requiring the utmost of effort for success. Nor can it be denied that on the part of some there is a tendency to disregard too many of the former standards of society and too much of the former influence of authority.

Another characteristic of our present state of civilization, which has already been noted and commented upon, is the disposition of those who are less well equipped to receive the benefits of the modern state of society through bearing its burdens to attempt to resist all efforts to subject them to the necessary restraints and discipline, and to try to tear down and destroy the results which others have secured by generations of constant effort. What others have accumulated through industry and self-denial they propose to seize and to dissipate and destroy through indolence and self-indulgence without compensation to its rightful owners. Lawlessness is altogether too prevalent and a lack of respect for government and the conventions of enlightened society is altogether too apparent.

It is because I do not know of any political method of adequately dealing with these difficulties that I have ventured to bring them to the attention of this Council.

Beyond Government's Reach

It is natural to attempt to shift the blame from ourselves to others when evil conditions arise. It is always easy to criticize the Government for failure to reform all morals, to prevent all crime and generally to abolish all evil. I have great faith in the local and national Governments of the United States, but much of this field is beyond their reach.



President Calvin Coolidge

They were not established to discharge this duty; they are utterly unable to accomplish it. The chief function of organized government is to maintain order, provide security for persons and property, and set up the instrumentalities for the administration of justice.

This means the making, interpretation and the execution of the law through the legislature, the judiciary, the executive, and all the various machinery of administration which these imply. But it ought always to be remembered that our institutions have undertaken to recognize that the human mind is and must be free. This is one of the reasons why it is neither practical nor justifiable to impose upon the Government the responsibility for the ultimate provision of the instrumentalities which minister to the spiritual life.

It is true that the Government can aid, and is aiding, in the solution of some of the problems to which I have already referred. Without doubt the law acts as a deterrent to wrongdoing and will usually go a long way in the repression of crime. But this reaches its highest application only when there is a very healthy and determined public sentiment in favor of the observance of the law.

The utmost ingenuity on the part of th police powers will be substantially all waste in an effort to enforce the law, if there doe not exist a strong and vigorous determina tion on the part of the people to observe th law. Such a determination cannot be pro duced by the Government. My own opinio is that it is furnished by religion.

Education's Power Limited

Another contribution of great benefit which is carried on so successfully by th local public authorities, is that of education It is well known that ignorance and vic and crime all flourish together. Our loca schools which are sanctioned by the State and cherished by the national Governmen are institutions of enormous value not only in providing learning for our youth but in removing the prejudices which naturally would exist among various racial groups and bringing the rising generation of our people to a common understanding. A more thorough comprehension of our political and social institutions has rarely failed to produce a more loyal citizen.

With few exceptions those who come to us as enemies of society are so because they have always found society enemies to them Education in the elements and fundamentals of the American principles of human relationship has seldom failed to secure their allegiance. But the mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion.

But there is another and more basic reason why the Government cannot supply the source and motive for the complete reformation of society. In the progress of the human race religious beliefs were developed before the formation of governments. It is my understanding that government rests on religion.

While in our own country we have wisely separated the Church and the State in order to emancipate faith from all political interference, nevertheless the forms and theories of our Government were laid in accordance with the prevailing religious convictions of the people. The great revival of the middle of the eighteenth century had a marked influence upon our Revolutionary period.

The claim to the right of equality, with the resultant right to self-government—the rule of the people—have no foundation other than the common brotherhood of man derived from the common fatherhood of God.

Law Looks to Divine Sanction

The righteous authority of the law depends for its sanction upon its harmony with the righteous authority of the Almighty. If

A Message from the Moderator

Frank J. Harwood

THERE is one thing in the back of my mind as I think of the privileges and responsibilities of the next two years. It is the thought of stressing the work of laymen, the hope of inducing them to take a more active part in the life of the churches. I wish that our laymen could be led to see the value and necessity of attending conventions and representative church gatherings as a means of getting acquainted with the greater church.

As an employer closely allied with my employees in the relationships of a small industry which are those of a family, I am interested in promoting something of this same spirit of fellowship and Christian brotherhood throughout the whole field of industry.

Through my mother's intense zeal, enthusiasm for the missionary enterprises of the church was born in my blood. I accept the responsibilities of the Moderatorship with a sense of Christian privilege, with an interest in all that deeply and truly concerns the Congregational Churches in the ministry of the Gospel and with an earnest hope and prayer that I may not fail in the high purposes that the call of the Congregational National Council has laid upon me.

s faith is set aside, the foundations of our titutions fall, the citizen is deposed from high estate which he holds as amenable a universal conscience, society reverts to ystem of class and caste, and the governnt, instead of being imposed by reason m within, is imposed by force from with-. Freedom and democracy would give y to despotism and slavery.

do not know of any adequate support for form of government except that which nes from religion.

Our history has been marked by the conbutions which have been made by clergyn to the cause of education and governnt. I need only to remind you that the v. Thomas Shepherd was the leading inence in the establishment of the first col-e in the United States, chartered in ssachusetts in 1636. Two years later at rtford the Rev. Thomas Hooker was deing the fundamental principles upon ich the American Republic was to rest, ich was supplemented early in the next ctury at Ipswich by the writings and serns of the Rev. John Wise.

t is my understanding that these emit divines were preaching good Congregaional doctrine, though, of course, many er denominations have just as vigorously pported the same principles. These conributions were not made in any narrow or sense, but resulted from the broad general eelings of the necessity for an enlightened d consecrated people and from the conlusions drawn from their theology as to hi relations of men to each other and to hir God. The teaching of religion necesrily taught education and government.

is on this theory that our institutions of vernment rest. We do not look upon the thority of the State as something imposed a selected few upon the masses of the ple through the special dispensation of ine right or by the force of military wer, but we rather recognize the universal ine right including all the people to govr themselves in accordance with the dicats of a common conscience.

the people are the Government it cannot is above them; it cannot furnish them with something they do not have; it will be what they are. This is true representation. The Government will be able to get out of the people only such virtue as religion has placed there.

Enlightened Conscience Needed

If society resists wrongdoing by punishment, as it must do unless it is willing to approve it through failure to resist it, for there is no middle ground, it may protect itself as it is justified in doing by restraining a criminal, but that in and of itself does not reform him. It is only a treatment of a symptom. It does not eradicate the disease. It does not make the community virtuous. No amount of restraint, no amount of law can do that. If our political and social standards are the result of an enlightened conscience, then their perfection depends upon securing a more enlightened conscience.

Thomas Shepherd was not a great moral leader because he believed in promoting education. He believed in promoting education because he was a great moral leader. Thomas Hooker and John Wise were not great spiritual lights because they declared the principles of sound Government. They declared the principles of sound Government because they were great spiritual lights.

It is necessary to do something more than to have Government treat symptoms. If we are to preserve what we already have and provide for further reformation we must become a nation of partakers of the spirit of Shepherd and Hooker and Wise, or, as the clergy tell us, we must become partakers of the spirit of the Great Master. This way is outside the Government. It is the realm of religion.

It is this absolute necessity for support of the Government outside itself, through religion, that I wish to impress upon this assembly. Without that support political effort would be practically fruitless. It is not in any denominational or any narrow and technical sense that I refer to religion. I mean to include all that can be brought within that broad general definition.

While I regard the clergy as the greatest power for religious teaching that we have, I do not refer to them alone. I am conscious that the example of devoted men and women, the result of the inevitable social relations, and, above all, the influence of piety in the home, are all forces of enormous significance. While certain formalities of the past may have lost the hold they once had, I do not see any diminution of the steadfastness of the religious convictions of the people. If these were broken down society might go on for a time under its own momentum, but it would be headed for destruction.

We do not possess any other enlightening force. We do not have any other hope for the reform and perfection of society. There is no other method by which we can "have life and have it more abundantly."

While I have pointed out some of the difficulties and perils with which we are threatened at the present time, and while I believe we may well heed them and be warned by them, it is by no means my desire to sound any note of discouragement.

Says Religious Faith Increases

The very fact that amid all the complexities and distractions of our present life we are still maintaining unimpaired the foundations of our institutions, constantly increasing the rectitude with which the great business affairs of our country are conducted, all the while improving our educational facilities, answering more and more generally to the calls of public and private charity, continually enlarging the field of art, giving more and more attention to humanities and becoming more and more responsive to spiritual things, appears to me to be incontrovertible evidence that though it may be practiced in a somewhat different manner than formerly the deep and abiding faith of our people in religion has not diminished but has increased.

I have tried to indicate what I think the country needs in the way of help under present conditions. It needs more religion. If there are any general failures in the enforcement of the law it is because there have first been general failures in the disposition to observe the law. I can conceive of no adequate remedy for the evils which beset society except through the influences of religion.

There is no form of education which will not fail, there is no form of government which will not fail, there is no form of reward which will not fail. Redemption must come through sacrifice, and sacrifice is the essence of religion. It will be of untold benefit if there is a broader comprehension of this principle by the public and a continued preaching of this crusade by the clergy.

It is only through these avenues, by a constant renewal and extension of our faith, that we can expect to enlarge and improve the moral and spiritual life of the nation. Without that faith all that we have of an enlightened civilization cannot endure.

If young men had music and pictures to interest them, to engage them and satisfy many of their impulses and to enliven their days, they would not go to the low pleasures of the streets; they would have an alternative and would be too fastidious to do so.—*Bernard Shaw.*

The Late Victor F. Lawson

As Seen in His Own Church

By His Pastor, Rev. John R. Heyworth
New England Church, Chicago, Illinois

IT is difficult to put into words just what the passing of Mr. Lawson means to New England Church. Possibly it is too soon fully to estimate the loss. For one who had been for nearly forty-seven years a member, who had passed from one important office to another until he had become the mainstay of the church, to be suddenly taken out, leaves a sense of desolation. In a downtown church, depleted by death and removal of its strongest members, and facing changing conditions, such a loss is almost irreparable.

Mr. Lawson's remarkable will and his generous bequests to Congregationalism have evoked a good many articles, and I have read them with a great deal of interest; but they all seem to lack that revelation of the man as we knew him in New England Church. And this is no criticism, for he was by nature so modest and retiring and unassuming that only those knew him intimately who lived and worked with him. It was my privilege to be his pastor for only a few months, yet it was not difficult to love him, for in spite of his power and place, he was such a gentleman, considerate and kind, and so ready to listen to and see the other point of view. I had gone to New England with some hesitation, fully conscious of the situation, and knowing the position he occupied in its councils. Like every self-respecting man, I have been anxious to preserve the essential freedom of the minister, and in going I wondered if it were possible to preserve it in a church where such a powerful personality held the key to the situation.

I need not have worried. He was a strong man with a powerful and farseeing mind and rare judgment, but dominance was far from his nature. Quiet, restrained, gentle, he would sit in the council and listen carefully to the ideas of the younger men, seemingly anxious to draw them out and develop them. If it were necessary to give his judgment, it would be given in a quiet, even voice; but it was not final or arbitrary. No man seemed more open to conviction. It was necessary in these last months to discuss new policies. Some were new ventures involving departures from old ways; but one soon discovered that his mind was open. In those private conferences he gave the impression that New England Church was of vital concern to him. He would take my program up, point by point, and render a decision, and it was not difficult to agree. In nothing was there the imperious note, and always the open mind.

How he loved the old church! Few men were busier than he, yet he always had time for church affairs. Anxious for a conference with him, I asked one of his friends if it would be possible to secure it. He answered, "Mr. Lawson is never too busy where New England Church is concerned." And he wasn't. Though he worked from early till late at his business, he would make time for church affairs. He was always present at the Sunday morning worship. I can see him coming down the center aisle and entering his seat. The hymn, an old one, with real body to it and an evangelical flavor, he sings with real fervor and his face is alight. He sits very still in church and with thoughtful air. Or it is prayer meeting night, and one so busy as he might have excused himself. At his age he might have pleaded that he was tired. Soon he comes in and takes the front seat to the preacher's left. You can hear him sing. He joins in the discussion, and soon comes the time to pray. There is a pause. You hear some one rise and then that reverent, gentle, cultured voice breaks upon your ears. It wasn't Mr. Lawson praying that made you listen and brought such a stillness to the room. It was the chaste and beautiful language he used, the brevity and simplicity of the prayer, the simple faith in Christ he expressed, and the feeling that God was coming close. We were listening to a simple reverent mind and an earnest Christian soul lead us into the presence of the Father. It was all so simple and so natural like everything else he did. No man was more free from pose. Quietly he moved in and out among us exerting a great influence.

The men of New England loved him and speak of him today with reverence and real affection. And the sense of loss is great.

The last time I saw Mr. Lawson was at the end of a warm day in July and just before going away on vacation. He was tired then and hoping to get a rest soon. We were standing in the office before beginning that last council meeting. We had a Scotchman present and the men were telling Scotch stories. Then Mr. Lawson came in and joined the circle. He mixed freely with us, was genial, kind, and laughed heartily at some of the jokes. Then he capped the rest with one of his own, and we went into the meeting. There final steps were taken looking toward more aggressive policies for New England Church, and which are now in operation. It was a good meeting,—one of that affable, genial kind, full of hope and confidence in the future, and where good humor abounds. It meant going deeper into his own pocket, but he cheerfully acquiesced to all that was done, for he was full of hope for the future. It was a wise, gentle, kindly man who bade me good-by, and it would have been a privilege to be his pastor. God in his wise providence translated him, and we in New England Church take up the burden and carry on but with a sense of grief and loss.

"The real duty of the churches is to win men to Christ. Every effort and every method that is good must be used. There must be a revival of evangelism. By evangelism I mean all those methods and activities by means of which Christ is brought to men, and men are brought to him.—*Bishop William F. McDowell.*

The Congregationalist's Bible Clas

Paul's Farewell at Miletus

Comment on the International Uniform Sunday School Lesson for November 8
Acts 20: 25-38

Miletus was the seaport of Ephesus, a fe miles away. Paul was hurrying to Jerusalem anxious to be there in time for the Feast o Pentecost; hence instead of going to Ephesu he sent to the elders of the church to come an meet him at Miletus as he passed through, voy aging from Europe. Paul was going up t Jerusalem with two strong convictions: first that he ought to go, and second, that he had un certain and probably very trying experience before him. He felt the leading of the Hol Spirit, and yet he said that the "Holy Ghos witnesseth in every city, saying that bonds an afflictions await me." He felt certain that i was his last farewell to these in the churc at Ephesus, whose lives he had touched ver deeply and who had meant so much to his lif and ministry.

It was an affecting scene as he bade thes Ephesian Christians farewell, and the patho of the occasion has been well preserved i Luke's narrative. We have an intimate pictur of Paul himself. He reveals the innermos springs of his impulses and ideals, and h stands forth in this farewell address in simpl and pure nobility. Humility, earnestness courage, candor, persistence, and patience,— these he summarizes as the qualities of hi ministry. He lays strong emphasis likewis upon the universality of his appeal and th depth of his purpose. He has testified bot to "Jews, and also to the Greeks, repentanc toward God, and faith toward our Lord Jesu Christ." The spirit of this ministry in his lif he reminds these Ephesians is the spirit whic supports him and encourages him as he face the unknown future, with the certainty of suf fering and probable loss of his life. "But non of these things move me," he says, "neithe count I my life dear unto myself, so that might finish my course with joy, and the min istry, which I have received of the Lord Jesus to testify the gospel of the grace of God."

That is one of the noblest statements on re cord anywhere in history and literature. It i the statement of a man whole-souled and thor oughly consecrated, who had found the suprem satisfaction in life and the joy of the Christia way in the fullness of his surrender to God Hence, as he goes forth on the uncertai course, his thought is not of himself but o those whom he leaves behind. He reminds then that responsibility rests upon them; that he i pure from the blood of all men. He urges then to establish sound spiritual discipline and guid ance in the church, and commending them t God, he recalls the purity of his motives an the entire absence of self-interest from hi ministry. In enforcing this example as on that they themselves should follow, he record a saying of Jesus that we do not find elsewhere "It is more blessed to give than to receive." Paul could say this with conviction, for h had found it so in his experience.

Thus sorrowing and weeping they said thei mutual farewells and Paul went on to hi destiny.

Does not the Epistle to the Ephesians, in th depth and power of its appeal, indicate tha these who returned to Ephesus went to thei destiny also in the upbuilding of a churc spiritually well established and supremely de voted to Christ?

A man without regard for his word is lik a ship without an anchor.—*Methodist Recorder*

Our Canadian Outlook

By Principal D. L. Ritchie

ANADA is in the midst of a federal elec- tion. The day for polling is Oct. 29, but far it cannot be said that there is much en- siasm one way or another. The whole tical situation is somewhat drab, for so far re is no vital issue disturbing the mind of people. There is not a little drum-beating the political organizations and the respective lers are on speech-making perambulations t and West, but there is no evidence that mind of the country is stirred. Canada in eagerness to advance as a nation has her problems to solve, but somehow her poli- ans seem unable to get to close grips with n and successfully settle them. The tariff, railways, and immigration are perennially h us, and they are being rethreshed again h the familiar rancor but with no new light freshness of argument or suggestion of esmanship.

Mr. Mackenzie King, the Prime Minister head of the Liberal Party, is seeking re- tion on the past four years' record—it must confessed a somewhat gray one. He is also ing the question of the Senate and its mis- ds in mangling or rejecting federal legis- on, but he is grasping that nettle with a ewhat feeble hand. Mr. Meighen, the Con- vative leader and a speaker with a clever if itter tongue, is preaching "blue ruin" be- se of the Liberal policy and with a view to h tariffs. He is answered by being called a mer of his country, and Mr. Mackenzie g, losing temper, has gone so far as to ac- e him of "lack of truth and honor." In- d, the virulent rancor of the party leaders lisgusting thoughtful citizens, dragging poli- into still deeper disrepute, and driving se who ought to be the leaders of the coun- into the seclusion of private life. Of course h things cannot justify their culpable failure public spirit, but somehow to say "politics" Canada is to be answered with a shrug of shoulders. Yet on every hand one hears demand for less personal rancor, for more ut Canada, and, above all, for a more ca- le statesmanship to ease her burdens.

n the West Mr. Forke, leader of the Pro- ssive Party, largely the farmers' party, bans h the old parties and calls for lower tariffs l fair treatment for the farming West. ily it becomes clearer that the struggle is ween urban and rural Canada, between nufacturing Ontario and Quebec, and the mers and others East and West. And that an issue as old as civilization. How slowly problem of living together progresses!

n the Province of Quebec, that returns a d "bloc" of 65 so-called Liberals, high fi- ce is evidently trying to form a fourth ty. Mr. Patenaude, its nominee, is talking dly of independence and of his resolve to ver the country from the pass to which declares the old parties, and especially Mr. ckenzie King, have brought it. It might be l for Canada to have that "bloc" broken up, it is not Liberal principle but nationalism h religion that unites it; but the smoke en behind which Mr. Patenaude fights is too thin to hide his true politics. He is nominee of grasping private interests that like even Mr. Meighen for nationalizing rail- ys. In spite of much boasted independence, lected with any followers, he will be found ind the Conservative Party, for his prin- les are its principles, its program his pro- m. It is a move to try to do what Mr. ighen, hated by French Quebec for his Con- iption Act, can never do—split the "bloc," but it is the same old wedge and the same old driving power behind it. The move is too jejune to deceive the wary, but it may dis- place the votes of the simple and jeopardize certain Liberal seats. And all the more so be- cause of the heavy purses behind it.

For the moment he would be a rash prophet who would predict results. If no stampeding cry is raised as in 1911, things look as if Mr. Mackenzie King would be returned but de- pendent on the Progressives for anything like an effective majority, and that would be a renewal of the unsatisfactory position in which he has been during the past four years. The best thing that could happen to Canada politi- cally would be a complete re-shuffling of parties, a new alignment of forces with the appearance of new leaders to swing her out of sorely worn grooves of personal rancors and hollow party squabbles. Canada has seen little high states- manship since the passing of Laurier.

Meanwhile, even as partisan voices clamor about "ruin," Canada has had the third best harvest in her history, with winter wheat and barley crops that have broken all records. For- eign trade has made a big advance, while home trade steadily if slowly revives. Her railway situation yearly improves. Population is still a problem, but Canada, and especially her Anglo Saxondom, must learn that that must be solved by the unrestricted fertility of her own loins and not merely by pining for immi- grants from afar. Cheaper living would do much to keep her own children within her bor- ders and strangers within her gates, and add by natural increase to her population. Such as cry "ruin" are only foolish or worse—they have miserable schemes to serve that end with self. In spite of politicians the hope of Canada brightens and her strength waxes with the pass- ing years.

Church Union

Since the consummation of Union on June 10, things have been moving apace with the United Church. Presbyteries have been formed and conferences have been meeting all over the land. These, under her biennial council, are her two chief instruments of government. By the end of October her working organiza- tion will be set up from the Atlantic to the Pacific. From Oct. 4 to 18 the United Church betook herself to prayer, communion, and re- newed consecration. She has issued a budget for four millions of dollars to cover missions, colleges, extension and central working ex- penses, and is setting herself hopefully to get it. The glow of the great days of June is still with her, and the wonder of that achievement still makes her say, "The Lord hath done great things for us whereof we are glad." The shin- ing thing about it all is the spirit that is abroad, making achievement easy. Not only have men set themselves to escape snags and to get through snags that cannot be avoided; they positively refuse to make any, where many an invitation to do it holds out a beckoning hand. The United Church is certainly a proof of what a little good will can do to overcome difficulties and make rough places plain. In some localities it is hard to keep churches from hastening too fast. Local churches are eager to unite, colleges are coming together, central organizations are working as one. If only she were through with the legal troubles caused by the Presbyterian split and its bitterness, what will she not be ready to accomplish for Canada and the Kingdom of God in the world? But she waits not even for the clearing up of these. In spite of them, and some of them are grievous enough, she is putting her hand to great tasks. The first fruits will be seen in her own far- flung West where there are hundreds of school sections without Christian ministries and whence comes the cry, "Come over and help us lay the foundations of a Christian civili- zation." That challenge is laying hold of the heart of the United Church. Nor will she be heedless to the other voices that come from afar. The United Church is to be a missionary church. Nor will she be blind to the fact that the cleansing of the slums and pulling down of the rookeries in her cities at home will do as much for the Christianizing of India as the de- spatch of a score of missionaries to Madras or Calcutta. Her leaders know that the mission- ary problem at home and abroad is one and the same. In time she will regenerate and rejuven- ate Canadian politics not by becoming politi- cal, but by the creation of public ideals and by educating a new breed of men and women for public life. She must grow a great citizenship and inspire battalions of selfless public leaders. That is plainly the duty of a church in a demo- cratic and professedly Christian land. Democ- racy can survive only on character. Clear it is that in spite of oppositions, cavils, and hin- drances, the United Church of Canada is out to sea with all sail set, seaworthy and ready for all weathers, a great achievement and a lovely spectacle, with abundance of quiet faith that the voyage will be prosperous because of her conviction and many signs that the com- pelling breath of the Lord blows upon her.

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General Pershing at the Tomb of the Unknown Soldier
In Arlington Cemetery, across the Potomac River from Washington

OUR INVALID PARISH

Winfred Rhoades
Pastor

Slumber Thoughts

"I don't know how my sister will get along if we room together," said my friend the other day, "for when I can't sleep I light up and read." My friend confessed that she has the habit of going to bed with her mind seething with office problems. It amounts to this: after a day of business excitement, after an evening filled perhaps with the further excitement of a concert or a play, she lies down with her brain all in a whirl of excitement, and adds, as one more thing, the excitation of thought over business problems.

If you want to cultivate the habit of lying awake, do such things. If you wish to learn the art of sleeping, deliberately relax everything the moment you go to bed. When days are so filled with nervous excitement as ours commonly are, it is necessary to still the quivering nerves if sleep is to be had. Relax the body first of all, beginning at the feet and going up to the neck. Then relax the mind. It is possible, by practice, to banish thought, to tuck up for the night all the busy-ness of life. When the body is in repose, when the nerves are quieted, when the restless mind is made calm, then sleep is likely to come.

Some time ago this column suggested a formula that is used successfully by one person in the effort to still the body and to banish agitating thought. A few days ago an acquaintance handed me a *Slumber Song*, by Louis Ledoux, which is intended for the same purpose. It goes something like this:

Drowsily come the sheep
From the place where the pastures be,
By a dusty lane
To the fold again,
First one, then two, and three—
First one, then two, by the paths of sleep,
Drowsily come the sheep.

Drowsily come the sheep,
And the shepherd is singing low;
After eight comes nine,
In a dusty line
They come, and then in they go—
First eight, then nine, by the paths of sleep,
Drowsily come the sheep.

Drowsily come the sheep,
And they pass through the sheep-fold door;
After one comes two,
After one comes two,
After two comes three and four.
First one, then two, by the paths of sleep,
Drowsily come the sheep.

The lines must be said slowly, drowsily, while the mind tries to see the sheep coming down the dusty road and making their way to the fold, while the shepherd sings low.

If this does not succeed in bringing sleep, it frequently helps if one turns from his side and lies on his back for a bit. While lying thus the mind can "practice the presence of God." Give yourself to the thought that the infinite and eternal Spirit, the Spirit of the living God, is with you, round about you, enfolding you, resting you, strengthening you. Open yourself to that Spirit. Give yourself utterly to God, to be in perfect partnership with him. Open yourself to the peace of God that passeth all understanding, and as you lie there invite to yourself the wonderful, profound living joy of the Lord Jesus.

Then, after you have done this for a while, turn over on your side again, and once more put thought out of your mind. Relax everything. If sleep does not come, you will at least rest. But sleep will be likely to find you.

Closet and Altar

SEAFARERS

The sea is his, and he made it.—Ps. 95: 5.

What a wonderful ship is faith. She discovers worlds beyond anything found by Columbus. What a freight she carries. Riches beyond the treasures of Solomon's ships of gold. To what a glorious realm she transports.—*W. L. Watkinson.*

The unskillful, inexperienced Christian shrieks out whenever his vessel shakes, thinking it always a danger that the watery pavement is not stable and resident like a rock, and yet all his danger is in himself, none at all from without . . . if we do not leave the ship and leap into the sea; quit the interests of religion, and run to the securities of the world; cut our cables and dissolve our hopes; grow impatient and hug a wave, and die in its embrace, we are as safe at sea—safer in the storm which God sends us, than in a calm when we are befriended with the world.—*Jeremy Taylor.*

God has a safe harbor for his troubled people and while the waves toss we travel. —*W. R. Nichol.*

I sail! I sail! And cry "All hail
To the Infinite Love for his favoring gale!"
I sail from the dark toward the beckoning morn,
From errors old toward truth new-born.
I sail from the cold toward a southern clime,
From hate toward love's sweet triumph-time.
I sail from the storm toward the harbor's peace,
From defeat and pain toward heaven's release.
I sail from grief, from sin, from strife,
Toward joy, and rest, and home, and life.
I sail—but why prolong the tale?
From death toward God I sail! I sail!
H. A. J.

The voyage of human life under any other head than Christ, and under any other wind than the wind of his Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful, eternal home cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under him pray him with all their hearts to abide with them.—*J. Pulsford.*

How is it with your ship? Is it much tossed about? That is an inferior question as compared with the inquiry—"Is Christ on board?"—*Joseph Parker.*

O Lord our God, teach us, we beseech thee, to ask thee aright for the right blessings. Steer thou the vessel of our life toward thyself, thou tranquil haven of all storm-tossed souls. Show us the course wherein we should go. Renew a willing spirit within us. Let thy Spirit curb our wayward senses, and guide and enable us unto that which is our true good, to keep thy laws, and in all our works evermore to rejoice in thy glorious and gladdening presence. For thine is the glory and praise from all thy saints for ever and ever. Amen.

St. Basil.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The Gospel of Universal Friendsh

Comment on the Prayer Meeting Topic for November 8-14

BY CHARLES ERNEST WHITE

Topic: What Can Young People Do for I ternational Friendship? Matthew 28: 19, 2 Acts 19: 22-31; Galatians 3: 26-29.

Light from the Bible Passages

Christ's last audible words to his discip must have been his most important. They co manded his followers to forward his work world-wide action and a new gospel. Th were to cease interpreting his mission as local one and make it universal. They we to open discipleship under him to all peopl Paul, a convert from a narrow racialist, pr claimed a universal field for God and for wo ship of him. All men have an ineradicat yearning toward God. They may not yield it, or even recognize it. They belong to hi Who are we that we should dare to stop r minding men of this? Jesus as God's son the bond between all men. Distinctions race, or color, or sex, can have no place ther

Leads for Leaders

Think through the distinctions in: *toleran* between nations, *goodwill* between them, a *friendship* among them. Which is the mo constructive, the more personal, the more vit the more Christian, and why?

Can we be patriotic and international mind at the same time? What is patriotism Was Stephen Decatur right in saying: M country, may she always be right. But rig of wrong, my country? Think of it in term of our own family and other families.

Can the welfare of the world be advance without friendship between nations? Can a ne world be built on suspicion, hatred, commerci or diplomatic warfare? The alternative?

Can we be Christian and not internationall minded? Can Christ be narrowed to one natio and still be Christ? He thought in terms of a peoples. To be like him we must. His friend l ness embraced all nations. To be like hi ours must.

Thoughts for Members

In Christ there is no East nor West,
In him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth.
—*John Oxenham.*

A Moment of Prayer

God of our fathers, we thank thee for our land, its greatness and its peace. Keep us ever true to its highest interests. But keep us also we pray from that narrowness of heart that forgets that thou art the God of all the nations that seek thee. For their sake and for thy sake we would pray and seek for the well-being of all thy people, until one in heart they all shall acknowledge thee. Amen.

AMONG THE NEW BOOKS

Recent Sermonic Literature

E WAY AND THE WITNESS, by ALFRED E. IE (Revell. $1.25). This volume of ser- and addresses on the wider outlook and ions of the church of today, delivered by utstanding figure in the English Congrega- l fellowship, during his year of presidency e National Free Church Council, should a cordial welcome among American Con- tionalists. Dr. Garvie is well known as iolar and theologian; these popular dis- es reveal him likewise as a man of deeply n sympathies and shrewd judgment. Here ook of sane, constructive purpose in which progressive religious ideas and ideals are d in essential evangelicalism and inter- d in terms of the spirit of the living t.

MMUNION ADDRESSES, by REPRESENTATIVE CHERS, edited by FREDERICK J. NORTH an. $1.75). A valuable collection of e Communion addresses by English and ish preachers.

E ADVANTAGES OF A HANDICAP, by M. S. (Abingdon Press. $1.50). Twelve ser- by a distinguished Methodist preacher of it. Dr. Rice's choice of texts is striking he lame take the prey" (Isa. 33: 23), for nce, is the text for the title sermon of olume; and the text for the closing ser- "Your Boy," is the equally apt passage, sis 44: 30, "The father's life is bound up e lad's life."

E DARING OF JESUS, by ASHLEY CHAPPELL an, $1.60). Dr. Chappell is pastor of the al M. E. Church, South, in Asheville, . He has already published a book of ser- on *Great Tragedies of the Bible*. Dr. pell evidently has great power of popular l.

RMONS ON OLD TESTAMENT CHARACTERS, LOVIS G. CHAPPELL (Doran. $1.60). Six- sermons of popular type.

E OVERPLUS AND OTHER SERMONS, by QUINCY ADAMS (The Author, Clifton gs, N. Y. $.50). Four sermons, *The Over- Fellowship, Against Me, or For Me*, and *Offense and Glory of the Cross*. Whole- sermons, with the note of reality in them.

E CHILD IN THE TEMPLE, by MARION RD GOSSELINK (Doran. $1.50). Fifty- unior sermons by a Reformed Church min- of Philadelphia. They follow the year by hs, emphasizing the principal days of the h, patriotic holidays, and other special ions.

IDEPOSTS AND GATEWAYS: ADDRESSES TO DREN, by VERNON GIBBERD (Doran. $1.60). children's addresses come from across ea, and there is a freshness like the tang e sea about them. The title is suggested e quotation: "Every example is a guide- nd every experience a gateway."

EACHOGRAPHS, by M. S. RICE (Revell.). Dr. Rice is a prominent Methodist opal preacher of Detroit. In this volume as brought together fifty fine, "crisp ser- ttes," of wide variety and interest. Dr. Brummit contributes in an appreciatory ord pictures of Dr. Rice, so striking that would at once wish to acquaint himself the work of this preacher.

DWEEK MESSAGES, by ROBERT ELMER H (Abingdon Press. $1.00). One of the ter's hardest jobs it to make the present midweek service both vital and attractive. Here is a preacher who has done so by dealing with the indispensable and fundamental rather than with the ephemeral or frivolous. These are really five-minute talks on such themes as *A Live Church, A Fascinating Fight, The Outstanding Man, The World's Greatest Symbol*, and *Christ's World Program*.

Sinclair Books

MAMMONART, by UPTON SINCLAIR (Upton Sinclair, Pasadena, Cal. $2.00).

SONNETS, by M. C. S., with a preface by Upton Sinclair (Upton Sinclair, Pasadena, Cal.). These two books—one a substantial volume of about 400 pages and the other a slender pamphlet of forty—naturally come under review together. "M. C. S." is Mrs. Upton Sinclair, and her husband has contributed a whimsical, but very beautiful, introduction to her sonnets in which he mentions that he overcame her modesty about having them published by suggesting that it might help to sell *Mammonart* if he included *Sonnets* as a premium. This is, of course, a bit of by-play, but the sonnets are in reality brilliant enough to give additional inducement towards acquaintance with a volume interesting enough in itself. *Mammonart* is indeed a very remarkable book. It is dominated by Mr. Sinclair's class-conscious, or as he describes it, "scientific," socialism. It has, in parts, all that sweeping dogmatism of biased judgment which characterized *The Brass Check*, Sinclair's study of American journalism, and *The Goose Step*, his study of American education, but it is a much greater book than either of these. As a criticism of arts and letters from the standpoint of an intense and uncompromising moralist, who sees in modern life as in most of history a colossal conspiracy of the strong against the weak, of "capital" against "labor," Mr. Sinclair's wide survey of "genius" and of the "classics" is a masterpiece. But it has all the faults that one would expect in a book from such a standpoint as well as most of the merits, and in addition it displays the strength and weakness of Mr. Sinclair himself. The high respect that one has for Mr. Sinclair's sincerity, the completeness of his championship of social under-dogs, and his fearlessness and absolute disregard of self-interest, cannot blind one to his essential unfairness in questioning the motives of men as honorable and high-minded as himself. A writer who puts in a book of serious criticism such a ridiculous chapter as that entitled *The Christian Bull-Dog* (dealing with Yale and William Lyon Phelps), not to mention other passages of a like nature, must not complain if many people refuse to regard him seriously. On the whole America does not take Mr. Sinclair seriously; it regards him rather as a sort of brilliant literary crank who turned his back upon a promising career to exploit his particular theories. To this the socialist-author might well reply in the language of a greater than himself, that "a prophet is not without honor save in his own country," for Mr. Sinclair's books have had high recognition in other countries. As a matter of fact, despite the vagaries, the unfairness, and the intolerance of much of his criticism, he has many of the marks of a real prophet, and he will yet be recognized as such. *Mammonart* has enough of real truth and spiritual significance to make it a great book.

Fiction

OLD YOUTH, by CONINGSBY DAWSON (Cosmopolitan. $2.00). "The silly season in a woman's mid-career, when she reverses all the values for which she has been respected,—the phase of henna, reducing, and rouge." This is the way in which Eve Greensleeve, the heroine of this novel, who herself is passing through the phase, speaks of "old youth." The author, however, treats of it in a more sympathetic manner. "Youth is really a port of the imagination in which no bark of the truly young ever dropped anchor." While describing two love affairs, one of a man and woman of forty, and the other of the man's daughter and a modern youth, it is about the former that he has woven all the glamor and romance. The book is an intriguing study of a woman past her first youth. It abounds in clever and epigrammatic comments on life.

LOST HOPE RANCH, by CHARLES ALDEN SELTZER (Century. $2.00). Another of those stories where life on a Western ranch or the desert seems just one shooting adventure after another.

CARAVAN, by JOHN GALSWORTHY (Scribners. $2.50). The origin of the title is glimpsed from the author's foreword to the book. "Like some long caravan bearing merchandise of sorts, the tales of a writer wind through the desert of indifference towards the oasis of public favor." Collected in this book are all the short stories written by Mr. Galsworthy between 1900 and 1923. That real contribution to modern literature, *The Forsythe Saga*, has made the work of the author so well known that little need be said of the present volume but to express admiration for the perfection of achievement which the stories display.

THE SECRET OF BOGEY HOUSE, by HERBERT ADAMS (Lippincott. $2.00). The disappearance of David Gregson is the reason for an investigation of Bogey House, where he was known to have been a guest. As the investigation proceeds there is a succession of thrilling incidents, unexpected enough to interest the most confirmed reader of mystery tales.

THE MISTY FLATS, by HELEN WOODBURY (Little, Brown. $2.00). A New England village serves as the background to this unfolding of the life of Linda Bradley from her early childhood to the middle twenties. Her constant struggle to please a mother wholly lacking in imagination and completely selfish are vividly drawn by an author who has great power of imagination and the ability to make her reader see the pictures she paints. If Linda had "boiled over" occasionally her indignation would have been justified in the face of the trying situations in which her mother's selfishness places her; but she keeps her poise and sacrifices her life to a mother who is able-bodied enough to care for herself. Linda feels the barrier of sex. As she expresses it: "Custom and—and things have made it so easy for boys. Mothers expect them to grow up, and go out into the world, and develop their capabilities, and do the things they want to do. Live their own lives without interference. But with a girl they expect — something so different. Mothers interfere with girls." The characters of Linda and the mother are excellently drawn, and incidental characters also are finely presented. This is a first novel.

WITH THE CHILDREN

Prickly Polly Porcupine

By Carrie Belle Boyden

Polly Porcupine arose early one bright morning because she could not sleep. She had been thinking about her troubles, which is a bad habit. Everything around her little house in Hoppywood was beautiful, but Polly did not think so. The sun was too bright, the grass was too wet, the weeds were too high, and the birds sang too loud. She decided that she would leave home for the day and call on her friends; perhaps that would cheer her up a bit.

She arrived at Minnie Mink's house and found Minnie stirring up a wild raspberry cake and singing as she stirred. Polly had no more than seated herself when she said: "Yesterday, Mary Muskrat went right by our house with all her children. She had a covered basket, and I know she was going on a picnic. I think she was real mean not to ask me to go along." Minnie Mink looked surprised and changed the subject quickly, so Polly Porcupine did not stay very long.

She next called on Carrie Chipmunk. Before she had been there long, she said: "I just called on Minnie Mink. She was stirring up a lovely raspberry cake, but she didn't ask me to stay and try a piece of it. I think she is rather stingy." Carrie Chipmunk did not reply to this, so Polly finally went away.

Her next call was on Sally Squirrel. "I see you are sewing this morning," Polly remarked. "I just came from Carrie Chipmunk's. She was making the most beautiful gray silk dress I ever saw. I think she is extravagant to get so many new clothes this spring." Now, Carrie Chipmunk and Sally Squirrel were very good friends, so of course, Sally stood up for Carrie Chipmunk.

Polly soon left and called on Rena Rabbit. While there she remarked that Sally Squirrel was very inhospitable and she would never call there again.

There was to be a meeting that evening to make plans for building a Hoppywood Town Hall. It was to be held at Old Mother Woodchuck's house, so Polly went there next and arrived just at suppertime. Of course, Mother Woodchuck asked Polly to stay and of course Polly accepted, but she talked and talked about her neighbors all during the meal. After supper, she said she was too tired to stay to the meeting, so she went right home.

She went to bed early with a bad toothache. But it really was her jaw that ached, because she had been jawing all day long about her neighbors.

All the animals except Polly attended the meeting at Mother Woodchuck's. There, of course, it all came out that Polly Porcupine had said that Mary Muskrat was mean; Minnie Mink was stingy; Carrie Chipmunk was extravagant; Sally Squirrel was inhospitable, and Rena Rabbit was unpleasant. All the animals in Hoppywood were quite indignant. They discussed it at length and finally decided that Polly must be punished.

The next day, Polly felt a little better and started out early to get some provisions. She met Minnie Mink, but Minnie passed by without speaking. As she passed Mary Muskrat's house, she saw Mary out sweeping the porch and called a pleasant greeting to her, but Mary hurried in and slammed the door. Polly was mystified. She went on through Hoppywood, meeting in turn Carrie Chipmunk, Sally Squirrel, and Rena Rabbit, but they passed by quickly without speaking. Polly kept right on to Mother Woodchuck's and told how strangely all her friends had treated her. "Can you wonder at it?" asked Mother Woodchuck, sadly, "when you talked about all of them behind their backs?"

"But it was true," persisted Polly Porcupine.

"Well, Polly Porcupine," said Mother Woodchuck, "Can't you find kind things to say about them? Don't you remember when you were sick last winter how all of your neighbors brought you broth and took care of you?" Polly remembered and hung her head. Finally she brightened: "I will give a party and invite them all," she said.

"But I am afraid they will not come," said Mother Woodchuck, "unless you visit each one of them and make the matter right. They have given you the name Prickly Polly Porcupine, and I am afraid that you deserve it."

Polly went home in deep thought. The next day she went berrying and made lots and lots of wild strawberry jam. Then she hunted choice vegetables, nuts, and roots and made a big kettle of soup; then she baked cakes and cakes and cakes.

The following day, she called on her neighbors again. She told Minnie Mink that she wanted to thank her for bringing over broth when she was sick. She told Mary Muskrat that she was grateful to her for running in so often last winter when she was ailing. She thanked Carrie Chipmunk, Sally Squirrel, and Rena Rabbit for their kindness to her and said she realized now how good all her neighbors were, and she invited them all to a party at her house. They understood that this was her way of apologizing for talking about them, and they all accepted the invitation.

It was a grand party with plenty of good things to eat, and when it was over, the guests went away saying: "How pleasant Polly Porcupine is!" And she never again was called Prickly Polly Porcupine.

When Star Eyes Was Brave

By Jane Ellis Joy

Standing at the door of her little clay-plastered home in the late twilight, Star Eyes could see the blaze of a bonfire through the trees. She smelled roasting chestnuts, and knew from the shouting and laughter she heard that the village boys and girls were having a merry evening at the grove. It was late in October.

Star Eyes was far from happy. Her trouble grew out of a nickname that had been given her by her playmates. To a little Indian girl it seemed the most dreadful nickname ever thought of. It was "Afraid-of-the-Dark." Star Eyes hated it all the more because—oh, the pity and the shame of it!—she was really afraid of the dark.

Loving fun and frolic as much as any one, the continued sounds of merriment from the grove made Star Eyes wish for a share of the pleasure. They were playing a game of "Big Braves." Any one who could leap over a large bowlder in the playground would be entitled to enter the lists of the Big Braves.

Star Eyes believed she could jump over the big stone. Perhaps her nickname would be forgotten if she succeeded. As it was, she was lonely. Her parents and nearly all the people of the village were away attending Great Corn Feast across the river. would not return until the next day. So ing courage, Star Eyes tripped across the joining the noisy group playing aroun bonfire.

Shawnee was standing beside a f torch noting the successful jumpers. Si Wind made the leap over the big stone John Hawkfeather's fall evoked loud lau But Shawnee allowed him a second c when he cleared the bowlder, which prove worthy of a place among the braves.

And now it was Star Eyes' turn. She getting ready to run when Betsy spied "Afraid-of-the-Dark is not brave!" sh Betsy. "Send her home, Shawnee! We want afraid-girls playing with us."

Shawnee was the chief's son, and he h sense of his own importance as well as ideas about fair play. Anyhow, he wa going to take orders from Betsy. Turni Star Eyes, he asked solemnly, "Are you of the dark?"

"Y-e-s," faltered the little girl with lo eyes.

Shawnee frowned.

Sad of heart and much ashamed, Star turned her back on her jeering playmate comforted her a little, however, when Si Wind, following her, whispered a kind in her ear and gave her a scoopful of ro chestnuts.

"I will give the chestnuts to Little Spar thought Star Eyes.

Little Sparrow, a bright little fellow of years, was a kind of baby brother to Eyes. When slighted by playmates o own age on account of her fear of the she often found amusement in the compa Little Sparrow. The little boy loved her. tonight she found baby brother too ill to

"He needs the medicine man,—the do said Netta, the child's mother. "But strong people, with the horses, are away a Corn Feast; and my back hurts so much I carry him."

Star Eyes said nothing. Her mind was with plans. "Shawnee is brave," she tho "Shawnee is not afraid of anything. I tell Shawnee about it. He has a good h He will go."

She hurried back to the grove. But Sha did not fall in with her plans. "My pony a bad foot," he objected, excusing himself. appeal to others brought only shakes of head.

Although Star Eyes could not have what the word "responsibility" meant, knew deep in her heart what the feeling If she didn't go for the doctor, Baby Br would suffer all night. There was no one to go,—no one to go along with her for pany. And the medicine man lived so away. The narrow path down the v would be dark, very dark. "Ah," she tho on, "perhaps the Good Spirit might help!

She looked up at the little new moon ing through the clouds. "Great Good Spi she prayed, "make me brave, because I Little Sparrow."

Directly her back was to the bonfire and was facing the darkness. Somehow the tho of the help she was going to bring the sick

ade her less afraid as she trod on in the quiet
ght, hearing no sound except the rattle of
y leaves. Tomorrow perhaps Little Sparrow
ight be well and smiling. No, the sky was
ot brightening, but brightness of another kind
as coming into the little girl's heart. Love
as making her forget her fear.

The medicine doctor was old. He had not
one to the Feast of Corn. Yes, he would see
ittle Sparrow. He threw a blanket on the
ack of his pony, selected a bunch of dried
erbs, and with Star Eyes safely seated at
is back, he was soon on his way to Netta's
ouse.

Star Eyes stayed with Netta until Little
parrow was much better. Then, very happy,
he ran home in the darkness. But she was
ot afraid now.

The next morning there was a stir in the
illage. Could it be true that "Afraid-in-the-
ark" had braved the darkness and brought
he medicine man to Netta? Boys and girls
ho had refused to play with her the evening
efore talked it all over seriously, regretfully.
s a result of the talk a troop of them came
o see her and make their peace.

Shawnee was first to speak. "Star Eyes,
ou are braver than any of us," he began.
When a person who is afraid overcomes the
ear, that is being bravest of all. We want you
o play with us always."

"I'm sorry I called you Afraid-of-the-Dark,"
dded Betsy, coming forward shyly. "Will you
orgive my bad tongue, and be friendly again?"

"Yes, I feel friendly to you all," smiled Star
yes. "And I'm not afraid of the darkness
ny more."

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Hallowe'en

By Edgar Daniel Kramer

he white stars walk upon the hill,
nd all the world is strangely still,
ave for a little haunting tune
pon the pale lips of the moon.

hen suddenly bright Jack Lents burn,
Where black dwarves dance amid the fern,
nd witches on their broom-stick steeds
ift from the shadows of the weeds.

at pumpkins wink their flaming eyes
nd watch, in open-mouthed surprise,
he gray ghosts, that around them stalk,
hile cats and dogs and cattle talk.

n garden ways, where roses grew,
white owl calls, "Tu-whoo! Tu-whoo!"
hen, tired of play, I go to bed
nd bravely cover up my head.

Woman's Board to Meet in Brooklyn

Historic Plymouth Church, Brooklyn, is to
pen hospitable doors to delegates and friends
attendance at the annual meeting of the
Woman's Board of Missions, Nov. 11-13 inclu-
ve. All sessions will be held there except the
ternoon of the eleventh when Dr. S. Parkes
adman is the outstanding speaker, and the
oard will meet in Central Church, of which he
pastor. It has been many years since the
oard has met in New York City, and there
reason to think that it will be a popular
nd central rallying point. New York State
ranch is looking forward to entertaining the
oard as a part of its jubilee celebration. The
urch is large and there will be ample room
r many besides official delegates, so all work-
s and friends will be made welcome. It is
ldom that such an array of missionaries,
oard officers, popular preachers, and mission-
y experts can be brought before a woman's
eeting. Opportunity to meet some of the speakers and to mingle with delegates from all over the Atlantic States will be given at the big reception on Wednesday evening. A supper and rally for girls is planned for that afternoon in Clinton Avenue Church.

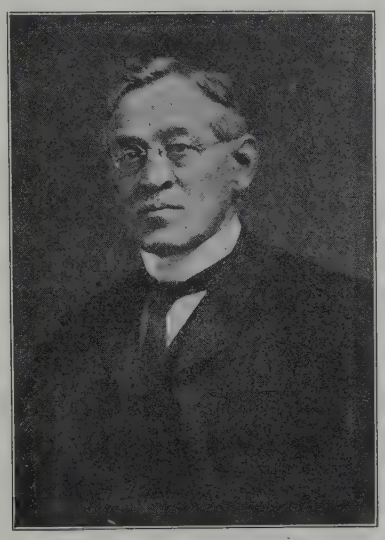
As to the program, there will, of course, be missionaries from many fields and stations, also foreign students and student volunteers and board officers. The treasurer, Mrs. Frank Gaylord Cook, will bring impressions of her recent visitations in the Orient. Addresses are scheduled from eminent men such as Dr. Cadman and Dr. J. Percival Huget of Brooklyn, and Dr. James L. Barton of the American Board. At the public meeting, on Thursday evening, a treat is promised in the opportunity to hear a distinguished Chinese educator, author, and internationalist, Dr. Ping Wen Kuo of Nanking. Miss Ruth K. Y. Cheng, a professor in Yenching College, Peking, is scheduled for an afternoon session.

Among the missionaries whose names appear on the program are Miss Jean Gordon, Miss Isabella Nugent, India; Miss Olive Greene, Miss Clara Richmond, Miss Mary Riggs, Turkey; Miss Jean Dickinson, Miss Isabelle Phelps, Miss Rena Nutting, China; Miss Ivy Craig, Africa; Miss Florella Pedley, Japan.

Rev. Frederick H. Page, D.D.

By Daniel Evans

When *The Congregationalist* and the daily papers announced the appointment of Dr. Page to the new office of the presidency of the Massachusetts Home Missionary Society, there was a widespread and spontaneous sense of satisfaction. It was felt that the men responsible for the choice had chosen well, and shown real wisdom, and that the Massachusetts Home Missionary Society was to be congratulated in securing such a leader, and his intimate coworkers in the office and in the field were to be felicitated. The only regret felt was for the Waltham Church. He has been the pastor of this church for 19 years, and never was the relation so intimate and strong as at present. The news that rejoiced our hearts saddened the hearts of all his parishioners, but they were magnanimous and were willing to endure this loss in the interests of his larger ministry and usefulness to our churches.



FREDERICK H. PAGE, D.D.

The new office created by the last state conference of our churches has many and large and difficult tasks. It requires all the time, strength, and ability of its holder. The new president is to do more than serve on the board and preside at the public annual meeting; in addition to these duties he will have much to do in the management of the affairs of the society, in correlating the state work and the work done by local societies in the greater cities, in continuing and developing the field work in the care and nurture of the country churches. It is a high office, with great possibilities and much influence.

The man chosen is fitted for the office by ability, training, varied experiences, and pastoral work and character. He was born in Haverhill on Dec. 18, 1860. He early experienced his spiritual awakening and joined the North Church. He attended the schools of the city and in his teens became a reporter, and later one of the editors of the Haverhill *Gazette*, and subsequently became a reporter and then the financial editor and managing editor of the Boston *Commercial Bulletin*, from which position after several years' service, he was called to be the leading editorial writer and general editor of the Boston *Daily Advertiser*. His sound and distinguished work on these papers, especially on financial and public matters, was opening new and large opportunities for his personal advancement and influence; but there came to him the great experience and high desire to give himself to the religious service of preaching the Gospel of his Lord and Master. Andover Hill with its Theological Seminary proved more alluring than State and Washington Streets of Boston. Dr. Tucker's insight and encouragement did much to confirm his determination and secured for him his opportunity to go to Andover. Dr. Page has said of this experience: "One with William Tucker is almost as good as a majority." With twelve years' newspaper work, he began his academic training, and its high quality has been recognized by Dartmouth College in honoring him with the degrees of A.M. and D.D. After finishing his course in the Andover Seminary he was ordained to the Christian ministry and to be the assistant pastor to Dr. Nehemiah Boynton in the Union Church, Boston. Two years later he was called to the Trinity Church in Lawrence which he served for ten years; and then he was called to the Waltham Church, which he has served for 19 years. Each pastoral charge made him richer in experience and more capable as a preacher and pastor, and in his last charge his ministerial friends and his church people observed with pleasure the ascending endeavor, the increasing usefulness and the deepening religious experience. In the Waltham Church, he came into his own. He has been at his very best and has been most effective, respected by all the townspeople and beloved by all his parishioners in whose affections both he and his good and helpful wife have a warm place. He has carried on an educational ministry, giving his people, especially the men's class and the young people's society the benefit of his arduous and constant studies. His preaching has been characterized by its simplicity, directness, warmth, substance and effectiveness. Back of all that he has done, and in and through all his work, there has been a rich and profound Christian experience.

These abilities and qualities have been recognized by and made available to our various denominational societies and institutions. He has served on the board of directors of the Education Society, the Sunday School and Publishing Society, and on various important committees, and as a trustee of Andover Seminary and Wheaton College. He comes to his new position with all this wealth of experience, and disciplined powers of mind and heart. He will be a joy to his associates, and a Godsend to the ministers and lay folk in our missionary churches in following in the apostolic, mystic, and evangelical succession of Dr. Emrich.

NEWS OF THE CHURCHES

Detroit Activities

Mindful of the rapidly developing spiritual needs of their fast growing city, Detroit Congregationalists are aggressively acquiring more adequate church plants and opening up new work in new residential districts. During the summer one new church was dedicated, the corner stone for two other buildings laid, two churches relocated, one completely redecorated, and a promising new church begun.

On Sunday afternoon, May 25, the Oakwood Church, located in the newly developing industrial region of the River Rouge, dedicated the first unit of its new plant. Built of red brick, light and attractive, with auditorium and dining room, it will be used for the present for church services and general purposes. At the dedication services Rev. Norman Jackson preached a vigorous sermon on "The Flaming Sword." Assisting ministers were Supt. J. W. Sutherland, City Supt. I. W. Stuart, Rev. Francis Ellis, Rev. A. E. MacKenzie, Rev. Percy Jesson, and Rev. R. T. Caldwell. Rev. Charles Wolf, under whose leadership the building was erected, is ably leading the people in their larger opportunity.

On Sunday afternoon, June 7, Boulevard Church laid the corner stone for her new church building. Among those taking part were Dr. G. G. Atkins of First Church, Dr. W. J. Jacobs and Rev. C. H. Lemmon, former pastor, Dr. E. J. Forsythe, moderator of the Detroit Association, and Rev. I. W. Stuart, superintendent of the Detroit Congregational Union. The address of the day was given by Rev. A. J. Mackenzie, who spoke on "Christ, the Corner Stone." It was inspiring and uplifting. The corner stone was laid by the pastor, Rev. F. C. Ellis, assisted by Mr. W. G. Clark of the building committee and Mr. William Monroe, trustee *emeritus*, who placed the copper box within the stone. The building, which is of brick trimmed with grey stone and of Gothic architecture, will cost $105,000. It will be ready for use about Jan. 1. Boulevard was organized in 1897 and has had but three ministers: Rev. S. F. Blomfield, Dr. W. J. Jacobs, and Rev. F. C. Ellis, who began his pastorate two years ago. The church is looking forward with enthusiasm to the consummation of this new project which, added to her present building, will provide an adequate plant for service in the neighborhood.

Pilgrim Church held its corner stone ceremonies Sunday afternoon, Sept. 6. The principal address was given by Dr. C. B. Emerson of North Church, on "The Ministry of the Church," which set forth forcibly the church as an institution of inspiration, instruction, consolation, redemption, and communion. Others assisting in the service were Dr. G. G. Atkins, Supt. J. W. Sutherland, and Rev. I. W. Stuart, founder of the church. Rev. Thomas Street, pastor, laid the corner stone. All the activities of the church were represented at the ceremony: Sunday School, Woman's Association, Boy Scouts, and Camp-Fire Girls. The edifice when finished will be one of the finest specimens of the colonial type west of New England. It will be of red brick trimmed with white stone, with four white stone pillars and will have a tower of the Sir Christopher Wren design. The congregation expect to dedicate the building early in the new year.

During the summer months the interior of the North Church building was artistically transformed under the direction of Mr. Arthur Jaeger, Detroit artist. The architecture, which is of early English Gothic in which the body of the auditorium is flanked by north and south naves containing large stained glass windows, has been improved by the new treatment of the walls and ceiling. The artist has cleverly suggested with his brush the effect of stone arches framing the windows, stippling the walls with brownish ivory and using for color, old blue and soft red with gold. The ceiling is finished in the same rich colors in panels of oak.

The chancel has been made more beautiful by the painting of the organ screen and the walls on either side. The artist backed the organ screen with red silk and then outlined the carving with blue, red, and gold, carrying the design and the colors to the walls on either side in the form of artistically painted hanging tapestries.

In the baptistry, the white marble font is placed against a background of deftly painted blue and silver mosaics. To the right of the baptistry over the door leading to the church house has been placed a mural design depicting Christ and the little children, suggestive of the educational work.

Brass lanterns, with softly glowing amber glass, suspended from the ceiling, and the rich red velour floor covering, produce unusual color, warmth, and light.

The organ, a gift of the Ferry family in memory of their parents, is being rebuilt and enlarged and will be ready for use Nov. 1.

The adjoining church house has been entirely redecorated and recarpeted. Thus North Church, which has progressed splendidly and steadily under the leadership of Dr. C. B. Emerson, now possesses one of the most beautiful and worshipful church edifices in the city.

After 37 years of service in a neighborhood that has changed to a non-Protestant population, Mt. Hope Church has located in the neighborhood of its present constituency by uniting forces with the recently organized People's Tabernacle Congregational Church in the growing northeast section of the city. The new alignment, strengthening the numbers and financial resources of Congregationalism in that section, will permit of a development of church plant and program that will adequately meet the needs of the community. The new enterprise will continue under the leadership of Rev. P. C. Jesson, the efficient pastor of Mt. Hope for the past five years.

One of the outstanding pieces of church work in the city has been recently accomplished by the Armenian Church. This group of 100 members, organized only three years ago under the leadership of Rev. Y. K. Rushdoony has just purchased a lot and church building for $40,000 in a good residential district. This small group alone subscribed $18,000 in a few days, of which $10,000 has already been paid. They have developed a most aggressive church life and are eagerly anticipating larger developments. The dedication will be Nov. 1.

Rosedale Park, a newly developing section of the city, has felt the quickening touch of Detroit Congregationalism. After three months of surveying and part time pastoral oversight under the direction of Supt. Stuart, 250 pro-

THIRKIELD HALL, THE SCIENCE BUILDING, AT HOWARD UNIVERSITY, WASHINGTON

tive members have been gathered, a tenta- board of trustees organized, lots for a ling secured, and 300 children for Sun- school await the erection of the portable el that has been ordered. The chapel, cost- $6,500 and seating $400, will be erected tly. This work, in one of the high type ring residential districts, bids fair to be ost prosperous enterprise. RAY CALDWELL.

Fifty Years a Minister

he church at Sutton, Mass., heartily joined the pastor, Rev. Orren D. Fisher, on Oct. recognition of his completion of 50 years' sterial service. This church has not only useful pastors, including David Hall and und Mills, whose pastorates covered jointly years (1729-1825), but is the honored ier of two ministerial sons: Prof. F. A. bard, Japan, and Rev. H. E. Lombard, re- y of Webster. Delegations from North ington and South Windsor, Ct., former orates, were present, bearing gifts from ches and individuals, the latter church also mbering Mrs. Fisher. Letters were read Maverick, East Boston, Toledo, and other s of his well-remembered ministry. The cipal address was upon "The Pastor's Half ury," by Dr. Charles L. Morgan, of Bel- , a classmate at Yale Divinity, who has just rated his own 50 years in the ministry. Stanley Ross Fisher, of Wellesley, a son, esented the family in congratulatory and eciative vein. Mrs. S. R. Fisher contrib- appropriate songs. True to its reputation ospitality, the Sutton Church entertained ge number of friends and presented Mr. Mrs. Fisher with a substantial check.

ter graduating from Yale, Mr. Fisher ac- d a call as first pastor of Madison Ave., land, where he was ordained Sept. 28, Remaining ten years, he left an en- d church and a new parsonage. From to 1888 he was minister at Chagrin Falls, burb of Cleveland, where there were large sions. For seven years he was pastor of ington St., Toledo, whose school was un- he guidance of the noted expert, Marion ance. A new church was erected and 450 ed into membership. In 1895 he became of People's, Indianapolis, where he di- the building of another house of wor- now Union Church, for use as a mission. 1899 to 1902 he was minister at Maverick, Boston, succeeding Dr. Smith Baker. followed three years at Wolfboro, N. H. pastorates have been West End, Bridge- Storrs, with the chaplaincy of the Agri- al College, and two other Connecticut es, mentioned above. The Sutton church ne of the attractive communities of south- Worcester County, the birthplace of Rufus m, Washington's friend. Near-by is the of the Bullards: Asa, long serving the de- ation in Sunday school work, and Eunice , who became Mrs. Menry Ward Beecher. Fisher has undertaken his pastorate with vigor and a united people anticipate im- e happy years. Eleven persons were re- into membership Oct. 4. W. P. L.

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Idaho Conference Session

The Idaho Conference of Congregational Churches and Ministers met at First Church, Boise, Sept. 30 to Oct. 1, Rev. W. T. Lockwood, pastor of First Church, serving as moderator. The conference was given over largely to the discussion of Idaho problems: benevolences, summer conferences, young people's work, and the work at large in the state. The optimistic note predominated in spite of the fact that the past few unprofitable years for agriculturists have brought on difficult days for a number of our churches.

The outstanding event of the conference was the ordination of Rev. Thomas McCommant, newly elected pastor of Wright Church. Mr. McCommant is a recent graduate of Union Seminary, and is a graduate of Princeton University as well. His examination and the ordination service which followed made a deep impression upon all.

An address by Supt. C. H. Harrison, preceded by a fellowship banquet, with Rev. George Fowler as toastmaster, closed the conference. Rev. A. S. Ford of McCall is the newly elected moderator. The happiest sign of progress in the Idaho Conference is found in the more aggressive type of leaders which is being developed. C. F. B.

Series of Sermons

Dr. Albert W. Palmer of First Church, Oak Park, Ill., is preaching this fall a series of timely and outspoken sermons on: "Science and Religion: Friends or Foes?" Here are some of the topics:

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From West to East

CALIFORNIA

Berkeley Church Enters New Building

First Church, Berkeley, entered its new building the last Sunday in August, and has carried out a four weeks' program of dedicatory and semi-centenary services. The church entered recently its 51st year, and now has a membership of 1,060. It ranks as the seventh of the Congregational churches on the Pacific Coast having memberships exceeding 1,000. In its contributions to the denominational benevolence apportionment it ranks as the fourth. The building just completed is the first unit of a structure which will cost not less than $275,000. An educational wing and a ch are yet to be built.

The first unit, an auditorium merely, wit seating capacity of 1,250, has required an penditure of $167,000. It plants and perp ates on the Pacific Coast the early New l land type of church architecture—with a necessary modifications.

The new building was dedicated Sept. the following evening there was one of most significant of the series of services, theme being, "Religion's Allies Toward New Day" (The kings of the earth do b their glory and honor into it). President bur of Stanford University spoke on "Edu tion"; President Campbell of the Univer of California, on "Science"; the Hon. C ter H. Rowell, one of the University gents, on "Democracy and Internationalis The first Sunday evening Chancellor Da Starr Jordan of Stanford spoke on "Lig and Shades of Fifty Years." The hist of the church has been written by Dr. W. Ferrier, a member for many years. P John Wright Buckham of the Pacific Sch of Religion wrote an anniversary hymn wh was sung at the dedication service. One S day in this four weeks' program was given "Childhood and Youth," Dr. McCall speak on "Youth's Demand for a New Earth" Dr. Fisher directing a pageant enti "Through the Ages." On the culminating S days in this program, the 20th and the 2 Dr. Raymond C. Brooks, a former pas preached one of the sermons. Dr. McC subjects on the 20th were "Jesus Christ Same Yesterday, Today, and Forever," "The Past is Carried with Us." On that S day the people were given an opportunity pass by the altar and lay on it the gifts, in c or in pledges, which they had it in their he to make—as they did two and a half years when more than $100,000 was contributed.

On the first Communion service in the building, 95 members were received, mak the day a memorable one, not only in the tory of the church but in the lives of those have identified themselves with its activit The pastor, Dr. O. W. S. McCall, has welco 446 persons into membership since he began pastorate in January, 1922. The coming Dr. Miles B. Fisher, in August, 1923, as a ciate pastor and director of religious educat gave the church the two leaders required the work it is called to do in this educatio center—on its commanding site only two blo from the campus of the University of Cali nia, which has had for several years the lar attendance of the universities in the Uni States.

First Church is sending its pastor, Dr. Call, to the National Council at Washing the church financing this trip.

IDAHO

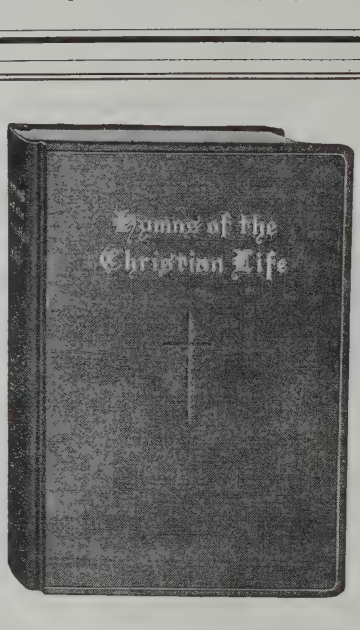
Lewiston Remodels Church Building

The church at Lewiston has been parti remodeled, the interior being improved by installation of new and attractive doors, laying of a new carpet in the aisle and on pulpit platform, and the purchase of new ch for the pulpit and choir. The fall work o hopefully. Rev. H. N. Dukes is pastor.

MONTANA

Assembly-Association Proving Popular

Montana is trying the Assembly-Associa idea, modeled on the pattern of the Assem Conference, whereby each district of the s is given something like the state meeting, its special speakers, emphasis upon yo people's, women's, and general work. At ney, such a meeting drew 125 young people



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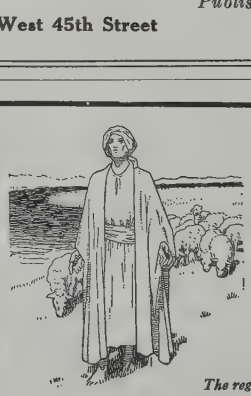
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Friday evening service, 40 for an all-day rday meeting, and the church was crowded Saturday night and Sunday morning. On unt of the great distances, attendance at state meeting is practically impossible for of the churches, so this plan has decided ntages.

TEXAS

Worth Buys Lot for Parsonage

ort Worth has purchased valuable property to the church for a parsonage. A successdaily vacation Bible school was conducted past summer, with more satisfactory re- than were ever obtained in the five years' ious experience of the church in this type ervice. The attendance at church service up well during the summer, the Sunday ing meetings being held on the lawn during extreme hot weather.

ARKANSAS

ognition Service at Texarkana

ur church at Texarkana is a member of the ouri Conference. Its new pastor, Dr. S. Buell, has recently come to the field, and ecognition service has been held. The kers were Dr. Clarence Reidenbach of tminster Church, Kansas City, Mo.; Dr. A. Ricker, of Dallas, Tex., and Supt. A. R. ood.

COLORADO

ert's Building Fund Growing

ubscriptions for Seibert's building fund are ing steadily. A big community sale was donations of horses, chickens, household s, a pig, and eight town lots being re- d and sold at public auction, and a subtial sum realized. Mr. J. S. Snyder of ago Seminary served the field this past ner.

Castle Purchases Parsonage

ew Castle has purchased a cottage near church to be used as a parsonage. The ter part of this expense has been subscribed, a goodly sum has already been paid. The ch building has also been repaired.

ILLINOIS

n New First to Park Manor, Chicago

ev. Gilbert Wilson, who has just begun his orate at the Park Manor Church, Chicago,

V. GILBERT WILSON

had his training at Toronto University, Canada, where he graduated in 1895. During 1897-98 he was Latin lecturer in Knox College and graduated from Knox Theological Seminary in 1898, later studying for two years at Halle and Berlin, and graduating from the former in 1900. He was special lecturer in itoba College in Hebrew and Old Testa- literature for some years while serving in astorate, and was pastor of the Augustine byterian Church, Winnipeg, from 1900-15. ng this time the church grew from 125 bers to 1,450, and a $200,000 building was ed. From 1915-17 he was pastor of the Park Presbyterian Church, Toronto, which greatly under his leadership and rebuilt hurch edifice.

1917 Mr. Wilson came to New First ch, Chicago, and during his eight years' orate there the floating debt has been paid he church and chapel repaired at a cost of 00, and a $15,000 parsonage purchased. The church has also secured its summer camp at Bridgman, Mich., into which it has put about $32,000. The endowment funds have been increased by practically $100,000. The great work carried on by the church in music through its many choirs, and its ministry to the community through its institution have been kept at high tide. A residence for young women has been organized and developed. In this period the transition at New First from a family to a metropolitan church has steadily gone forward. The gospel preaching of Dr. Wilson and the conscientious pastoral work have made it possible for the church to pass through this difficult change without its work being injured.

The Park Manor Church has just dedicated a new parish house and will develop at once a community program under Dr. Wilson. The church is situated in a fast growing community and offers a great challenge to both church and pastor. The new pastorate has begun with enthusiasm and optimism on the part of people and minister.

CONNECTICUT

Gift of Parsonage to Haddam

Edward W. Hazen of Haddam has recently established, in conjunction with other members of his family, the Edward W. Hazen Foundation. The certificate of incorporation says the purpose of the foundation is to administer funds for the "promotion of public

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welfare either by supporting existing agencies or through independent activities." One of the first enterprises will be to provide a parsonage for the Haddam Church. Mr. Hazen is a wealthy retired publisher, formerly connected with the Curtis Publishing Co. He is also a successful farmer and last August received a certificate of merit for the work he has done in the advancement of agriculture in Connecticut through the State Agricultural College at Storrs. A year ago he started the fund for the proposed new church building and community house for the Community Church at Storrs by a gift of $10,000.

When Sunday Comes

By John Andrew Holmes

The church is the great sea wall against the floods of anarchy and barbarism.

From Canton Center to North Madison

Rev. E. L. Richards, who has served the Canton Center Church for seven and a half years, has resigned to accept another rural pastorate in North Madison, where he is to begin work Nov. 1. Mr. Richards has had remarkable success in developing a rural parish.

Bolton Two Hundred Years Old

Five years ago the town of Bolton celebrated the 200th anniversary of its incorporation as a town; on Sunday, Oct. 18, the Congregational Church in Bolton celebrated its 200th anniversary with special services in the church at Bolton Center. The sermon was preached by Dr. W. D. Mackenzie, president of the Hartford Seminary Foundation. At the afternoon service addresses were made by Dr. Sherrod Soule and Rev. Raymond A. Beardslee.

Storrs Lays Corner Stone of Community House

The corner stone of the new community house for the Storrs Church was laid Saturday afternoon, Oct. 17. Invitations were sent to all the contributors to the fund, ministers of all denominations and public officials, since the Agricultural College at Storrs which this community house serves is a state school. The trustees of the Storrs Church and the officers of the Connecticut Federation of Churches were the hosts. Protestants, Jews, and Roman Catholics participated in the ceremonies. T corner stone was laid with an appropriate a dress by Dr. L. H. Dorchester of the Fi Methodist Church, Hartford, who is preside of the federation.

Church Family Reunion at Wethersfield

The old church in Wethersfield held on Su day afternoon, Oct. 18, a sort of family reuni with its daughter and granddaughter churches The Wethersfield Church was organized 1635; in 1641 a majority of the members vot to go to Stamford and went, taking the recor with them. The churches taking part in t reunion were the church in Hadley, Mas formed in 1659; the Glastonbury Chur founded in 1692; the Newington Church, form in 1722; the Rocky Hill Church, formed 1727. Besides there were the Buckingha Church, formed by the Glastonbury Church 1731; the church in North Hadley, Mas formed out of the Hadley Church in 1831; a the South Glastonbury Church, formed fr the Glastonbury Church in 1836. These l can fairly be called "granddaughters" of Wet ersfield.

Bicentennial Anniversary at Ledyard

On Oct. 14 the Ledyard Church celebrat its 200th birthday, with appropriate servic beginning at ten in the forenoon and contin ing until late in the afternoon. The wom furnished a delightful lunch at noon in t Grange Hall. An historical address by Deac B. T. Avery, one by the pastor, Rev. G. F. Goo enough, on the first century of struggle, a an address on the second century of pro ress by Rev. W. F. White, a former pastc occupied the morning.

In the afternoon were given an historic paper by Rev. Allen S. Bush, and a visi of the future by Judge B. F. Crandall. Gree ings from the mother church in New Londo and from the Congregational Church in Grote were presented by Rev. J. R. Danforth a Dr. Henry W. Hulbert; and the rector of t Episcopal Church in Poquetannuck, Re T. M. Ockford, added to the historical revie of colonial days.

The early history of this church is in clo connection with the first efforts of the for fathers. The first pastor was Samuel Seabur and his son, Bishop Samuel Seabury, born 1729, was the first bishop of the Episcop Church in America. Silas Deane, of Revoli tionary fame, was born in this parish, an from this town of Ledyard, under the infl ence of this church, 11 ministers have bee

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and youthful rearing.
ev. Emmons E. White, son of Rev. W. F.
te, was in this church as a boy and is now
Southern India, a missionary of the
rican Board. A. S. B.

ed to Rockville

nion Church, Rockville, has issued a unan-
s call to Rev. Edwin R. Holden of Water-
to become its pastor. Mr. Holden has been
assistant pastor of Second Church, Water-
, and is a graduate of Wesleyan and of
Divinity School. He was selected for the
ville Church by a committee of which Mr.
d A. Sykes was chairman. The Rockville
ch has been without a pastor since the res-
tion of Rev. Thomas P. Haig, who has
ved to Paterson, N. J.

MASSACHUSETTS

well and Hail at Swampscott

rst Church, Swampscott, is building a
house of worship on an attractive Burrill
et site, costing with land and furnishings
t $115,000. The church held closing ser-
in its old edifice, Blaney Street, Sunday,
27. Organized in 1846, the meeting house
dedicated July 27 of that year. The in-
r presented one of the earliest examples
Romanesque architecture in this vicinity.
Jonas Bowen Clarke, the first minister,
ed for nearly 20 years. A notable pastorate
that of Rev. George A. Jackson (1878-
), who became librarian of the Boston Gen-
Theological Library. During this pastor-
he church, struck by lightning, was practi-
rebuilt, preserving its noteworthy interior.
as rededicated in 1888. In the pastorate
Rev. D. E. Burtner, now of North Church,
, a beautiful organ was installed. The
erty has been sold to the Roman Catholics,
already have church and school on adjoin-
sites.
he new edifice will be Georgian in type,
ned by the architects of Tabernacle Church,
m, associated with Chester Brown of the
mpscott Church. While it is in process of
truction the various activities will be car-
on in the apartments of the Ionic Club.
s expected that the church will be ready
occupancy in December. Its dedication
mark the 80th anniversary of the coming
Mr. Clarke, the earliest minister in the vil-
then a part of Lynn.
he closing services were most impressive.
older hymns, music of choir, and the ser-
by the minister, Rev. Robert Campbell,
on "The Old and the New," made the
sion one of solemn joy for the past, with
eager, forward look to the future. The
ing of the woman's guild and the infor-
midweek service were characterized by
er thought and love for the brave men
women of the former days and an appreci-
n for the gains of history. Thanksgiving
united with joyous anticipation of coming

rch Treasurer for Twenty-Six Years

the annual meeting of the Northfield
rch, Charles L. Robbins resigned as treas-
after 26 years of service. Resolutions of
eciation of his efficient and faithful ser-
were passed. This was the 100th annual
ing of the church. The pastor, Rev.
V. Pattison, presided. The clerk reported
tal membership of 705. During the past
32 additions to the church have been made
confession of faith, and 13 by letter. Dur-
the year $2,876 has been raised and given
issions and other outside religious activi-
Over $4,000 has been expended on the
renovation of the church building, including remodeling the vestry, class rooms, and kitchen, and painting the outside of the church.

Plans are being made for the church's centennial celebration to be held Nov. 28-Dec. 6.

Boston Ministers' Meetings

The Boston Monday Ministers' Meeting began its services Sept. 28. Dr. C. L. Morgan of Belmont is president this year, and Rev. Horace Holton of Brockton is chairman of the program committee. The first speaker was Secretary Burton, who spoke on the proposed merger. Dr. Burton by a blackboard diagram showed graphically the complications incurred in making contacts between the various societies on the one hand and the local church and the individual average layman on the other in performing the promotional work of the National Council. The object of the proposed merger is to seek a more direct approach.

On Oct. 5, Elbert A. Harvey, one of the Eastern members of the Committee of Twelve, a Boston business man, spoke of the history of the merger. It has been discussed and advocated in every National Council, he said. We have been gradually approaching it and planning for it many years. One board on the foreign field and one at home will greatly simplify the great work of the denomination. At the same session Secretary Cady, of the A. M. A., spoke of some considerations against the two board plan. He believes in simplicity, but five boards constitute the ultimate simplicity without destroying specialization. Simplicity ought to improve the missions, decrease the expenses of operation, and increase the income. We have reached the limit of pamphleteering but we have not reached the limit of personalization. To be desirable a plan should humanize and spiritualize our missionary work.

New Organ at Mystic, Medford

The new organ at Mystic Church, Medford, built by William W. Laws of Beverly, was dedicated on Sept. 27 in a special service written for the occasion by the pastor, Rev. T. C. Richards, in which the organ responded with an appropriate tune at the close of each dedicatory paragraph. The organ has 26 stops. The action is electric throughout, the console detached and movable, with two manuals. In

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The music is within the range of the average voice and creates no unwilling sopranos and bassos.
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An organ recital was given, Oct. 1, by Albert W. Snow, organist of the Boston Symphony Orchestra, assisted by Mrs. Ruth Randall Blakeley, soprano. Other improvements have been made in choir loft, pulpit, and platforms, to correspond with the new organ.

Haverhill's Colored Church

Zion Church, Haverhill, which ministers to colored people, has been making progress under the leadership of its new minister, Rev. S. J. Martin. The outside of the house of worship has been painted, and a new roof put on. A community center has been opened. It has five departments: domestic science, arts and crafts, dramatic art, music, religious education. Space in the church building has been fitted up for carrying on the work. It is well equipped, having club rooms, games, a loan library, radio, and other interesting features. A paid worker is in charge.

Ordain Director of Religious Education at Old South, Worcester

Hugh C. Leggat, after two years' successful work as director of religious education and young people's work at First (Old South), Worcester, was ordained at a special meeting of the advisory council of Worcester Central Association of Churches, Oct. 8. Mr. Leggat was born in 1880 at Barr Head, Renfrewshire, Scotland, of Presbyterian ancestry, and came to this country in 1893 to make his home in Pawtucket, R. I. In an interesting statement of experience he gave the date of his conversion as 1897 and the place as Weeden Street Congregational Church in Pawtucket, later joining the First Congregational Church of that city. From teaching in the church school and work among young people he went in 1901 to Y. M. C. A. work in Everett and Lynn, and since that time, until called to Old South, he has had wide experience in "Y" and Sunday school work in places covering a wide area, and including Worcester, Mass., Alabama, Alberta, Manitoba, Oklahoma, Milford, Mass., where he was a general secretary, Westchester County, N. Y., and later in Worcester as superintendent of Bethel Mission. At some of these places his special interest was in boys' work under the Y. M. C. A. He was called to his present work from an acting pastorate at Quinsigamond Baptist Church, Worcester. In addition to professionally directed private study he has had training at the Revere Bible College and the Springfield International College. Mr. Leggat is married and has four children.

VERMONT

Anniversary and Dedication at Bellows Falls

First Church, Bellows Falls, celebrated the 75th anniversary of its organization Oct. 11, with an interesting program during the day. In the evening a large audience gathered to attend the unveiling and dedication of a beautiful memorial window perpetuating the remembrance of Deacon Charles Wesley Osgood, for many years a deacon of the church, and for over 50 years a notably successful teacher of a Bible class connected with the church.

The morning program was a long and interesting one, interspersed with instrumental and vocal music, and the anniversary sermon was by Rev. Chauncey C. Adams, D.D., of Burlington, Vt., who as a boy and young man was a member of the church and looks back upon its influences as largely having molded his aspirations which have resulted in his becoming one of the leading and honored pastors of New England. He was one of a coterie of young men who under the influences of the pastorates of Rev. A. B. Dascomb, (1879-1890) and Rev. J. E. Fullerton (1891-1897), were led into the ministry. The others were Rev. Charles Ernest White, now an assistant secretary of the American Board; Rev. Rodney W. Roundy, formerly secretary of the American Missionary Association, now pastor at Laconia, N. H., and Rev. Harry N. Dascomb, who died about a year ago.

At the evening service a fitting acknowledgment of the services of Deacon Charles Wesley Osgood was unveiled, presented by former members of his Bible class and members of his family. Deacon Osgood in 1871 gathered a class of young men—later a mixed class—and devoted his energies to them, resulting in over 50 years of loving service with them. On member of the original class is still living, an is a deacon of the church. Two other mem bers are living but not residing in Bellow Falls.

At the dedication service Rev. B. E. Marsh the present pastor, reviewed the church's his tory from 1850 to the present time. The me morial window was presented to the churc by L. S. Hayes, for over 40 years a membe of the Bible class, and it was accepted in be half of the church by Judge W. A. Graham of the Superior Court of Vermont. An ad dress of dedication was delivered by Rev. Arthur Peabody Pratt, D.D., of Greenfield Mass., a former pastor. There have been 1 pastors since the organization of the church

NEW HAMPSHIRE

A Correction

The item saying that Rev. F. E. Brooks ha accepted a call to the church at Farmingto was an error. Mr. Brooks has gone to Farm ington but has been installed over a church o another denomination than the Congregational

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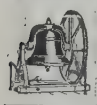
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pt. 1.

Resignations

s, LAURISTON, Belle Fourche, S. D.

Ordinations and Installations

A. C., *o.*, United, Norwich, Ct., Oct. 8.
by Rev. Ernest W. Riggs; other parts
. Messrs. G. F. Bailey, J. D. Davis, C. H.
s, and A. H. Abbott.
y, W. W., *o.*, and *i.*, First, North Brook-
Mass., Sept. 16. Sermon by Rev. D. E.
; other parts by Rev. Messrs. H. L. Brick-
L. Struthers, W. D. Parker, E. B. Rob-
A. W. Budd, and W. S. Gooch.
J. N., *o.*, New Castle, Col., Sept. 9. Ser-
Rev. A. J. Sullens; other parts by Rev.
J. F. Walker, S. G. Gutensohn, L. C.
tt, and W. J. Youngclaus.
J. F., *i.*, Second, Putnam, Ct., Oct. 15.
by Rev. W. F. English, Jr.; other parts
. Messrs. S. T. Livingston, Y. O. Waln,
Jones, W. F. English, W. C. Prentiss,
Hatch, and F. B. Richards.
H. C., *o.*, director of religious education,
Old South), Worcester, Mass. Sermon by
. H. Mix; other parts by Rev. Messrs.
Rouse, A. H. Wheelock, E. W. Phillips,
A. MacDonald.
ANT, THOMAS, *o.*, First, Boise, Ida. Parts
by Rev. Messrs. W. T. Lockwood, A. I.
G. S. Sloan, and L. G. Knight
H. L. *o.*, Primghar, Ia., Oct. 8. Sermon
. J. H. Andress; other parts by Rev.
J. E. Brereton, Joseph Steele, H. O.
and P. A. Johnson.
. C., *i.*, Hanover, Ct., Oct. 9. Sermon
. E. S. Worcester; other parts by Rev.
E. G. Crowdis, A. S. Bush, F. A. Fuller,
Howe, J. R. Danforth, C. H. Ricketts,
D. Rollason.

Dismissal

H., First, Waltham, Mass., Oct. 14.

Accessions

	Conf.	Total
, South	10	18

Deaths

REV. EUGENE F. ATWOOD

ugene F. Atwood, Civil War veteran and
aplain of the State Prison at Wethers-
died Friday, Oct. 16, at the National
Home, Hampton, Va. Mr. Atwood was
Woodbury, Ct., in 1847. At the age of 15
d in a Connecticut regiment for the Civil
later graduated from Oberlin College and
. He was for a time in government
the West and served several pastorates
ecticut—at Bridgewater, East Canaan,
n, and Elmwood.

DWIGHT PAYSON BREED

ight Payson Breed, son of Rev. Samuel
for many years a pastor in Michigan,
Iowa, and Illinois, died at his home in Chicago, Oct. 7, 1925. Dr. Breed was born in Chelsea, Mich., June 10, 1851. He was educated in the public schools of his native state, and in Wesleyan University and Oberlin Seminary. He held pastorates in the following places: Utica, Oxford, Eaton Rapids, Portland, Reed City, and Wyandotte, Mich., Michigan City, Ind., Creston, Ia., and for four years was pastor of the Summerdale Church, Chicago. When his health failed four years ago he was elected pastor *emeritus*, which relationship he held until his death.

For seven years Dr. Breed was general missionary of the Iowa Home Missionary Society, and for nine years served Grinnell College as field secretary. His educational activities brought him the degree of Doctor of Philosophy and the honorary degree of D.D. He served the denomination as moderator of state conferences, as trustee of two Congregational colleges, and in many other relationships.

In 1873 he married Delina M. Briggs, who was his faithful, efficient, and beloved helper for more than 52 years. To them were born four children: Reuben L., who died in 1920; Dwight E., secretary of the Texas Public Health Association; Noel J., an instructor in the University of California, and a daughter Clara, who died many years ago.

Dr. Breed suffered in 1920 with several slight strokes of paralysis which greatly limited his freedom of movement, but he clung to such forms

(*Continued on page* 607)

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Every Sunday at 3.15, beginning on November 1

Nov. 1 **Walter Prichard Eaton,** Playwright and Author, *"Where Is the American Theatre Going?"*

Nov. 8 **Dean Charles R. Brown** of Yale University Divinity School, *"The Place of the Preacher in the Modern World."*

Nov. 15 **James E. Gregg,** Principal Hampton Institute, *"Is the Negro an Inferior Race?"*

Nov. 22 **Dhan Gopal Mukerji** of Calcutta, *"The Future of India."*

Nov. 29 **Dr. W. A. Evans** of Chicago, *"Keeping America Well."*

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THE MISSIONARY SOCIETY OF CONNECTICUT constituent of the National Society, solicits tributions, administers Special Trust for Churc and pays Annuities on Conditional Gifts. F Sherrod Soule, Superintendent; Rev. William English, Treasurer, Congregational House, H ford.

(*Continued from page* 605)

ork as were possible until the end. He ned almost every Sabbath and enjoyed fully llowship of the churches and of the minis- His faith in the Gospel of Jesus Christ, the s crucified and risen Savior, as the power d unto salvation for the individual and for orld filled his life and gave him assurance and peace for the future, for himself and for the world.

The funeral services were held at the Summerdale Church, Chicago, Oct. 11, and burial was had at Eaton Rapids, Mich. Of Dr. Breed it could well be said as of Enoch of old, that "he walked with God and he was not for God took him."

ISAAC H. MORSE

No Congregational layman in the West has given more of his time and energy to the upbuilding of our work than Isaac H. Morse, who died on Sept. 15, in his 78th year.

Mr. Morse was engaged in active business until middle life and was one of the founders of the California Packing Association. A break in health made retirement from business essential and aside from various trips abroad, much of his thought during the remainder of his life was of Christian work and of our denomination in particular. He served as an officer of the Northern California Conference for many years and our leaders have always turned to him for counsel and advice. A member of the First Church of San Francisco since 1868 and a deacon since 1884, Mr. Morse served with seven pastors.

Following the fire of 1906 he was active in restoring the shattered building and led in the movement which resulted in the construction of the present edifice. Surely his leadership and advice will be sorely missed by all our people.

His decease follows that of his wife by only a few weeks. His will has provided in memory of her a property of $150,000 for Mills College. Among other bequests $10,000 was provided for First Church, San Francisco, $5,000 for the American Board, and $5,000 for the California Home Missionary Society. Recently a considerable sum was also given for the improvement of the First Church organ.

Funeral services were held Sept. 18 in the church he loved so well. Words of appreciation were spoken by several of our Congregational clergy. We may well quote from a tribute by Dr. Gordon: "The proportions of his personality were four-square and a spiritual crown of glory rested upon all."

M. D. TIBBETTS

Manly Day Tibbetts, son of Rev. and Mrs. D. D. Tibbetts, was born Oct. 10, 1896, at Miles, Jackson County, Iowa, and died at Maxwell, Ia., Sept. 20, 1925, at the age of 28 years, 11 months, and 10 days.

The deceased's father, being a minister, found it necessary to establish their home in different cities as follows: Miles, Central City, Lewis, Sawyer, Eldon, and Fairfield, all in the state of Iowa; Gilbert, Minn., and Shirland, Ill.

Mr. Tibbetts graduated from the high school at Gilbert, Minn., June, 1914, then entered Iowa State College at Ames and graduated in 1919. In August, 1919, he sailed to Asia Minor as agricultural teacher at Tarsus, Turkey, returning to the United States in June, 1920.

Since returning home he farmed for two years and the remainder of that time Mr. Tibbetts taught agriculture in the schools at Tipton, Ia., from 1920 to 1922, and at Maxwell, Ia., 1924 to 1925, when the whole community was greatly saddened by his untimely death.

On July 27, 1921, he was married to Miss Inez Jackson, of Stevens Point, Wis. To this happy union were born two children, Hazel Grace and Robert Lawrence. Mr. Tibbetts being a minister's son received his training in the parsonage and until the last exemplified that teaching and faith in word, deed, and action. He was a true Christian, a loyal member of the church, and a man among men, thus winning for himself the respect and love of the entire community.

Besides his companion and two children, he leaves to mourn his departure his mother, Mrs. Tibbetts, Shirland, Ill.; two brothers, Keim, superintendent of schools at Gilbert, Minn., and Dr. Mark, of Duluth, Minn.; one sister, Mrs. S. M. Savage, Shirland, Ill., and many other relatives and a host of friends.

Funeral services were held Tuesday at the Presbyterian Church, conducted by Rev. H. D. Robinson, assisted by Rev. H. K. Hawley, of Ames. The body was taken Tuesday evening to Stevens Point, Wis., where interment was held Wednesday.

merican Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. ests and Annuities are solicited in order that House may be freed from mortgage indebted- and the Association thus enabled to furnish Missionary Organizations with business offices inimum cost. Send for descriptive pamphlet. Edward M. Noyes, President; Phineas Hub-, Treasurer; Thomas Todd, Jr., Secretary, 14 on Street, Boston, Mass.

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The Congregationalist

Continuing
The Recorder* and *The Advance

October 29, 1925

Vol. CX **No. 44**

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Events to Come

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Nov. 6, 10.30 A.M.

WOMAN'S BOARD OF MISSIONS, fifty-eighth annual meeting, Plymouth Church, Brooklyn, N. Y., Nov. 11-13.

INTERDENOMINATIONAL STUDENT CONFERENCE, Evanston, Ill., Dec. 29, 1925-Jan. 1, 1926.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, quadrennial convention, Birmingham, Ala., April 12-18, 1926.

State Conferences

ALABAMA (White), Tallassee, Nov.
CONNECTICUT, South Manchester, Nov. 3-4.
GEORGIA (Colored), Thomasville, Nov. 18-22.
RHODE ISLAND, River Point, Nov. 17.
SOUTH CAROLINA, Columbia, Nov.

There can be no faith so feeble that Christ does not respond to it.—*Alexander Maclaren.*

Between Black and White

By REV. HENRY HUGH PROCTOR, D.D.

Pastor of the Nazarene Congregational Church, Brooklyn, New York

With an Introduction by Rev. Samuel Parkes Cadman, D.D.

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Congregational Publishing Society

(The Pilgrim Press)

14 Beacon St., Boston

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The Congregationalist

Vol. CX No. 45 November 5, 1925

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Gymnasium	**25,000**	***TOTAL . . . . .***	***$1,380,000***

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Total Assets	**$602,532.68**
Total Liabilities	**87,887.15**
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The Congregationalist

Continuing *The Recorder* and *The Advance*

ol. CX | November 5, 1925 | No. 45

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Editorial

F. J. Harwood As Moderator

THE election of F. J. Harwood, of Appleton, Wis., brings to a place of official leadership during the next o years a layman of deep enthusiasms and of high ility, greatly honored in his community and in his n state. No man, minister or layman, has taken a re eager or active interest in the life and progress the Congregational churches in his environment, and . Harwood has also had active service and experience the affairs of nation-wide Congregationalism as rep- ented in the Council and in our various societies. His ticular interest has been manifest in the church school l in the winning and holding of the young for the urch. As a man among men he has done much in his n church and in the neighboring churches of Wis- sin to stimulate a more intelligent and active partici- ion of man in the whole work of the church. He has ved on teams willing to go out on call to quicken such erest in the churches. He has emphasized the im- tance of such visitation both in the group of churches l in the local church. He has urged, and by example phasized, the importance for pure fellowship and ristian social appeal of some such thing as an every mber canvass with no financial end in view—in addi- n to that in behalf of the budget—and he is, we be- e, the author of the slogan, expressive of the value such social appeal: *A Call without a Haul.* All things sidered, the Council has made a wise choice. Noth- ing but the strong feeling that this ought to be a lay- man's period in the moderatorship could have led the Council to pass over two such distinguished and able servants of the churches as Dr. Dan F. Bradley and Dr. Charles S. Mills, both of whom were nominated. The large vote polled by each was a striking tribute to worth, ability, and character, but it was a gracious moment, typ- ical of our fellowship, when, on the announcing of the result of the first ballot, Dr. Bradley moved, seconded by Dr. Mills, that the election of Mr. Harwood be made unanimous, Mr. Harwood having led on the ballot but not having secured a majority of the votes cast. The Council immediately concurred and Moderator Potter declared Mr. Harwood his successor.

Was It a Young Men's Council?

FEW comments have been more commonly heard in the closing days of the National Council at Washington than that to the effect that it was a "young men's Council." On the part of some this comment has been intended as an expression of satisfaction, hope, and commendation; on the part of others it has implied a criticism of the Council's action as immature, hasty, and impetuous, if not in some respects ill-considered and ill-advised. The whole matter is worth some rather careful reflection and analysis.

That youth was more evident in the personnel, discussions, and activities of the Council than in any such gathering in former years seems to us unquestionable. That

youth supplied in an unwonted degree the impulse and motive power of the Council seemed equally true. But that the action of the Council was dominated and determined by its younger element seems to us a proposition that will not stand the light of investigation.

The Council's discussions and decisions were concerned with two essential and outstanding matters—the organizational merger and the proposed statement of social ideals. In relation to neither of these matters could it be said that young men, though conspicuous in the discussions, were pre-eminently in the leadership. Not only did the voting power of the Council, so far as we could observe, lie largely with men of middle age, but in the advocacy of policies that commended themselves to most of the younger group, men of ripe age and mature experience were as much in evidence in leadership as the young.

It is, perhaps, a delicate and dangerous business to suggest that anybody is "old" who is young in spirit and enthusiasm, but we venture the opinion that the Committee of Twelve, upon whose report the organizational merger was based, contained no member really young in years, and that the average age of its members would probably hover around a figure suggestive of, at least, late middle age. Similarly the report upon which the *Statement of Social Ideals* was based came from a Commission the list of whose names we have carefully examined and whose average age, without exact data as to birthdays, we should place on a conservative estimate at about fifty. The report was ably championed on the floor of the Council by the Chairman of the Commission, Mr. John Calder, whose thirty years of experience as an engineer, and in the management of large business enterprises and industrial relations, suggest not only maturity of outlook but maturity of years. Moreover, no more impassioned plea was addressed to the Council to adopt the *Statement of Social Ideals* than that of Mr. Roger W. Babson, the well-known statistician, who will hardly be accused of immaturity either in years or experience. The fact of the matter is that not only was the average age of those who discussed and voted upon the proposals before the Council fairly high—we should say middle age or beyond—but it is exceedingly doubtful whether any man took part in the discussion and voting who was younger than the Master was at the age when he gave to the world the teaching, the applications of which were under consideration.

Let us say, if we will, that the action of the Council, in any respect, was wise or unwise, justifiable or unjustifiable, but let us beware of suggesting anything that implies any imputation against either youth or age. It would be unfortunate if the National Council, which has known neither color line nor racial line, should develop any consciousness of an age line. Let the action of the Council in so far as it develops further discussion be considered on its merits. Whatever its virtues or faults, it represents the action of both old and young, and predominantly of men and women of middle age. If the younger men, and especially younger ministers, are becoming increasingly conspicuous in the Council let the churches realize that this situation, whatever its advantages or disadvantages, arises from the strong preference that many churches have shown for young men in the pastorate. If we are getting too much youth in our nominational councils—an assumption that we do accept—those who criticize youth must change the p alent attitude toward age in the ministry. Churches not, in calling pastors, go upon the assumption that isters are "too old at fifty"—as one church brutally formed a candidate—and then expect that age shall do nate in denominational councils. None the less we pudiate the idea that in the Washington Council yo had anything more than its just and desirable share the proceedings and decisions.

* *

"Omaha is the flivver-center of Congregationalism the United States," said L. Wendell Fifield in second the claims of Omaha to the next Council. It is a cha terization that may become classic during the next years. May Mr. Fifield's glowing picture of half the W hurrying Omaha-ward by flivver be realized two ye hence!

Archaeological Discoveries

THE saying of an eminent archaeologist, "We have up Homer, we shall yet dig up the Bible," see destined for fulfillment. Discoveries of the greatest port have been made in recent years and to these h now been added the deciphering by Prof. Grimme, of chair of Semitic Philology at the University of Munster a tablet celebrating Moses' rescue from the bulrush and incidentally revealing the alphabet of ancient brew as it was spoken fifteen hundred years before Chr The stone inscriptions now deciphered by Prof. Grim were excavated at Mount Sinai by an English archaeo gist twenty years ago, and it is now announced that view of Prof. Grimme's work the German Governme may combine with the British Government in sending scientific expedition to make further explorations Mount Sinai.

The message of gratitude deciphered by Prof. Grim reads as follows:

I, Manasse Mountain chief and head priest of t temple thank Pharoah Hiachepsut for having drawn out of the Nile and helped me to attain high digniti

Manasse, it is stated, is a synonym for Moses in t Hebrew of that epoch. This tablet of gratitude is o of various inscriptions which are assigned to a date abo 1479 B. C. Archaeological discoveries have been in ge eral rather wildly over-exploited and their significan exaggerated unduly in the public press, but it looks if Prof. Grimme has not only made an important d covery concerning the period of Moses, but has also stim lated further investigation that may produce mu more accurate knowledge regarding the great liberat and law-giver, and the times and conditions under whi he led his people.

* *

One of the distinct hits of the Council was in Bish McConnell's remark that "the best balanced man son times shrieks." The Bishop had a pat illustration the picture of the "sane," "restrained," "well-balance man coming to inform his neighbor quietly and with cent propriety that the latter's house was on fire. is no sign of lack of balance that social conflagratio rouse a man to intensity in speech and action.

An Exhortation to Tolerance

THE concluding exhortation in the lectures on *Tolerance,* by Phillips Brooks, to which extensive editorial reference was recently made is so noteworthy that we take the liberty of reproducing it. While it was addressed primarily to divinity students, its application can readily be made by all. Bishop Brooks said (*Tolerance,* by Phillips Brooks, published by Dutton, page 10):

My friends, be more afraid of the littleness than of the largeness of life. Let that be your rule about your people when you come to be their minister.

Never let yourself think, and never allow them to think, that mere intolerance upon their part, mere bitterness against those who differ from them or from their church, is faith.

Never discourage them from thinking. If they are thinking wrong, do not try to stop their thinking, but teach them to think right.

Never doubt their capacity for the best faith, the profoundest experience, the largest liberty.

And for yourself, let the same rule be master. Be more afraid of the littleness than of the largeness of life. Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was the barrier between nations, is now the highway for their never-resting ships, and makes the whole world one.

This is true tolerance. Into a deeper and deeper abundance of that tolerance may our Master lead all of us whom he has called to be his minister!

Construction in Ideals and Organization

The Note of the Council at the Capital

THOUGH coming late into American Congregationalism the Editor of *The Congregationalist* has, by virtue of circumstances, been privileged to attend the entire sessions of most of the National Council gatherings during the last eighteen years. Of the five Councils comprised in this personal experience the Washington Council is by all means the most difficult to characterize and describe.

The Cleveland Council of 1907 was characterized by *Independence.* After threshing out from many angles the question of union with certain other bodies, and the issues between liberalism and conservatism theologically, the Council settled down into a willingness of Congregationalists to be themselves—a decision that at that time symbolized, for individual and fellowship, the sense of a distinctive call and purpose. After a lapse of twelve years renewed personal acquaintance with the Council revealed at Grand Rapids a very different situation. The plane and atmosphere of discussion and controversy had altered—and altered for the better. The dominant note of the Grand Rapids Council of 1919 was *Expansiveness.* It was a Council ready for anything, but somewhat impatient of too much consideration of ways or means. In 1921 the situation had changed again at Los Angeles. The spirit of that gathering was not of retrenchment, but that of getting down to facts and situations. *Reality* was its characteristic emphasis.

In Springfield, two years later, *Unity* and *Spirituality* marked the meeting. One felt throughout that Council the quest and expression of a unified spiritual consciousness of the Congregational fellowship in the presence of the problems of social life and personal faith.

The Washington Council does not fall so readily under the characterization of some apt word or phrase. In a sense it has proven the logical successor of the Springfield gathering. The sense of a unified Christian public and social consciousness developed in that Council had still to find direction and application. The Washington Council, if emphasizing the spiritual backgrounds, was more concerned with the bringing of these into relation to the foregrounds of life and action. *Construction* is perhaps the word that most adequately describes the present Council's activity and purpose, though it does not adequately describe its spirit.

Organizational Construction

It was inevitable that much of the life of this Council should be occupied by discussion of construction in the realm of organization. This is not the place to appraise either the nature or results of the proposals brought before the Council by the Committee of Twelve. Regarding both their report, and the action upon it, there will continue to be wide differences of opinion. Action that calls for extreme reconstruction of existing organization, despite the fairness of debate, will always be subject to the charge of hastiness and lack of consideration, but the settlement of the merger issues early in the Council was evidently due not to any lack of willingness to debate the issue, but to the fact that the majority of the Council were decided upon the value of greater simplification of organization. The decision implied no reflection upon the spirit and manner in which the various Boards and Societies have hitherto rendered their service. Whether the Council's action upon the merger question was wise or unwise, we believe that in the minds of the vast majority of voting delegates it was inspired by an impartial, unprejudiced belief in the value of merger and simplification, in the fact that the proposals of the Committee of Twelve made practically for the right goal, and that the time had come to take such a step somewhat decisively. We express this conviction in spite of a feeling that the ends sought might have been better served had Dr. Atkins' amendment to the Report of the Committee prevailed. But time only will tell. The action of the Council was after fair debate, and it seems to us the duty of all to accept it loyally and to unite in doing all that is possible to give it full effect.

Theological Construction Largely Quiescent

Construction in the theological realm assumed a very secondary place in this Council, and indicated that in the freedom and variety of its life the Congregational

fellowship has attained a breadth and simplicity of religious life in which there is little place for controversy and conflict over critical questions and theological formulæ. As revealed, at least in the Congregational Council, the Congregational fellowship is Christo-centric as never before. Though we may not hear, heed, or understand the clear call of Christ, there is a recognition that that call is the supreme thing in the life of a Christian church, and that to hear it, to understand it, and to obey it, is the mark alike of spiritual achievement and of practical service.

Such theological construction as appeared in the Council was largely in the nature of a return to and emphasis upon the simple elemental verities of the Christian religion, and of the Pilgrim faith as our form of its interpretation. This appeared conspicuously in the strong opening note of Dr. Carter's address at the first session, in the retiring moderator's address, in the Council sermon, in Dean Brown's plain, practical plea for the vital as distinguished from the trivial, and in Dr. Lichliter's impassioned advocacy of a simple Gospel as adequate, and necessary, for every social and extended application. It was evident likewise in other addresses from the platform and in the debates upon the floor.

We had ourselves expressed the hope that the dominant note of the Council would be that of a clear, unequivocal witness of a simple faith. If there had been collusion between *The Congregationalist* and the principal speakers of the Council matters could hardly have been better arranged and adjusted toward that end. If the Council's proceedings have had at all adequate and faithful report in the public press we cannot see how the nation can have missed the pre-eminent fact that Congregationalists are banded together in the simplicity of free alliance to the elemental spiritual facts and principles that distinguish the life and teaching of Jesus of Nazareth from the elaborate systems of organization and theology that have sought to attach to themselves the sanction and sanctity of his Name.

Construction in Social Applications

Allied with this witness of a simple faith was the effort to express its implications and applications in the wide realm of practical life in all its personal, social, inter-racial, and international relationships. This appeared in the large place given in the Council to the discussion of the *Statement of Social Ideals* as presented by the Commission on Social Relations. While we cannot assume that our own comment upon the proposed *Social Creed* had influence in leading the commission to abandon that particular terminology in its report, we believe that the committee acted wisely in eliminating the word *Creed* and in substituting for it the word *Ideals*.

Though an elaborate statement of five sections with about forty sub-headings in all, this *Statement of Social Ideals* will be found to rest upon the basis of a very simple faith and witness. It is an effort to discover and state in relation to the varied and complex life of our modern world what it means to do justly, to love mercy, and to walk humbly with God. It is expressive of a Christian inquiry—not an effort to adapt the Christian spirit and message to the ways of the world, but an effort to discover the changes in man and in the ideals, systems, and environments of life that must be effecte if the world is to be brought under the dominating powe of the redemptive love of God, as expressed in the lif of Jesus, in his work of salvation, and in his teachin regarding brotherhood and service.

One cannot regard this *Statement of Ideals* as neces sarily final or authoritative, but its formulation an adoption witness to the world the fact that Congrega tionalists are not mere sectarians or theorists, followin a religion that is vague, ineffectual, and up in the air but that on the contrary they are aroused to the vita need of considering earnestly and conscientiously th meaning and application of the religion they profess If the life of love toward men and of loyalty to Chris means for any man more than is expressed in this *State ment of Ideals* the spirit of this *Statement* is itself a exhortation to express life in these higher meanings. I the phraseology in any way misinterprets or inade quately expresses the fullness of Christ there is no pur pose thereby to limit or restrain the exercise of Christia mind and conscience. It is futile to expect that the ma jority adoption of this *Statement of Ideals* will neces sarily alter the convictions of those who expressed upo certain matters a minority judgment. The significan thing is that in relation to nine-tenths, if not more, o the matters in this *Statement* the verdict of the Counci was unanimous, and that in relation to the rest th *Statement* goes forth as the expression of a strong ma jority.

An Invitation to Discussion

It is sent forth to the churches in the hope that i will stimulate in our fellowship at large the same sor of inquiry and discussion that it quickened in the Cour cil itself, and though we predict that ultimately th Church will come in the matter of social "creeds" an ideals back to the simple, all-inclusive principles that i the theological realm have indicated a step forward fro historical elaborations, it must be evident that this re turn can be of value only when we have traversed th whole ground of life and conduct. There is no discre ancy between this elaborate *Statement,* and the simplicit of faith in those who have earnestly sought to thin through the whole problem of divine purpose and huma destiny. It should be remembered that it is only th artist who has thoroughly mastered the materials an details of his craft who is privileged to achieve the nobl simplicity of a great work. If it be found ultimatel that the sure and true foundations of an ideal Christia society are simple, it is none the less true that such society can be achieved only through the mastery of th complexities of life, not only by Christian spirit but als by Christian skill in reconstruction.

To this great end and ideal the National Council o Congregational Churches has pledged itself as never be fore. No better, surer, truer note could have bee sounded in the national capital. The Washington Aud torium has been in these recent days a capital within capital—in this case the lesser including the greater. I our professions have meant just what they said, Chris has been really in our midst and the Auditorium ha been—for us at least—the temporary capital of th Kingdom of God.

From Our Western Editor

eports from the field indicate that the rch year has opened auspiciously. Pas- of all denominations appear to be op- stic concerning the future. Even in de- inations that have had bitter experi- s because of theological differences con- ns are much better than they were a ago. Pastors are more systematic in work than formerly. They survey fields, discover what needs doing most, plan carefully for the work.

stors are using the mails for publicity than in former years. Their letters, y of which come to our desk, show an rate knowledge of conditions and a fa- in speaking to the needs of the people show close study of the field. Quota- from one sent by Dr. Wilfred A. Row- pastor of the Union Church, Hinsdale, ate how well this work is done. Hins- is a mahogany suburb that easily runs untry clubs and automobiles. This char- istic of the town has certain advan- for church work and also certain dis- disadvantages. In his letter the pas- frankly and plainly calls the attention he people to certain fundamentals of stian living. "In this fresh autumn after the vacation we are entering on w season of church life and activity. rder more adequately to meet the obli- ns placed upon the church there must renewed interest and devotion on the of every member. I wish to ask you ve thought to the following duties and leges of a Christian and a member of hurch.

Remember your church vows. When joined the church you promised to try stly to lead a Christian life and to be ful and loyal in your personal support e work of the church. Have you done Are you doing it? As I look over the ership list it seems to me that two- s of our membership have forgotten promises to God. Are you one of ? . . .

Use the opportunities the church offers keeping your soul alive. To this end to the service of worship on Sunday ing. Church attendance is a church per's duty. It is even more a privilege. soul needs worship. A man's life needs and the ministry of spiritual things. will find these in worship. Make a fresh ve to come to God's House every Sun- . . .

Give especial attention to your own nal Christian example. In your ordi- methods and habits of life, are you as urch member any different from the e in Hinsdale who are not church mem- There is no more important thing this. Your own usefulness, your in- ce upon others, your spiritual growth, pend on your careful attention to your nal example. The aggressive work of ntire church suffers because so many h members are no different from non- tians.

ase try to set a good example in your life, in your use of Sunday, in your cts with all sorts of people. Remem- hat as a Christian, Jesus Christ ex- more of you than of other men and n.

Keep the spiritual ideals uppermost in your home life. Do something each day to start the day with a thought of God. This will keep you from being buried in the materialism of life. Read your Bible. Let your aspiration rise in prayer. Sing a Christian hymn. Read at least occasionally a religious book. Take a few minutes a day for quiet meditation. Do not let the press and rush of social and business life rob you of your own soul. Jesus said that did not pay. "What shall it profit a man to gain the world and lose his soul?"

Apparently the level of pastoral service and leadership was never higher in our churches than at present.

* *

Most of the colleges in the Middle and Far West have adopted a plan of "Freshman Week." The first year students in most of our colleges were assembled several days before the formal opening of the college year, in order that they might be properly introduced to the college work. Beloit is one of those reporting upon the use of this week. A program of lectures and activities designed to get the freshmen acquainted with each other and with the faculty was given. The students were given sound advice on how to study, how to take notes, budgeting of time and money, and were warned of the danger of missing the main purpose of college life because of the temptations to social and extra-curricular activities. The program was adapted especially to aid the youth to make the transition from the high school to the college with its methods of study and work. The interest manifested by the young people was encouraging. Beloit and other colleges using this plan believe that it will tend to stop the dropping of so many students at the end of the first year because of their inability to do the work. "Freshman Week" is a form of insurance against this sort of student mortality.

When Beloit announced the discontinuance of special vocational courses and the return to its original purpose of being a purely cultural college, fears were expressed that this change might curtail the enrollment. It is a pleasure, therefore, to report that the enrollment is the largest regular enrollment in the history of the college—247 young people—and the college hopes to keep them.

* *

Early in August this year rumors were abroad that Tabor College, Tabor, Iowa, had passed into the hands of the Episcopalians. We now have an authoritative statement concerning the situation from the chairman of the board of trustees, Mr. Charles Howard, in an article in *Congregational Iowa.* Mr. Howard gives a brief statement of the Tabor situation during the past few months. From this it appears that the budget of the college years ago was $15,000; this has increased to about $30,000, so that each year of the last few was closed with a deficit ranging from $5,000 to $10,000.

During the first six months of 1925 there were several conferences with the representatives of Grinnell looking toward the federation of the two schools. Nothing came of this and a meeting was then arranged between the representatives of Tabor and several bishops of the Episcopal Church. These met July 24 and drew up four articles which they recommended for adoption concerning the management of the school.

1. Tabor College shall be known as a Christian Institution in the administration of which Episcopalians and Congregationalists shall be jointly interested.
2. The president of the institution shall be a communicant of the Episcopal Church, but the board of trustees shall be composed of those interested in Christian education, in which board there shall be at least five elected communicants of the Episcopal Church and five elected members of the Congregational Church.
3. The president of the college shall be the pastor of the college, and shall direct the services of the chapel, and shall be responsible for the religious teaching, but the Congregational Church shall have the right to conduct a course of religious instruction, the instructor to be appointed by the faculty committee.
4. The president of the institution shall be in conference with the board of trustees, direct the policy of the institution, and shall be *ex-officio* a member of the board of trustees.

The bishops presented to the local board Dr. Frederick W. Clayton for president. The local church voted almost unanimously to accept Dr. Clayton and Dr. Weeks as supplies from Sept. 1 to June 1, the church to pay into the college treasury the amount it had been paying a pastor for salary.

Who will control Tabor College in the future, the Western Editor would not want to predict. R. W. G.

Chicago, Illinois.
Oct. 26, 1925.

The New Moderator
As His Pastor Sees Him

By H. E. Peabody, D.D.
Pastor of First Church, Appleton, Wisconsin

Few pastors have had the privilege of working in the intimacies of parish work with such eminent and noble laymen as I have had. Frank J. Harwood is a great Christian in a dozen of the cardinal relations of life—in the home, in the church, in citizenship, in the Sunday school, in the Y. M. C. A., city, state, and national, in the greater church, in world-wide Christian missions.

Leadership of the church is easy where a minister has such backing. Marion Lawrance was a great Congregational layman, but even he never had such a career in any one school as Mr. Harwood's forty-year superintendency in our Appleton church. Seeing his youthful appearance and vigor it is hard to believe it of him. May he multiply his spirit manyfold among the laymen of our churches during the next two years! Then scores of other pastors will be grateful for splendid Christian comradeship.

In the Lord Jesus Christ we not only see the glory of God, but also the glory of man, and henceforth must judge humanity in the light of the incarnation, the cross, and the heavenly universe of which Christ has taken possession in our name.—*W. L. Watkinson.*

The National Council Day by Day

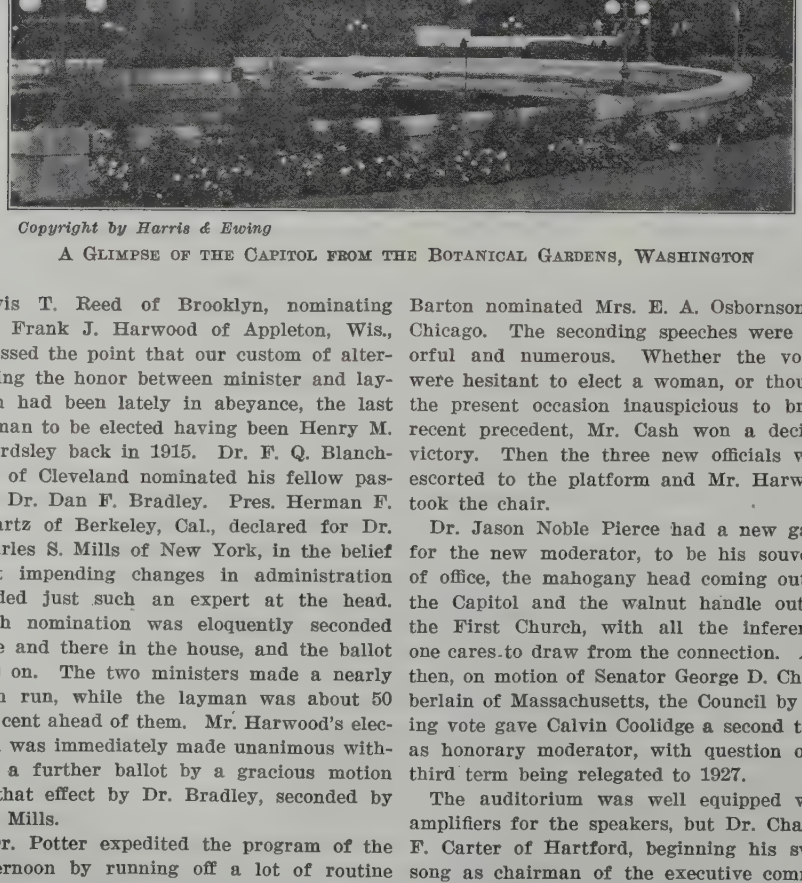
The Story of the Great Meeting in Washington

The Opening Session

(Tuesday Afternoon, October 20)

Very promptly at 2 o'clock on Tuesday afternoon the Council got away to business. Not all the delegates had arrived, but the voting showed 450 present, with other members and visitors enough to make the attendance literally "thousands," filling about a quarter of the big hall. They were all with one accord in one place. The spirit of harmony above all differences of opinion was very much in evidence. After the devotional service led by the moderator, Dr. Rockwell H. Potter of Hartford, the choice of a new moderator and two assistants claimed attention for nearly two hours. Dr. Lewis T. Reed of Brooklyn, nominating Mr. Frank J. Harwood of Appleton, Wis., stressed the point that our custom of alternating the honor between minister and layman had been lately in abeyance, the last layman to be elected having been Henry M. Beardsley back in 1915. Dr. F. Q. Blanchard of Cleveland nominated his fellow pastor, Dr. Dan F. Bradley. Pres. Herman F. Swartz of Berkeley, Cal., declared for Dr. Charles S. Mills of New York, in the belief that impending changes in administration needed just such an expert at the head. Each nomination was eloquently seconded here and there in the house, and the ballot was on. The two ministers made a nearly even run, while the layman was about 50 per cent ahead of them. Mr. Harwood's election was immediately made unanimous without a further ballot by a gracious motion to that effect by Dr. Bradley, seconded by Dr. Mills.

Dr. Potter expedited the program of the afternoon by running off a lot of routine business while ballots were being counted. For first assistant moderator Dr. Dan F. Bradley and Dr. Carl S. Patton of Los Angeles were nominated. A standing vote indicated a majority for Dr. Bradley. Following recent custom which, however, has not been unbroken, Dr. Henry H. Proctor presented for the office of second assistant moderator the name of Rev. William L. Cash of New Orleans, representing the colored brethren of the denomination. Championing the choice of a woman in this new day of her privileges and responsibilities, Dr. Warren of South Dakota nominated Pres. Mary E. Woolley of Mt. Holyoke College; and when it was found that Dr. Woolley was not eligible, having resigned her membership as delegate, Dr. William E. Barton nominated Mrs. E. A. Osbornson of Chicago. The seconding speeches were colorful and numerous. Whether the voters were hesitant to elect a woman, or thought the present occasion inauspicious to break recent precedent, Mr. Cash won a decided victory. Then the three new officials were escorted to the platform and Mr. Harwood took the chair.



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A Glimpse of the Capitol from the Botanical Gardens, Washington

Dr. Jason Noble Pierce had a new gavel for the new moderator, to be his souvenir of office, the mahogany head coming out of the Capitol and the walnut handle out of the First Church, with all the inferences one cares to draw from the connection. And then, on motion of Senator George D. Chamberlain of Massachusetts, the Council by rising vote gave Calvin Coolidge a second term as honorary moderator, with question of a third term being relegated to 1927.

The auditorium was well equipped with amplifiers for the speakers, but Dr. Charles F. Carter of Hartford, beginning his swan song as chairman of the executive committee, was not enthusiastic about standing still behind the speaker's desk, and people who remembered the famous Yale pitch Carter, of, well, several years ago, smil appreciatively at his comment that it w some time since he had been confined to box for his delivery. It was easy enou to connect with his delivery that day, f he pitched a straight swift ball right ov the plate, a message defining "Our Tas as a denomination and individual Christia in interpreting Christianity to the world.

The church, to speak with power, mu speak in the language and with the ide of each new generation. Traditions ha a tendency to persist in the church, and e pecially outside concerning the church, a there is need of disabusing the public of i misconceptions about the church and i creeds. Imposing a creed on another m becomes an impertinence to his soul. T business world's new slogan of "Servic dates back really to the vital principle success as stated by Jesus. The acid te of any action ought to be the question, " it brotherly?" The great task of the chur is the building of souls, the developme of men and women after the mind of Chri

Dr. Carter has been chairman of the e ecutive committee ever since that committ was created in 1913. Under new ruling service on that committee is limited to s years, so that Dr. Carter's record will sta unchallenged by his successors.

Our New Brethren

In one of the periods of ballot counting t Council adopted the first of several recor mendations of the executive committe "that the Conference of the Evangelic Protestant Churches in North America recognized as on a parity with Congreg tional state conferences with representatio in the Council accordingly"; and later t committee on credentials offered as its fir resolution that the delegates from thes churches be seated as members of the Cou cil. In between these two votes, at the co clusion of Dr. Carter's address, there w opportunity to learn something about thes 10,000 new brethren in the regions of Pitt burgh and Cincinnati when Dr. C. A. Vos of Pittsburgh spoke on "Our Evangelic Protestant Heritage." Of course they di not pick their weakest speaker as thei representative, but if we may take Dr. Vos as a sample, Congregationalism is positivel richer for its accessions of these ne churches.

Dr. Voss pictured the independent, trul Congregational attitude of the Evangelic Protestants from Luther's time to this, want ing fellowship but not at the price of irk some conformity. Their churches later i America sought to maintain their mothe tongue but found it impracticable; and the found that independence without fellowshi is disintegrating. Searching for congenia fellowship they found it in Congregational ism, identical in polity, combining libert and fraternity. They do not come as men dicants, seeking home missionary loave

d fishes, but as equals, fully equipped for eir own work and ready to join hands th the family of their adoption in every od word and work.

President Coolidge and Dr. Potter

(Tuesday Evening, October 20)

A note of optimism, confidence, and faith ng through the first evening session of e Council, from the singing of the Halleah Chorus by the vested choir of the rst Church, Washington, to the ringing

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es of "Faith of our fathers living still," h which the session closed. President olidge struck the note more than once. er recounting the lawlessness, which is prevalent, and the lack of respect for rernment, which is too apparent, he afned, "I have faith in government." He isted that we are becoming more and re responsive to spiritual things, "though [religion] may be practiced in a somenat different manner than formerly, the p and abiding faith of our people in reon has not diminished but increased."

t was a fine sight when the chief magiste of our country came on the platform l six thousand Congregationalists rose to e a genuine and heartfelt greeting. Be-es his military and naval aides and the ritable secret-service man, the former derators of the National Council, Dr. rnton, W. E. Barton, Day, MacMillan, and ter, formed a guard of honor of which n a President might be proud. Clean cut looked in a simple dress suit, while Mrs. lidge, with an attractive blue gown and p, added a touch of color and exceptional rm.

The President and his Speech

ew England the President is of speech Yankee in face and feature. Serious he with a smile in his eyes only to indicate sense of humor as Dr. Potter drove e his message with anecdote and story. he Puritan incarnate in the twentieth ury he was as he uttered his message: e righteous authority of law depends for sanction upon its harmony with the righteous authority of the Almighty. . . . I do not know any adequate support for our form of government except that which comes from religion." He showed familiarity with Pilgrim history as he recalled the leadership of Thomas Shepherd, Thomas Hooker, and John Wise, and their contributions to education and government.

Underneath all of his address was a message to the church people, and especially to his fellow Congregationalists, that you cannot make men good by law, that righteousness is a task beyond legislation. There was an indirect but mighty appeal to the churches of America to make public opinion so that men would obey the law. It was a challenge to the Christians to do their part. The greatest need of our country at the present time, he said, is "more religion." "I can conceive of no adequate remedy for the evils which beset society, except through the influences of religion." It reminded one of President Harding's appeal to the Methodists' General Conference, "The churches must not fail us now."

The address made a deep impression on the vast audience, who again and again punctuated it with applause that was anything but perfunctory. The President remained through Dr. Potter's address and then with his suite retired.

(The President's and Dr. Potter's addresses were published in last week's issue of "The Congregationalist.")

Dr. Potter's Address

"Mr. President, Moderator-in-honor," was the recognition which the retiring Moderator gave as he rose to speak, this being the only opportunity given to recognize his official relation to the Council. Dr. Potter cut loose from notes, and again and again roused his audience with sallies like this: "Ask one hundred Congregationalists ten great questions, and if you get the same answers from them all you know then that they are not Congregationalists." "We cannot all think alike; that is manifest today, and will be increasingly manifest in these following days, but we can be and shall be brothers in seeking the truth."

"When any man from west of the Hudson comes into my church in Hartford and visits me at the close of the service it is not to comment on the sermon but to ask impulsively and insistently, 'Why are those doors on your pews?' It is no answer to him that they have been there since 1807 and in pews in churches on that site since 1640. Still he asks, 'Why?' Traditions and history are not sufficient to bind us together."

Dr. Potter's peroration on the Puritan spirit of fellowship as winning its way in the world was a masterpiece, as he sketched the Frenchman and the German, the Englishman, the Belgian, and the Italian coming together at Locarno and joining hands in an effort to bring a new world. It was a fitting climax to a great evening, and though his face remained immobile, the President's eyes glinted with a new light as Dr. Potter moved his audience to great enthusiasm with his final word.

Percy Foster of Christian Endeavor fame renewed his youth as he led the audience in the song service, and Rev. L. W. Fifield conducted the devotional services, reading I Corinthian's XIII and making a soul-lifting prayer.

The Merger Problem

(Wednesday Morning, October 21)

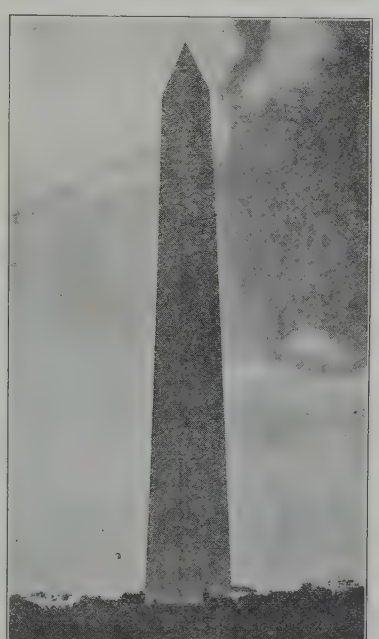
The morning of Oct. 21 was devoted to discussion of the report of the Committee of Twelve, on mergers and reorganization. The story is on another page of this issue. During later sessions the merger proposals were discussed and voted upon. Thursday afternoon, which had been set apart for a half-holiday, was also devoted to this important question.

At Home and Abroad

(Wednesday Afternoon, October 21)

The State Conference

The afternoon session of Wednesday was opened with an address by Dr. W. H. Rollins on "The State Conference—A Fellowship Service." In opening, Dr. Rollins showed the development and expression of fellowship in the Congregational churches through the missionary organizations and the National Council. The most intimate expression of that fellowship is the state conference. Fellowship and service is its object. It has no direct authority. It has no disciplinary power, nor responsibility for ministerial standing. There is no danger of the state superintendent becoming a Congregational bishop. The state conference is no external autocratic corporation to impose authority on the churches but is the churches themselves in council and fellowship. Every



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THE WASHINGTON MONUMENT

church, even the smallest, has a voice and a vote. This makes it the most democratic of institutions.

It can and should be of increasing aid and assistance to the national societies in handling and presenting the budget to the churches and should become more and more responsible for the collection of the same.

The state conference is growing not so much in power as it is in service. The conference is the result of the new denominational consciousness born in the National Council and is the link between it and the local churches and local conferences.

Our International Gospel

Prof. Laura H. Wild of Mount Holyoke College, who has recently spent a year as exchange professor in China, spoke on "Have We An International Gospel"? People out-

Albert W. Palmer, D.D.
Chairman of the Business Committee of the National Council

side are asking that question. The younger generation do not know whether there is or not. Rabindranath Tagore, speaking to a great student meeting in China, pictured a bird of prey, a vulture, pouncing and preying on the Orient, and this bird was Western civilization. And the people of the Orient are identifying Christianity with Western civilization.

Are the foreign students, so large in numbers in America, getting the right impression of our gospel? Our own students are not getting the training in their homes that meets their needs. Their sense of honor in the public schools says anything is right to get by. There is a vast and increasing ignorance of the Bible. Social service is much to the fore but it lacks the dynamic of the Bible and religion. The international gospel we need should teach us to live together in peace, should rid us of racial and sectarian antipathy, should emphasize cleanliness, should have the courage and heroic self-sacrifice which will greatly dare and stand by its cause at any cost. Above all it needs to get hold of the power from God to enable it not simply to preach but to put in practice its international gospel.

Buddhism takes time for meditation far beyond modern Christian practice. Confucianism has a high order of ethics. What distinctive features has the Christian gospel to offer such people? First, Jesus Christ alone of all leaders combines a high ethical standard and the spiritual and mystical power to give it dynamic. Second, the fifty-third chapter of Isaiah epitomizes and foreshadows the heroic self-sacrifice which Jesus made incarnate and real.

Are we teaching our young people these essentials? When the wonderful power of our youth has been harnessed to the wonderful power of God, then Christianity will go out into the non-Christian world with a mighty power.

The scheduled address by C. W. Lusk on "What a Congregational Church Means to a Southern City" was omitted, and the time given to the introduction of business by states. All this business was referred to the business or resolutions committee.

The A. M. A. Program

(Wednesday Afternoon and Evening, October 21)

The sessions of the American Missionary Association are reported elsewhere in this issue.

Good Causes and Commissions

(Thursday Morning, October 22)

Judge Perry's amendment to the motion providing for an associate moderator was adopted. It gave the layman equal honor and position with the clergy, allowing him in the words of the Judge "to carry on during the year, fifty-fifty with the clergy. It obviates trouble because it requires of the moderator certain duties which clergymen can do better." The alternation of layman and clergyman was voted.

Dr. Stephen A. Norton presented a resolution endorsing "Pilgrim Place" in Claremont, Cal., in its effort to provide homes for missionaries as they return through the "door to the Orient." He called upon Dr. J. L. Barton to say "Amen," which the latter did in deep chest tones.

The business committee put in a plea to the delegates to forego their intended trip to Mount Vernon in the afternoon, as the discussion of the "Merger" had been assigned to a special session at two o'clock. Dr. Palmer, the chairman, said, "The spirit of George Washington will rest upon you, if you stay and do business. America, as well as England, expects every man to do his duty."

Thirty minutes were then occupied by Dr. Ashley Day Leavitt of Brookline, Mass., in outlining the spiritual values of a great gathering like this. He did this in the devotional service, and he gripped the Council.

Dr. Byington of Massachusetts presented the report of the committee on commissions, which recommended that the Commission on Near East Relief be merged in the Commission on International Relations. This commission was entrusted with three special tasks, a study of whether the just rights of all are respected, a study of the methods to relieve injustice, and encouragement to the study of race relations in our colleges. It appealed to the churches to consider the civil right of aliens.

The committee also recommended that a broader name be given than "Social Service," namely Social Relation Commission. It also recommended that four commissions, International Relations, Interchurch, Social Relations, Evangelism, be made permanent, each having six active and 18 associate members with six-year terms arranged so that the terms of one-third of the membership would expire every two years.

Dr. George E. Haynes, secretary of the Federal Council's Interracial Commission, called for a "live" commission. "Either lynching or the church must go."

Continuing, Dr. Byington recommended that Law Enforcement Commission be not made permanent, and the Commission on Men's Work be divorced from the Education Society. Dr. Sheldon believed that men's work has been moving along right lines. "With a layman as Moderator of the National Council we should have a mighty layman's movement." This matter was referred back to the committee on commissions. All other recommendations were adopted. Also it was voted, on the recommendation of Dr Byington, that the chairman of commissions meet in conference with the executive committee of the National Council.

The last recommendation of Dr. Byington put the Council in a happy frame of mind. "We recommend to the nominating committee that they appoint men and women who have special knowledge, and not give the places on the commissions for distinction or to make up a mathematical balance of the sexes."

This statement was immediately followed by the announcement of Dr. Palmer of the business committee that the wives of delegates could exchange their tickets for the Tuesday excursion to Mount Vernon so that they could chaperon their husbands.

Lively Debate on Social Ideals

The Council then closely followed the report of the Commission on Social Service given by an "industrial engineer," Chairman John Calder of Lexington, Mass.

After a study of acute local situations and the keen unsatisfied interest among ministers, we believe in a spiritual faith that inquires. If ideals are to be expressed in

William W. Peet
Veteran treasurer and business manager of the American Board missions in Turkey and Bulgaria, 1881-1925. One of the speakers at the meeting of the board, reported on another page

action, then those who do the doing must do the thinking. Mr. Calder believed there were too many lazy-minded Christians. Many were not interested enough even to doubt, to say nothing about reaching the

uth. He claimed that the commission did ot adopt any doctrinaire view, but only ought in terms of purpose and values. We try to study and interpret sayings of esus as far as they go, but they do not go ery far, so we try to work out in his spirit ur own salvation."

Dr. Herring followed and spoke of social xploration, keeping in touch with those ots where social strain actually or po-ntially exists. We must educate boys and rls to think in terms of co-operation, make em understand how other races feel, and ake farmers see the men in the sixteen-ory apartment. There must be a freer ay of all our spirits, which the bigness of stitutionalism imperils.

Prof. Jerome Davis of Yale referred to Pres-ent Coolidge's keynote at the opening of the ouncil, and showed how hard it was to eet in any spiritual way the modern echanizing world. "The real struggle to-y is not between Fundamentalism and odernism, but in making actual everyday, mmonplace life square with our Christian bels. There is small controversy in the alm of platitudes."

In touching upon war and international lations, Dr. Davis compared the churches the courts, the latter never taking sides, eeping free of all hatreds, so the church, though always supporting the nation in ar, should even in war, as an institu-on, be a symbol of peace, free from all opaganda. It is sickening to note that me churches were recruiting agencies. Con-egationalism itself ought to be a reconcili-ion, a demand that all of us should live to a social ideal and the call of our llowship. In closing, Dr. Davis defended e outspoken statements of the commission the unlimited exercise of the right of ivate ownership and invoked the spirit of ashington Gladden. "May we be as truly cially-minded as he was, may we forget nventional attitudes and ask how Jesus ould vote on this statement of a sacri-ial program." Here, at this point, Dr. avis stepped aside from the microphone, d recited the Lord's Prayer. This act ectrified the Council.

Industrial Issues

Roger Babson asked if the phrase, "frank andonment of all income which does not me from service," included "inheritances," lding that he approved the "Statement of cial Ideals" but—"I don't want to be called hypocrite, and I don't want the National uncil to look foolish."

Chairman Calder replied that the phrase d not aim at inheritances, but at all at-mpts at gambling on stock exchange opera-ns to get something for nothing.

The first section of the report was adopted. his referred to equal educational oppor-nity, conservation of health, freedom of e press, and peaceable assemblage.

The debate centered on the sections which uched industrial relations. Victor Bigelow Massachusetts said, "I'm glad we haven't l lost our judgment on subjects on which r Redeemer refused to say a word. If u undertake to serve the world without aking a profit, you are in a bad fix. We eak of 'service.' 'To serve whom?' The employer? Not a bit of it. To get something so that the kiddies will not starve. Your best service is the service for your family."

Mr. Calder disclaimed any reference in the resolution to "accidental increment."

Dr. Howard Chidley of Winchester, Mass., called the attention of the Council to the construction that would be put on some of the committee's statements, not by the language but by its implications. He thought the commission should have balanced its statements regarding income by specifying the responsibility of labor to society and presented an amendment which was adopted, "That labor should recognize society by giving a day's work for a day's wage."

The report of the Social Service Commission was referred back to be presented at some later time.

International Relations

Dr. Wilson spoke for the Commission on International Relations, mentioning three major events that had modified the report: The Conference at Stockholm which had made the press of Europe realize as never before that there is a Protestant as well as a Catholic church, and that statemen will have to deal with united Protestantism; the Institute of Pacific Relations in Honolulu; and the International Conference at Locarno. This revealed a more hopeful and friendly mood in Europe than for long years.

To these three events should be added the President's speech before the American Legion at Omaha, "the boldest and most advanced utterance of any modern statesman in modern times. There is no real separation of church and state when statesmen are also churchmen."

Mention was made in the report of one significant thing. Our denomination is the first to procure text-books to be used in Bible classes that teach international relations.

Dr. Wilson put some "kick" into his talk, even though there was little in the resolutions. He considered war as pathological, and as all the legislation on typhoid fever must be for the removal of "causes," so war cannot be abolished by clamor, and causes of war come more within the reach of the church than of the government. Causes of war are not indictable offenses, but sins to be dealt with in attempts to induce men to take Jesus in earnest.

Dr. G. W. Hinman of San Francisco had much to say about Nordic arrogance and thought we must dig deeper for causes of war than the balance of power. Racial suspicion exists. Inter-racial problems are fundamental, for no longer are there any homogeneous communities in the United States. The economic waste of racial prejudice was dwelt upon. The unification of men in one brotherhood was the major issue.

Dr. Emerson pictured the child in the Near East. With the background of a Godforsaken country, he found children clinging to flower-pots. In a miserable *milieu* was a bit of divinity. "The meanest flower that grows gives thoughts that lie too deep for tears." The appeal is not simply to keep alive the bodies of the children in the Near East, but to save that little bit of soul-life that clung to the flower.

With much force the speaker said, "Any enthusiast can start a charity, but it takes a devoted Christian to see a charity through."

Christian Unity

Dr. Frank Sanders thought that the experiment of association with the Presbyterian Church in Cleveland was certainly "Exhibit A" of his Commission on Interchurch Relations. The report was adopted.

Israel Ainsworth of Massachusetts feared that dissension rather than union would result from any organic relationship with the Presbyterians.

Dr. Sanders said the commission was studying the relations with all those denominations of reasonably Congregational type; informal proposals had been received, indirect approaches had been made by the Universalist Church. These called for delicate adjustment. The Northern California Congregational Conference had presented a petition to the National Council for the consideration of closer fellowship with the Universalists; and the Maine Universalist Convention had urged upon the Universalist General Convention "active efforts to secure co-operation, unity, and a fellowship of common service, that one great Leader's prayer may be realized, and all his followers be one." While not mentioning the Congregationalists by name, it is understood that they were in the mind of the Maine Convention.

The commission was truly responsive, and expressed hope that a way may soon eventuate for such fellowship. On recommendation of the commission through Dr. Sanders the Council voted as its approach to the Universalists that:

All churches which can find freedom and satisfaction in the Kansas City platform are welcomed by us, for this statement of 1913 is not a creed but an expressed basis of fellowship.

It was expected that a committee of Universalists would be chosen for conference on this subject.

Heard at the Council

Independence is no longer a word to conjure with, but *interdependence* is a word to conjure with. *Alva W. Taylor.*

I feel that Congregationalism in this country is now facing the dawn as no other denomination is facing it. *Lloyd C. Douglas.*

If things are to get done in the world we have to have people who will stand up and do something and not merely discuss things and pass resolutions. *Harry F. Ward.*

Law Enforcement

(*Thursday Evening, October 22*)

The Howard University Chorus and Glee Club sang at the opening of the service in a way that reflected great credit on themselves and their institution. The devotional service was led by Rev. Ray A. Eusden of Kansas. Some years ago President Evans of Ripon College was professor of philosophy in Park College, Missouri, and he had a pupil who

was one Mabel Walker. To him was accorded the privilege of introducing the Assistant Attorney General, Mrs. Mabel Walker Willebrandt, as she was to speak on "Law Enforcement."

Mrs. Willebrandt's Address

Mrs. Willebrandt paid a fine tribute to the Christian colleges and her former teacher. "You are the people who hold the real key to law enforcement," she said. Christian people are beginning to do some praying and thinking about it. Christianity needs to be translated into civic life. When it is not, then there is a breakdown in law enforcement. "I am not going to try to keep clear of prohibition enforcement as is the fashion when they talk about law enforcement today."

When the Eighteenth Amendment was passed and prohibition was written into the Constitution many thought they had abolished the traffic. They forgot the second part which places concurrent responsibility on the states. Uncle Sam never intended to do it all. In some of the large cities, where powerful and corrupt politicians control the situation and the local officials are powerless, the Federal Government steps in. Another place where Uncle Sam helps is in smuggling and importation. The President asked for an appropriation so that the Coast Guard could function and nobly it has done its work. Another place of responsibility for the Federal Government is the issuing of permits for industrial alcohol.

When there is a blind pig on your street you have no right to holler for Uncle Sam; get busy at home. Dodging responsibility at home is more dangerous to the country than the violation of the law. There is too much mental confusion on prohibition enforcement. Sleeping sickness is the result of the lack of public sentiment. Keeping up with the Jones's and serving liquor at social functions is to blame for much apathy in enforcement.

Then Mrs. Willebrandt told the story of a smuggler who has just finished his term in the penitentiary and had come to her office. Two things he said, "I never realized that it was lawless. I've been treated squarely by you. I am going straight. Best people knew my business and I was not ashamed for my family, but being a jailbird did disgrace them." The community was to blame for these conditions.

He used a safe deposit box as a "grease box" to get government agents in his pay. Through the income tax he was finally caught. An investigation proved that he owed the government $1,197,000 for income tax which had not been paid. When up for trial he put $10,000 into the hands of a government agent to bribe the jury and was caught.

This same man had bought a valuable piece of property on a river as a landing place for smuggled liquor. He had not used it because he was afraid of one local deputy sheriff in the backwoods. That deputy had no money and a mortgage on his home, but there was not money enough anywhere to buy him. He took the $200 a week which was offered him as a bribe to the Federal judge, and the Federal Government gave to this backwoods sheriff the honor of arresting the smuggler who had defied Uncle Sam so long.

The real terror to lawbreakers is a righteous officer. The church people need to pray, "Create in me a clean heart and renew a right spirit within me." The audience gave the speaker round after round of applause.

Dean Brown on "The Vital and Trivial in Religion"

Dean Charles R. Brown of Yale then spoke on "The Vital and Trivial in Religion."

Excess baggage is the bane of today, he said. Furniture in our attic and in our homes, and books on our shelves, have become a liability instead of an asset. We have too much intellectual and spiritual excess baggage. We have too many foolish questions, like Peter who when he "wist not what to say" opened his mouth and talked, "What shall this man do?"

Thirty years ago the questions were, "Where did Cain get his wife?" "Was Jonah not digested?" "How about the Gadarene swine?" They are buried. A new crop has arisen, Creation versus Evolution, the Virgin Birth, a Personal Devil, and the Second Coming of Christ. "What is that to thee? Follow thou me," says the Master as he did to Peter.

There is the dogmatism of Modernist and Fundamentalist about this first chapter of Genesis. They have decided that the creation took place B. C. 4004, Oct. 28 at 9 A.M. It was in the fall because apples were ripe. This is not a scientific dogma but a religious poem with the theme that behind all is God.

Dr. Brown suggested that he said the same thing about the Virgin Birth that Paul did —which was nothing. Jesus allowed men to call him the son of the carpenter and Joseph's son. His claims on our minds and hearts, his redemption and his moral government do not rest on the Virgin Birth. Too often men make "indecent intellectual exposure" of themselves like the writer in the *Yale News*, "We have reached the poi where we must declare any man intellect ally insincere who refuses to accept the do trine of the Immaculate Conception." Th Roman Catholic doctrine about the sinles ness of Mary was all Greek to him and y he was arrogating to himself such authorit

We need to plead for a serious treating religion, not relying on ignorance or hea say. Is prayer a farce or a force? Stud some book like Fosdick's *Meaning of Praye* Let us read the Bible and come to son sane and serious conclusion, and not s offhand that we believe every word fro cover to cover, including the devil and bs men's words.

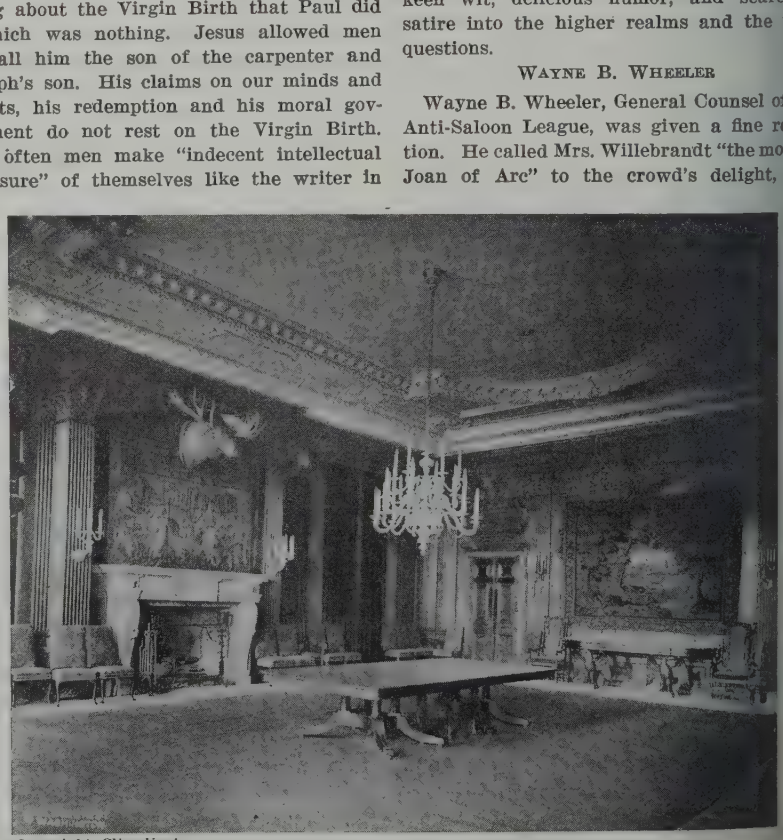
"Are there few that be saved?" A ce tain treatise in the Yale College Libra answers that not one in a hundred thousar will be saved, and a footnote adds th probably the proportion will be one to million. Jesus answered, "Strive to ent in at the straight gate."

The Lord called me to take hold of t small end of the problem. Newton a proached gravitation through an appl Franklin electricity through a kite strin and Darwin science through earth worn and bumble bees. So you are to take ho of questions like prayer through the sma end, the end near you. We do not know t final issue any more than the man in t trenches knew Marshal Foch's purpose a plans, but he fought just the same.

The speaker closed with the story of Pet and Quo Vadis?, and urged us to follow t Master into the unknown and solve o problems as we go. Dr. Brown held h audience in his hands as they followed h keen wit, delicious humor, and searchi satire into the higher realms and the vit questions.

Wayne B. Wheeler

Wayne B. Wheeler, General Counsel of t Anti-Saloon League, was given a fine rece tion. He called Mrs. Willebrandt "the mode Joan of Arc" to the crowd's delight, an



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The State Dining Room in the White House

that Uncle Sam was doing his job with 0 convictions under the Volstead Act, h 5,300 years of imprisonment meted and million dollar hotels padlocked be-se they would not keep the law. "Only force can defeat law enforcement; that ourselves." He urged the denomination back up its commission financially in e way commensurate with the need and h what other denominations are doing. cablegram of greetings to the National ncil came from the Congregational Union South Africa, as follows: "Pray for ine blessing on your gathering." An ropriate response was sent from the ncil.

The American Board

iday Morning, Afternoon and Evening, October 23)

The sessions of the American Board, which upied all three sessions of Friday, are orted at length on another page in this ue.

Time and Place for Next Council Meeting

(*Saturday Morning, October 24*)

OMAHA IN 1927

After the nominating committee's report l been adopted, invitations for the next eting of the Council were received. Dr. ith of Nebraska pleaded for Omaha as geographical center of the country, re-tly in the forefront as a convention city ertaining the American Legion. "You sing 'I love thy kingdom Lord' looking church walls, rather than into a nest of chine guns as in this Auditorium."

Dr. Nichols then declared that Chicago s at the center of the universe. "It is ty years since the Council has met in our and there is a limit to our patience."

Then President Ozora Davis asked to be "let se," declaring that he was in temper combination of Massachusetts conserv-sm and Western imagination. "I emi-ted from Connecticut into the United tes." He promised that Chicago would e care of the Council financially and dged that there would be no deficit after ournment. Then he declared that the al urge" for the Council's coming to his ir was the strategy of its appearance there t at this particular time. "We are not senting our invitation in terms of speed comfort. We want you to come on a ritual mission."

Dr. Smith in rebuttal asserted that the ncil had not been in Omaha for 150 rs.

The vote was the closest of any in the sions of the Council, 104 for Chicago, 103 Omaha. This vote was reconsidered at end of the afternoon session and the al decision was to go to Omaha by a ris-vote of nearly three to one.

The Council passed quickly from this ex-sive gesture into the mood of devotion. Ashley Day Leavitt talked of people who allow two humped camels and strain at ats." He made pointed allusion to "Jesus' arkable power to cut through sickly ec-siastical red-tape." His whole address s a parable to illustrate the truth that the time when people are overscrupulous about method is always the time of decay.

Dr. Palmer read a cable greeting to the Council from Osaka, Japan, representing 25,000 members of the Kumiai Congregational Churches.

NEXT MEETING CHANGED TO SPRING

Dr. Van Horn then advocated a change in the time of the Council from autumn to spring. Transportation expense would be less because of excursion rates on railroads. At the present time we ought to be at home in our churches directly after a long vacation season. In the interest of orderly procedure the National Council gathering should come near the time of the spring state and association meetings. It was voted to change the time to spring.

The Piedmont Quartet hushed the Auditorium with the selection, "Deep river, I want to cross over into camp-grounds."

MEN'S WORK

Dr. Morris H. Turk of Portland, Me., wished to have some changes made in the personnel of the Commission on Men's Work.

Roger Babson urged the ministry not to play down so much to the laymen, but to play up to them spiritually. He was sure that the very success of business men was due to their emotions, faith, and imagination, all spiritual qualities which make men enjoy creating things. He had discovered that the majority of our millionaires were the sons of ministers, inheriting from their mothers industry and thrift, but from their fathers spirituality.

Then turning his thought around, the famous statistician said, "The church is not a haven for saints, but a hospital for sinners. The more successful a business man is, the bigger safety-valve he has to have to his boiler." Perhaps this was as finely sincere as any sentence uttered during the ten days' sessions of the National Council.

Dr. Byington then read the recommendation of the committee on commissions that the Men's Work Commission carry an equal number of ministers and laymen, that they encourage the organization in every church, that they co-operate with similar movements in other denominations, and that they make a special study of all laymen's movements.

After calling to order the Congregational Education and Publishing Societies, Dr. Day created a Moderators' Row on the platform by calling up all past incumbents of the office. Prayer was offered by Dr. W. E. Barton.

RELIGIOUS EDUCATION

Then Professor Weigle of Yale reviewed the public school system of the country, finding that it was completely secularized, stripped of every religious element, and yet having a greater hold on our children than at any previous time. It has become a place of drill for the whole range of human occupation, but it is headed straight toward religious indifference if not atheism. And yet the emphasis on religion was not taken out of the schools by the Jews, the atheists, or the Catholics, but by the squabbles of Protestants. Christmas is kept in the San Francisco schools because it was a pagan custom. The maintenance of an old-fashioned Sunday school without co-operation with the Education Society has little value. There must be sound educational methods.

Rev. Vaughan Dabney of Massachusetts did not accept the cynical estimate of the young man of today that he thinks only of a flivver and a flapper. He noted the large delegation of young people in front of the photo taken of the Council on the White House grounds, and also present at the session of the American Board. He thought many would catch the vision at this Council. He told of a most successful pageant in his church which the young people staged, bringing church history down to the present day.

Robert J. Locke of the University of Illinois felt that the student mind knew no tradition. Not the balloon trousers or the college yells represent the spirit of the four years, but the imagination of a pioneer. He had often found men in his department who touched the church's life and had seen the Christ, and mentioned a Hindu who did not understand the Christian life of America for a part of his course but at graduation showed such enthusiasm that he believed he would one day control the floods of India.

Dr. Wilfrid A. Rowell of Hinsdale, Ill., told of splendidly helpful service in non-Christian homes. He was sure the pastor's great opportunity came on such occasions as weddings and christenings. There is no substitute, however, for home training.

After the reading of the minutes of the meeting in Rockford, Ill., the annual election of officers of the Education and Publishing Societies took place. Dr. Charles S. Mills made a strong appeal for contributions to the building fund of the First Church in Washington. In a city of 500,000, with 60,000 government employees, 70,000 students, besides an army of tourists, there should be a structure which by its dignity would bear testimony to the fathers. Here on this site most of our leaders have appeared and the present structure is thronged. Dr. Mills said he had part in building three churches where the income of the subscribers was much greater, yet in no instance was the initial campaign so successful. The sum of $126,000 has been reached in two weeks. He announced the gift of a hundred dollars from a Jew, accompanied with these words, "Are we not all brethren?"

Rev. Edward Camp presented a resolution heartily endorsing the recommendations of the Committee of Twelve. It was voted to adopt the resolution.

Rev. Herbert W. Gates believed that all should "get the picture" of the hidden work of the service of the society which can never be given by pleas of state superintendents for money.

Record-Breaking Enrollment

The final report of the enrollment in the National Council at Washington showed the largest number on record at a Council meeting. It was as follows:

Delegates	610
Honorary Members	270
Associate Members	2,127
Young People	337
Total	3,344

Camps, Campers and Permanent Influences

By Mrs. Dallas Pollard
Burlington, Vermont

[EDITORS' NOTE: In sending the accompanying article, Mrs. Pollard says:

For six years I have been a teacher in summer schools, part of the time at our own State University here at Burlington, and four summers in schools of religious education, at Saxtons River, our own School of Religious Education and this year also in the Geneva Point School in New Hampshire. My contact for many years in our Congregational state missionary work with young people, of which I was superintendent, has led to many conclusions on my part toward a closer understanding by ministers and Sunday school superintendents of the work these young people are doing summers, and a wish to interpret the summer school into church life more closely.]

WITH the close of summer and the return to schools and colleges of thousands of our young people all over the land, comes the close of a chapter in many of these young people's lives, the thread of which should never be broken, but be woven into the next chapter—developed and intensified. More and more it has come to pass that these same young people are spending part or all of their vacations in summer camps or schools.

The summer camp idea has grown by leaps and bounds. In Vermont alone, around the Fairlee Lakes, between three and four thousand boys and girls have spent the summer. For the director of such a camp the job has become a twelve-months-in-the-year one, to prepare for two months of camp life, beginning with the first month of the year, when the special cars bearing the campers country-ward must be chartered for a certain day both for the coming and the return journey—such is the exodus at one particular date—going on through each month when many letters must be written, mothers must be interviewed, reunions during the winter held, and in fact a general oversight must be given former and prospective campers through personal contact.

The Spirit of Camp (always spelled in capital letters) is a very great thing—the loyalty and devotion to a camp, the indescribable comradery, the hero worship, bringing girls and boys back to the same camp year after year.

Last summer the mother of a certain girl, who had for seven summers returned to the same camp, herself paid a visit to this camp for the first time. Used to luxury and all the comforts of life her remark on her departure was, "I don't see how you stand it; I couldn't stay here two days," and yet this same daughter counted the days until another camp year opened. The mother simply could not understand.

In May of this year, meeting Morris after a lapse of some weeks, his first remark was—"Only fifty-one more days"—and I knew without further explanation that it was fifty-one days to camp.

But aside from the many and fine commercial camps scattered everywhere by lake, river, and mountain there are hundreds of girls and boys gathered now each year in camps and summer schools of religious education fostered and furthered by our churches. The period, unfortunately, is shorter than other camps, a meager two weeks at most, but into these two weeks are packed a whole summer of ideas, plans, and inspiration.

The Congregationalist has been reporting for a month or so our own Congregational State Young People's Conferences the country over, with their increase in numbers and efficiency, and their happy enthusiastic outlook, and it is with such camps and schools of religious education that we as churches have our chief concern. Just as that mother could not understand her daughter's joy in her camp, there are mothers and fathers and pastors and church people who cannot understand the wonderful inspiration and the hold these schools have on their campers, and it is of this fact we are thinking as the churches and Sunday schools open for their year ahead.

What place in your church activity are you going to make for these young people? They come to your churches full of memories of high moments, when from some vesper service maybe, at some glorious out-door tryst, after song and prayer and consecration, and a challenge for life service made by one with whom they had lived and gone in and out with for two weeks, and from whom they had grown to know Christ as never before—they wended their way up through the cathedral of tall trees, with no light but the stars overhead, with no sound in the air but the lapping of waves on the lake shore and one lone violin played in silent recessional—who can say what great and noble thoughts came to these young lives, what inward and devout consecration was made!

Youth is ever impatient; give them the task now, lest that enthusiasm, ebbing, be lost forever. Too many times they return to us and we greet their willing co-operation and eagerness with the teaching of a Sunday school class which a previous teacher could never manage, because the environment and condition of the whole school was all wrong, and maybe they, too, fail to make a success of it. Then comes discouragement and a falling away on their part.

It was the last night of summer school. I went into a room where two girls lay on a couch in the semi-darkness talking. I had known these girls for some years; they were old campers. This was their greeting:

"O, we hate to go back—people understand us here, it is one big family." First, give them an opportunity early to express their joy and happiness in their summer experience, through an informal meeting of those of their own ages. Speak to them each individually, church folk and make them see you do understand and want to help them carry out their ideas.

It may be some of their plans and ideas may not seem quite feasible to some of you older church leaders, but give them their chance—they may surprise you. Over night, so to speak, the quality of leadership has come to being in them, and a new self-confidence has manifested itself. Give them a chance in church dramatization or pageantry to assume the responsibility of production; then help them all you can. A mother said to me, "Marjorie has never been given any chance in church to do anything in dramatics. I guess they thought her too young." This same girl had successfully taken a leading part in a beautiful Christmas morality play at the summer camp and was thrilled with its message and possibilities.

Story-telling and pageantry are both courses in summer schools for which the International Sunday School Association gives credit towards a diploma. Many young people have taken these courses the last summer with joy and profit. Give them an opportunity to use these talents.

As I look again and again, each summer, into the faces of these young people, so anxious to do service to their Master through service to mankind, I am not nearly so concerned with the question, "What is this age coming to?" as I am about how we older folks are going to do our part.

Prayer is not only the opportunity of the Christian, but his obligation. He walks with God; and a silent companionship is hardly thinkable. We *talk* with God. We walk not only in his presence and in his fear but in his companionship. We walk into his heart by prayer, and we stay in his heart by prayer, and we make our life vast by prayer. "Holiness, without which no man can see God," is had, as all testimony shows, *only* by prayer. They pray without ceasing, who love without ceasing and serve without ceasing. Wherefore, my soul, *pray.—William A. Quayle.*

My Bridge of Dreams

By Will C. Chamberlain

I built a bridge of dreams across
From star to star,
Where all the constellations sing
And systems are.
I built of opal, amethyst, carnelian, blue,
But never any of my dreams
Came true.

I built a bridge of dreams across
From door to door,
Where neighbors toiled and babies romped,
And struggles were.
I built of courage, love, and hope,
My heart the crew,
And every dream I fashioned thus
Came true.

The Challenge of Foreign Missions

Stirring Meeting of the American Board in Washington

OREIGN missions had one whole day, Friday, for emphasis and challenge. he American Board faced three problems, sorption of the Women's Boards, possible ss of the *Missionary Herald* by merger with her periodicals, and the tremendous ques- on of crippled or amputated missions be- use of an inadequate treasury. As to the

DR. EDWARD C. MOORE
Retiring President of the Board

st, the Board accepted the mandate of the ational Council, expressing its willingness co-operate with the women in the creation a unified foreign board. The story of the bate over the *Missionary Herald* is told another page, the Council finally grant- g a two years' reprieve with quite possible tension indefinitely. The third problem is e old story of open doors, of challenging portunities, of increasing success, of mper crops from the gospel seed, and of ability to send laborers into the harvest ld.

FACING RETRENCHMENT

Dr. Shepherd Knapp of Worcester, speak- g for the Prudential Committee, presented is problem early in the day. Three alter- tives offer solution. The Board can re- ce its budget by giving away certain mis- ns to other denominations, increasing eir burdens to ease ours. It can maintain s work on the present inadequate basis of hand-to-mouth program with the hand not ll enough for sustenance; or with the eper consecration of all our people and e increased treasury accompanying it, it n plan for doing the things needful on far-flung line and push its campaign toriously. A list of imperative items on rious fields, calling for $65,000 outside of gular treasury demands, plus a deficit of 5,000 for the past year, calls for an extra 50,000 which the Board asks permission to licit through a special Easter offering. is is aside from providing for the pre- us indebtedness of $130,000.

As if this situation were not challenging ough, Secretary Riggs told the story of rtuguese East Africa where since 1880 e Board has been promising the native iefs to give them teachers, and attempting fulfill its promise by repeated but sporadic tempts tragic in their failure through the ness or death of our pioneers and the dis- appointment to the natives. Knowing the situation there, the Fairfield Association of Connecticut volunteered to raise $7,500 a year above its apportionment to help the Board begin work there again, and the offer is regretfully declined because there must be larger investment for permanency be- fore thinking of an annual budget. Discus- sion of this opportunity in particular and of the general financial problem filled the morning session. Mr. H. H. Walker of Chicago offered a promising recipe: "Success lies in tapping the untapped resources of the Congregational laity."

RAPID-FIRE MISSIONARIES

The feature of the afternoon was a suc- cession of rapid-fire speeches by a half dozen men from different fields. Rev. J. J. Banninga of Madura said India is ready for a forward evangelistic movement, due primarily to Gandhi's influence. When India comes to Christ it will help us to understand Jesus better than ever. Wynn Fairfield of China pictured the advance of the Chinese to leadership, with the mission- ary only pushing behind instead of leading. But there is still need of training the coming leaders. If this can be done adequately for a generation it might be that China could dispense with our help in 25 years. John S. Porter of Czechoslovakia told of opportuni- ties in the land of John Huss. President George E. White of Salonika explained the movement of great masses of people from Turkey to Greece, eager for American friend- ship, helped by Near East relief, and ready for spiritual assistance.

William W. Peet, a name to conjure with in Constantinople, spoke from an experience of 44 years there. Today Turkey is facing West not East. He referred especially to some two million people of ancient Christian stock in what used to be Turkey in Europe, who behind the religion of their conquerors still remember their lineage and are now accessible to Christian influence. Turkey was also set forth by the junior "Shepard of Aintab" who told of the new opportunities for reaching Turks themselves rather than Armenians of yore. The new government is strong for education. Dr. Shepard con- fessed to professional shame in admitting that he had treated 120 cases in a day be- tween eight and three o'clock, but it shows contact with the people.

Briefer addresses were made also by Rev. G. H. Hubbard of China and Rev. Kapriel Bedrosian of Worcester, Mass., president of the Armenian Evangelical Alliance of Amer- ica, who brought the greetings of his society.

THE NEW PRESIDENT

Election of officers in the afternoon brought Dr. Rockwell Harmon Potter for- ward as the successor of Dr. Moore who felt obliged to relinquish the presidency. There was a brief interchange of compli- ments at that time and a more formal rec- ognition at the beginning of the evening service. Dr. Moore has been president for eleven years, and before that he was fifteen years on the Prudential Committee, nine years its chairman. He has brought to his task a special predilection for religious problems arising on the foreign field. Dr. Potter brings an intimate knowledge of the home base of supplies. Dr. Maurer of New Haven offered a fine tribute to the retiring president and by a rising vote it was spread upon the minutes.

The feature of the evening was Secretary Barton's address on the mission of the American Board in Turkey. He sketched a dozen new situations there, the sultan de- posed, the caliph deposed, church and state separated, religious questions ruled out of civil courts, religious liberty, a free press, religion and education separated, dervish orders expelled, woman emancipated, Near East relief, a move to change the sacred day from Friday to Sunday, and the abolition of the fez. Our task and exclusive opportunity is to interpret the spirit of Christ to the Turk.

Rev. S. R. Modak of India, pastor of the Ahmednagar church, as his father was, and finely representing the third generation of

ROCKWELL HARMON POTTER, D.D.
New President of the American Board

Indian Christians, spoke for his country and what may become a national undenomina- tional church. He closed with an invitation to hold the next International Council in India, a proposition which, however daring, indicates that we are living in a new age.

The immediate departure of a deputation to India was announced by Secretary Strong, himself a member of it, headed by President Potter, with Mrs. H. M. Tenney of Cali- fornia, and presumably Dr. C. E. Jefferson of New York, who is now abroad and is exected to join the others *en route*. It is a remarkable coincidence that Dr. Potter's pastoral predecessor, Dr. C. M. Lamson, was also president of the Board, and that an earlier pastor of the same church, Dr. Joel Hawes, after 25 years in that position, like Dr. Potter who has just had a similar anni- versary, was sent on a deputation to India.

The Work and Ideals of the A. M. A.

Achievements in Interracial Service

(Wednesday Afternoon, October 21)

The autumn leaves had preceded us in the Auditorium, for the platform, which had been bare during the sessions of the Council, now was banked with the red, brown, and yellow foliage to greet the American Missionary Association. The Jubilee Singers rendered some of the melodies that Dvorak wove into his oratories. "He made me laugh and he made me cry," and, "Way down on the Swanee River." President William Horace Day called for the treasurer's report, which was then given by Irving C. Gaylord. The outstanding facts in it were a deficit of $40,000, and a manifest appreciation of the work of the Association by those helped, for their gifts were almost as much as the total from the churches, including the Woman's Society. The tuition receipts were much larger than last year. Nearly $700,000 was expended for general field work, schools, and hospitals. Chairman R. W. Gammon presented the report of the nominating committee, and the election resulted as follows: president, Rev. William Horace Day, Ct.; vice-presidents, Rev. John Gordon, Ill., Mr. Sol C. Johnson, Ga., Mr. E. Snell Hall, N. Y., Rev. Carl S. Patton, Cal., Mr. Frederick J. Lowrey, Hawaii; recording secretary, Rev. W. N. DeBerry, Mass.; corresponding secretaries, Rev. George L. Cady, Rev. Fred L. Brownlee; treasurer, Mr. Irving C. Gaylord; executive committee (until 1931), Mrs. Harry P. Willcox, N. Y., Mrs. L. R. Howard, Mass., Prof. George E. Haynes, N. Y., Rev. Alfred G. Walton, Ct., Mr. Wm. A. Little, N. J.

The executive committee was instructed to prepare a memorial on Dr. Asher Anderson, the late recording secretary. Chairman John R. Rogers of the executive committee then hushed the audience that packed the Auditorium by paraphrasing Lincoln's Gettysburg address: "It seems altogether proper that this A. M. A., so conceived and so dedicated after four score years of service, should meet under the shadow of the Lincoln Memorial, the patron saint of the Negro." Chairman Rogers claimed that the morale of the schools was never higher, and that the debt was already provided for in the budget of the coming year. He alluded to the death of Dr. Lucien C. Warner, who had served on the executive committee for 33 years, and his unparalleled record on financial problems. Out of his busy life he gave one and a half days in every month. In 79 years the A. M. A. has expended over $26,000,000, not including more than $9,000,000 in trust funds, with not a dollar ever lost. He applied the remark of an aged and thrifty Negro, "And now if any colored man done better than that, he done exceedingly well."

He alluded to the new and strong institutions that have become independent of the Association and asked, "What mother would have her children perpetual infants?" Sixty years ago, not one quarter of one per cent could read; today the illiterate Negroes are less than 30 per cent. Their taxes are over a billion dollars. There are more than 100,000 farms owned and cultivated. The pickaninny bare-foot boy is no longer the type of those being educated, for the great majority are securing secondary education. All Southern states now support public schools for Negroes. But race prejudice is not over. Here in the capital, the National Council cannot hold a banquet because it cannot invite all its members.

The Southern Highlands

Prof. Edgar H. Elam spoke on the highlanders, describing the section extending from Pennsylvania and Maryland to Georgia, which contains 2,000 square miles and 4,000,000 souls. Here are resources unsurpassed in the world. Ninety-five per cent of the population are native born Anglo-Saxon stock, but they are the result of their environment. "Here is an appeal moving enough to make one turn his pockets inside out," for the World War revealed their rugged character. Christian education is meeting this situation at Pleasant Hill Academy, the only mountain school of the Congregational Churches, "Our last stand in the Highlands." More than 90 per cent of the students here, all the way from five to 31 years of age, are working their own way. Of the $36,000 the A. M. A. provides $20,000; the rest must come from the people.

Missionary Dividends

Prof. W. H. Holloway told again the story of the Negroes' needs. Using imagery from high finance, he declared that "dealing in futures was nothing compared with what the A. M. A. did when it made the first plunge, but today you are clipping coupons."

United States will not be written until the drama, tragedy, and comedy that has touched so many sides of our national life through the work of the Association is recorded. Eighty thousand Negro soldiers sleep side by side with white soldiers on World War battlefields. All this bears the stamp of Congregationalism. The black folks understand all we have done for them.

Dr. Speer's Interracial Message

One of the highest points in the Counci was reached when Robert E. Speer gave hi expert message on the racial situation. H surprised all by showing how modern th race problem is: there is no article in th *Encyclopedia Britannica* upon it. Using a a foil the anti-Christian attempt at the solu tion, by Lothrop Stoddard, Dr. Speer stresse the real struggle of common Christian men and women to grapple with it. He admitte that the problems of war and race are intertwined, but asserted that "some day th war-mongers will strike those chords in th human heart and will find them dumb.' And yet the race problem will still be here The institution of race was intended to be a blessing and not a curse. It is a provision for the diverse education of humanity, enabling it to assail problems in specialized ways.

No one race can say that it holds pre-eminence. The Negro and the Chinese have won, by the ethics of Jesus, higher moral values than the Anglo-Saxon. All the formula we need for our international problem is the "family of races." "I cannot unbrother my brother." Only in terms of family life can we discover the economic impossibility of one race permanently exploiting another. We must try to pool these diversified values but believe in a genuine spiritual unity, binding men together in some way as a son is bound to his father. Dr. Speer closed by saying that he would eat with a man or woman of any other race.

Tribute to Professor Holloway

One of the remembered moments of the great meeting was when a delegate rose on the floor and asked that light be thrown on the face of Professor Holloway, as he stood behind the amplifiers, for "he is giving us one of the finest pieces of literature." Moderator Harwood happily alluded next day to Professor Holloway's paper: "There is evolution for you with a vengeance." And again as he introduced the next speaker, he

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tribute to Holloway's part on the pro-
n by calling it "a poem not so much said
ung." Dr. William Horace Day saluted
at the end of his address as "thinker,
het, leader, poet," and pointing to him
, "There is another of your dividends."
oland Hayes was referred to as a Negro
received the praise of music critics at
Boston Symphony concerts and had to
broad first to get recognition. He pointed
he succession of gifts. The A. M. A. gave
npton, and Hampton gave to the world
ker Washington, and Booker Washington
e Tuskegee.

(Wednesday Evening, October 21)

"The Bridge Builders"

t the evening session the Jubilee Singers
e the song, "I wish I was in heaven sit-
down." Immediately Dr. Glenn Atkins
Detroit was presented. With tense face,
ie stood before the microphone, he dryly
rved, "I am somewhat tempted to accept
words of the quartet, and I wish I was
eaven sitting down, for I cannot believe
a human being was ever intended to
d before such a machine-gun nest." Dr.
ins made contact with the company that
d every seat in the Auditorium by call-
the major concern of the twentieth cen-
the achievement of Christian human
tionships. Our concern is not with the
vidual but with the group. We are,
ever, much farther down the road of
vidual relationships than down the road
group relationships. The task of the
teenth century was to assert the rights
nan, of the nineteenth to associate men
ther in groups, but a far greater task
i either now confronts us in the twen-
n century; the whole complex challenges
o Christianize these groups. We may try
gnore what the last century bequeathed
s, but it will be impossible, for the East
ot ignore the West, the Protestant can-
ignore the Catholic.

e may assign to these groups spheres of
ence, try to keep certain groups in an
ior place, but we cannot do it; only
can tell man where he belongs. How
we assign them places, when there are
nger any frontiers?

the third place, some strong group may
rt its own dominance at any cost, using
r groups simply as stairs. This plan we
v is doomed to failure.

e may try to secure a standardized con-
n, making all wear the same clothes,
npting a uniformity. Only in the more
ic regions can this be accomplished.

he speaker was interrupted by the ap-
se from all parts of the Auditorium
h he said, "The fact that some use the
s for a sign by no means covers them
the sanctity of the cross."

. Atkins used one metaphor throughout
address, that of "the bridge-builders,"
found his solution of all race problems
he direct application of this metaphor.
better way is for the best in one group
out to meet the best in the other group.
A. M. A. exemplifies this. It has made
p variety the source of spiritual wealth
umanity."

idge-building always begins where hu-
a need, confidence, and idealism appear.

Rankin Memorial Chapel, Howard University, Washington

A ship came to New England, the crew mutinied and brought the ship into a port of freedom. Here is the symbolism of a race that could take control of its own destiny. Here was the black just out of Africa and here the finest and best in New England, and the latter built a long span in language, a bridge between economic need and power, between wisdom and ignorance. And best of all, as we see it now, the A. M. A. has been building a bridge between the Negro and his own self-respect.

Dr. Atkins had somehow made all feel the force of what he called "the imponderables," so that his closing illustration, from his walk about the Capital on the previous evening, contained as much realism as symbolism. He saw the stars above the Washington Monument shaft and compared that vision to the creation of the eighteenth century which offered the rights of the individual to the world, as its contribution. He saw the stars above the Capitol dome and this outlined to him the message of the nineteenth century, restless in administration and national pride, but when he reached the Lincoln Memorial, it was too dark to see the great sad face of the great sad figure, or his great words on the walls. Yet here was the prophecy of the future, here alone we learn how to live together as Lincoln taught us, and all lesser things are lost in darkness.

Plato Durham on Co-operation

The next speaker to be embarrassed by the fearful barrage of the amplifiers was Prof. Plato Durham, but his determined face above it overcame the artificial effect upon the voice. He described a meeting at Atlanta at the close of the world war, when a company of men sought to keep alive idealism and to bring about fair dealing among the races. "We came together, when other men had failed, and when politics had blundered. Our first step was a discovery of a world of things of which we didn't dream. We found that the two races were growing more and more apart, that deep suspicion was being engendered which boded ill for the church and state. White men did not know the cultured and aspiring Negro. There was a total lack of confidence between the two races. A distinguished Negro after much pressure to speak out declared that there was not a living Negro who had any confidence in a living white man. He did not believe, either, in our democracy or our religion. Our meeting resulted in the organization of an 'inter-racial commission' composed of leaders of both races. This central commission reproduced itself in each state and county. Selected white men and selected colored men met monthly. Any particular injustice to the Negro personality was treated in these conferences according to the spirit of Christ.

"One of the colored members of this conference said of it: 'You have acknowledged that we are men by letting us sit around this table.' The motto of this whole movement was 'Don't do it for me, let me help you do it.' It was a new experience for the Negro not to be told, but to be asked.

"One result of this process has been a different tone in Southern newspapers. Editors could formerly see only the criminal and dangerous Negroes as the output of the race. Today, when some Negro does a great task they fling it across headlines and recognition of Negro achievement has had much to do with the restoration of confidence in the white man. Much lynching has been prevented, schoolhouses have been built, tenements of the poor renovated.

"When a Negro was being hunted in a swamp, our inter-racial commission met. One member said, 'I will carry this thing to the Supreme Court of the United States, and I'll pay for it.' But finally we interested the governor of the state, and his own automobile was sent after the refugee. When he was found he was put in the bottom of the car and carried through the mob to safety."

Professor Durham, as well as Dr. Atkins, like many another delegate to the National Council, stood at dusk before the Lincoln Memorial. His deep feeling on the occasion he gave to us in his closing words: "America is at stake. That flag must come down unless we solve this race problem. You must get you another religion, too, as well as another flag, if you do not give the heart of Christ full way in his own religion."

Moving Toward Mergers

The National Council Approves Reorganizations

WHILE a National Council meeting means a glorious holiday to some hundreds of people who are free to go to meeting or sightseeing at will, it also means something of a strain to a real delegate; and if one chances also to have been drafted for special service, like the Committee of Twelve within the Commission on Missions, then a Council meeting is

WILLIAM HORACE DAY, D.D.

no picnic. Quite possibly the busiest dozen people in evidence were this group of eight men and four women who spent uncounted hours in Washington amending and polishing their report as to the best way in which to simplify our missionary machinery for more efficient and fruitful results. The last tentative draft of their report, submitted some months ago, appeared in revised typewritten form, and again in revised printed form, and with still other changes from the committee itself to meet valid criticisms from the house before the report was finally adopted. Far into one night they worked, so late that their revision could not be presented promptly in print; but always they were serene in the public eye and their individual utterances in debate were as suave and unhurried as if they were people of leisure in friendly conversation in their own homes.

The great debate began on Wednesday morning with the reading of the latest draft of the report by the chairman, Dr. William Horace Day of Bridgeport, Ct. Only 500 typed copies of the 34 page report were available when the reading began, so that it was necessary for Dr. Day to read the whole of the 55 minute report. A further hindrance was the silence of the amplifiers owing to the hope that the Council could economize on this heavy expense for the forenoon sessions. But the operator was eventually found and the later reading was audible to all when speakers could be made to stay put behind the desk.

When the long reading, interrupted occasionally by negative votes on motions to dispense with further reading, was finally over, Dr. Day called on Henry K. Hyde of Massachusetts, a banker and business man, to explain as simply as possible the points which the committee stressed as desirable changes in the administration of our missionary work. These points are three: unified promotion, consolidation of societies, and merging of periodicals. By common consent the early debate focussed upon the consolidation of societies, and especially upon the union of the home boards. Everybody seemed to take it for granted that the American Board and the three Women's Boards were already one happy family for whom corporate unity would be an easy and congenial step. So the real debate was on the merging of the home boards and chiefly on the legal merging of the separate corporations.

COMPROMISED PROPOSALS

Dr. J. P. Huget, president of the Extension Boards, declared his desire not to criticize or obstruct but to advocate, approve, and promote. Recognizing certain great values in the witness of our various societies, and certain legal aspects of the status of trust funds belonging to the separate societies, he was nevertheless willing to support the merger if the committee would only remove the obstacle of actual incorporation. From such a point of view he believed we could make history on the level of vision and spiritual power.

In harmony with this position, Dr. G. G. Atkins of Detroit offered an amendment proposing administrative union minus legal consolidation. To anticipate the fate of this amendment after considerable discussion, it may be said here that the vote revealed the temper of the Council, a rising vote showing at least 75 per cent of the delegates against modification.

Also to anticipate a harmonizing move by the committee, there was at a later session while the debate was still on, for it occupied parts of three days, a supplementary statement added to the committee report, as follows:

"This proposal deals with the affairs of what are in fact several distinct corporations which have separate properties and separate control over various trust funds. It is the purpose that all trust funds shall be faithfully conserved and administered according to the expressed wish of the donors and in all respects according to law and good conscience; therefore, notwithstanding anything elsewhere in this proposal written, it is to be understood to be the meaning of this proposal that as a condition precedent to the action of the several societies in taking the steps herein proposed, or any of them, each shall satisfy itself that the step proposed to be taken can be taken without violating any of the provisions of the trusts involved, and this shall include the prior submission of the matter to the courts, for their judgment, where that procedure shall seem wise and can be done."

In the general debate Dean Brown of Yale advocated a five-society program along the lines of natural cleavage and affiliation. It is not the need of new methods that troubles us but failure to work the machinery that we already have. To this Dr. H. J. Chidley of Winchester, Mass., replied that it is the machinery which is the matter at issue, and Roger W. Babson exhorted the societies to catch up with the twentieth century. He feels sure of greater support for the new plan.

The colored brethren were as divided in opinion as the rest of the Council. Dr. Haynes of New York feared that with the merging of the American Missionary Association the Negro would get less emphasis than ever in the general view; but Rev. C. W. Burton of Chicago, ex-assistant moderator, deprecated special emphasis upon his people and hoped that the consciousness of differences in color might fade away.

THE LOYALTY OF THE WOMEN

Miss Helen Calder of the Woman's Bo met the issue from the standpoint of women. They are ready to co-operate in a plan that seems wisest and best, but they fear the reaction, from their present indepe ent status, always free from debt, to that of corporation with societies that are chronica in debt. Further, they fear the loss of vol teer workers who now are enlisted in the lead ship of branches and auxiliaries, and who w be tempted to think that the merger will lease them from responsibility and put the b den upon masculine shoulders. The same fe was expressed by Mrs. Franklin Warner, pr ident of the Woman's Board. She said frank "We do not want to be merged, yet we wa to play the game and we have faith in C gregational gentlemen." She also said that a obstacle can be circumvented if the desire in our hearts. Mrs. H. C. Herring also shar in the debate, hoping that the merger would effective in getting the men into action.

Dr. Oscar Maurer of New Haven, speaki as trustee of the A. M. A., one of the corpo tions presumably to be merged, said that a v keen sense of trusteeship, not lightly surr dering trusts imposed, is not a detriment to denomination; and he suggested that if a per-corporation be necessary and inevita there should be but one covering all the boar home and foreign. Dr. E. B. Allen of Oak Pa Ill., pointed the distinction between merg and submerging, with the hope that distinct values might not be lost. Pres. E. C. Moore the American Board said that details wo need to be worked out very carefully by societies. At least a dozen other people had chance to say something pertinent and possi impertinent during the debate. They rep sented Maine, New Hampshire, Vermont, O Michigan, Illinois, Wisconsin, Missouri, C orado, California, and Japan, witnessing to wide-spread concern felt on the subject, "fr sun-kist California to sin-kust New York," Hugh Elmer Brown summed it up.

Mrs. Warner, already quoted, was the fi speaker before the vote was taken, and gracious, forceful remarks elicited the great applause accorded any debater, and she spo only by request. She seemed to clear the w for a vote, which was moved on proposition of the committee's report, concerning "un cation and organization." The result was el tric. Surpassing the Kansas City vote Council reorganization in 1913, when one lo delegate stood up in opposition, there was one opposing vote after the mass of affirmat voters had resumed their seats. That ma it easy to pass sections II and III una mously and immediately, touching "relations state and national organizations" and "co- dination and promotion." The latter inclu a new alignment of the Commission on M sions, contemplating a membership compos of the Prudential Committee of the Forei Board, the directors of the Home Board, 36 ea in their new form, and nine members at lar 81 in all, of whom one-third in each class mu be women.

ABOUT MERGING PERIODICALS

The era of good feeling quickly yielded war-clouds when the subject of merging t missionary magazines and *The Congregationalist* came up under the final section of the port. Dr. A. E. Pierce of Boston moved resubmission to the committee to report 1927. An aye and no vote was indecisive;

was an uncounted rising vote, and only vision of the house could it be ascertained much divided the house really was. The ion was 266 to 208 against postponement. ie delegates argued pro and con to the end ie session, had more to say next day in American Board meeting about sacrificing *Missionary Herald;* and finally, in the next ess session of the Council, after further uous debate enlivened by brilliant flashes umor, the Council voted to refer it back ie Committee of Twelve for two years' sideration.

the Psalmist's word about affliction being for one's soul be true, then *The Congre-nalist* received the mixed blessings of medi- and balm, for it felt the thorns before it smell the roses in the proffered bouquets. It may also be surmised that the *Missionary Herald* will be the gainer by the free and flattering advertising it received. The opinion was voiced more than once that if the denominational newspaper needs subsidizing, as most denominational organs do, it should be from the Council treasury and not, as at present, from a missionary society's treasury. The debate in the American Board meeting was practically unanimous in its fear of injuring the *Herald.* In the Council the opposite fear was voiced that *The Congregationalist* would be hurt in a combination. Quite possibly the desire not to run counter to the decision of the American Board was responsible for not forcing this final part of the whole merger proposition. Two years may alter the situation, or at least throw new light upon it.

A Statement of Social Ideals

In its final form, as adopted by the Congregational National Council, Washington, October 24, 1925

WE believe in making the social and spiritual ideals of Jesus our test for comity as well as for individual life; in gthening and deepening the inner personal ionship of the individual with God, and reczing his obligation and duty to society. is crystalized in the two commandments esus: "Love thy God and love thy neigh-' We believe this pattern ideal for a Chris- social order involves the recognition of sacredness of life, the supreme worth of single personality, and our common mem-hip in one another—the brotherhood of all. hort, it means creative activity in co-opera- with our fellow human beings, and with in the everyday life of society and in the lopment of a new and better world social r. Translating this ideal

nto education means:

1) The building of a social order in which y child has the best opportunity for de-pment.

2) Adequate and equal educational opportunity for all, with the possibility of extended ning for those competent.

3) A thorough and scientific program of ious and secular education designed to stianize everyday life and conduct.

4) Conservation of health, including care-nstruction in sex hygiene and home build-abundant and wholesome recreation facili- and education for leisure, including a on-wide system of adult education.

5) Insistence on constitutional rights and es, including freedom of speech, of the s, and of peaceable assemblage.

6) Constructive education and Christian of dependents, defectives, and delinquents, rder to restore them to normal life when- possible, with kindly segregation for those are hopelessly feeble-minded. (This means such institutions as the jails, prisons, and an asylums should be so conducted as to be ine centers for education and health.)

7) A scientifically planned program of in-national education promoting peace and -will and exposing the evils of war, intox-s, illiteracy, and other social sins.

Into industry and economic relationships means:

1) A reciprocity of service—that group in-ts, whether of labor or capital, must al-s be integrated with the welfare of society whole, and that society in its turn must re justice to each group.

2) A frank abandonment of all efforts to re something for nothing, and recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited exercise of the right of private ownership is socially undesirable.

3) Abolishing child labor and establishing standards for the employment of minors which will insure maximum physical, intellectual and moral development.

4) Freedom from employment one day in seven, the eight-hour day as the present maximum for all industrial workers.

5) Providing safe and sanitary industrial conditions especially protecting women; adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.

6) An effective national system of public employment bureaus to make possible the proper distribution of the labor forces of America.

7) That the first charge upon industry should be a minimum comfort wage and that all labor should give an honest day's work for an honest day's pay.

8) Adequate provision for impartial investigation and publicity, conciliation, and arbitration in industrial disputes.

9) The right of labor to organize with representatives of its own choosing and where able to share in the management of industrial relations.

10) Encouragement of the organization of consumers' co-operatives for the more equitable distribution of the essentials of life.

11) The supremacy of the service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital, and the most equitable division of the product of industry that can be devised.

III. Into agriculture means:

(1) That the farmer shall have access to the land he works, on such terms as will ensure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.

(2) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

(3) That there shall be every encouragement to the organization of farmers for economic ends, particularly for co-operative sales and purchases.

(4) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.

(5) That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.

(6) That there shall be a widespread development of organized rural communities, thoroughly democratic, completely co-operative, and possessed with the spirit of the common welfare.

(7) That there shall be the fullest measure of friendly reciprocal co-operation between the rural and city workers.

IV. Into racial relations means:

(1) The practice of the American principle of the same protection and rights for all races who share our common life.

(2) The elimination of racial discrimination, and substitution of full brotherly treatment for all races in America.

(3) The fullest co-operation between the churches of various races, even though of different denominations.

(4) Educational and social equipment for the special needs of immigrants, with government information bureaus.

V. Into international relations means:

(1) The removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations.

(2) The administration of the property and privileges within each country so that they will be of the greatest benefit not only to that nation but to all the world.

(3) Discouragement of all propaganda tending to mislead peoples in their international relations or to create prejudice.

(4) The replacement of selfish imperialism by such disinterested treatment of backward nations as to contribute the maximum to the welfare of each nation and of all the world.

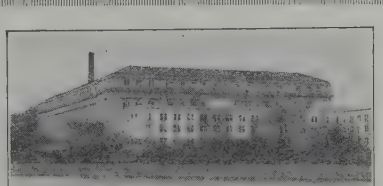
(5) The abolition of military armaments by all nations except for an internal police force.

(6) That the church of Christ as an institution should not be used as an instrument or an agency in the support of war.

(7) A permanent association of the nations for world peace and good-will, the outlawry of war, and the settling of all differences between nations by conference, arbitration, or by an international court.

We believe it is the duty of every church to investigate local moral and economic conditions as well as to know world needs. We believe that it is only as our churches themselves follow the example and spirit of Jesus in the fullest sense—translating these social ideals into the daily life of the church and the community—that we can ever hope to build the Kingdom of God on earth.

These affirmations we make as Christians and loyal citizens of our beloved country. We present them as an expression of our faith and patriotism. We urge upon all our citizens the support of our cherished institutions, faithfulness at the ballot, respect for law, and loyal support of its administrators. We believe that our country can and will make a great contribution to the realization of Christian ideals throughout the world.



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BUREAU OF ENGRAVING AND PRINTING

The Young People's Washington Pilgrimage

A Notable Week-End with the National Council

"THE Junior Council," so the photographer dubbed them. "The Young People's Pilgrimage" was the official designation of the 325 youth and their program. They came from Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Iowa, and other states. They slept in the special Pullman trains which landed them in Washington on Friday morning. When they were not sleeping they were pilgrims to the shrines of the nation in and around the city.

They began naturally enough at the Capitol and were escorted through its length and breadth by professional guides. They learned many lessons in government and history as they wandered through those halls. Then Hon. Clyde Kelly, a Congressman from Pennsylvania and a United Presbyterian, bound patriotism and religion together as he talked to the young people of "the most democratic church in the world," as he expressed it. He likened the Capitol to Inspiration Point in the Yosemite and the Pilgrim monument of Faith. The only foundation for real patriotism and good citizenship is religion.

At George Washington University, an institution with 5,300 students, they were treated to an interesting and illuminating stereopticon lecture on the City of Washington both historically, artistically, and architecturally considered. At noon they were received at the White House by the President and Mrs. Coolidge in a very cordial manner, and placed in the forefront of the Council picture on the White House grounds.

The Episcopal Cathedral on Mt. Saint Albans was visited in the afternoon. There in Bethlehem Chapel, Canon Anson Phelps Stokes, for many years secretary of Yale University, explained what a cathedral is and why it is. He made plain the principal points in Gothic architecture and then took the pilgrims upstairs to see such parts of the noble structure as is finished, and made them feel the grandeur of the finished structure. It was a fine lesson in church architecture and some Congregational young folk will be more intelligent as to nave, choir, apse, transept, and even clerestories.

At Arlington Cemetery

Past Fort Meyer and the National University the young people rode to the great silent city of the dead at Arlington. From Lee's mansion they gazed across the Potomac at the City Beautiful. The crowning moment of the day was when the sun was sinking in the west, and its rays fell on the group gathered around the tomb of the Unknown Soldier, as Dorothy Allee of Ridgefield, Ct., and Paul Cullen of Waterbury, Ct., placed a wreath there as a tribute from the young people. There was breathless hush as Rev. Harry T. Stock lifted their hearts and thoughts to a high level in a rare prayer of dedication. The Piedmont College Male Quartet sang sympathetically two selections.

General Lejeune, the commandant of the marines, and commander of the second division in the world war, gave an address that was a real sermon. Patriotism and religion have this in common, self-sacrifice for the sake of others. Patriotism is and must be a thing of the spirit and not material. He urged them earnestly to serve their Christ and so to be worthy of their country. The general is a vestry-man and a loyal member of the Episcopal Church of the Epiphany.

Rev. Robert J. Locke of Champaign, Ill., and also pastor of a thousand students at the university, emphasized in a fervent, impressive address, first, liberty—what it is, what it cost, and what are we going to do with it; secondly, the "unknown" in all walks of life, who have sacrificed and served humanity and their country. He closed with an appeal for dedication and self-sacrifice. And as one felt the atmosphere and looked into the faces of those young people, one believed that they would be worthy of the past and the future.

In the evening the young people attended in a body the session of the Council in charge of the American Board and "turned into" their sleepers tired but happy.

In the Council

How it rained and poured on Saturday morning! "We cannot control the weather, but we can control ourselves," Secretary Andrews said to them laconically and they did right well. No grouch nor growl did we hear, but everybody was making the best of it.

Secretary W. S. Beard introduced them to the exhibit with this story. At a certain country fair the charge for admission was fifty cents for one, seventy-five cents for two, and a dollar for a whole family. A man applied with his dollar and a family reaching in a single line to the road. "Are all these your family?" asked the ticket-taker. "Yes, boss!" was the reply. "Then come in free, all of you. You'll be the best exhibit we've got." The young people were the best "exhibit" of the Council.

Then the young people were informed that they came to the Council to see what their church was doing in the state, in the nation, in the world, in school, in college, in race relations, and in education. "You know what your church is doing in your own community, but this is to make real to you the work of your church in its wider reach."

"They are the best crowd we have received and shown around," was the verdict at the National Academy of Science. Dr. F. E. A. Thone of "Science Service"—the national news bureau of the scientific societies—explained the building and the societies it houses. Further he assured them that there was no conflict between science and religion. His chief, Dr. E. E. Slosson, who was absent in Kansas, is a deacon in Mount Pleasant Church, Washington, and sometimes occupies the pulpit. The scientific instruments, the photographs, and the various methods of popular science were of great interest to the crowd, who eagerly examined and investigated.

Pilgrims in the Rain

The rains still descended and the floods came, but the enthusiasts kept on to the magnificent Lincoln Memorial and were deeply impressed by it. The speeches which were to have been delivered here and at the Washington Monument were given at the Pan American Building, which in itself, as interpreted by the guides, was a great object lesson in peace and how to overcome race hatreds.

Dr. William E. Barton explained in an interesting and informing fashion the Lincoln Memorial—its significance, its meaning, and its purpose. Then he spoke briefly of Lincoln, the young people's hero and Lincoln the man of God. "I have promised my Maker to do this," was his word to the Cabinet which was hostile to the Emancipation Proclamation, and no protest was made against such an ultimatum and his signature.

"The Washington Monument stands no only for the great leader, but for the grea group with slender resources but great prin ciples that founded this Republic. It re minds us of the place of personality in th making of a government like ours. It is no made by fourth-rate men. But Lincoln an Washington had, too, the great quality of co operation and working with others to attai their ends. These two things are necessary— making the most and best of ourselves and th ability to work with others for a common end. In this way was Washington Monument inter preted by Bishop McDowell of the Methodis Church.

In the afternoon the pilgrimage was mad to Mount Vernon by electric railway. A sto was made at Christ Church, Alexandria, an most of the party visited the church of Wash ington and of Lee. Mount Vernon was beauti ful in its autumn foliage in spite of the rain Because of the rain the address was not mad at the tomb of Washington but on the broa portico of the house. The speaker was Rev Oscar Maurer, who at the request of the Ro tary Club of New Haven has made a specia study of the human side of Washington. H drew him not as general or statesman, but i his human every-day life about Mount Vernon He brought him back to earth and to life an made us see the man and his heart.

There was mass singing and plenty of fun o the way down and great cheering for the leader of the party on the way back as the steame carried the party up the Potomac to Washing ton again—and to the Auditorium.

Rev. Robbins Barstow's Message

On Saturday the young people had specia seats in the Council reserved for them. Th vested choir of the Lincoln Memorial Churc sang with fervor and feeling some fine musi under the leadership of Miss Mary L. Europa Rev. Horace F. Holton of Brockton, Mass., le the devotional service. Rev. Robbins Barstow of Madison, Wis., took his text from Steven son's "Crabbed Age and Youth." He said h expected to be called by his seniors "a youn upstart" and by his juniors "an old fogy." Reading an indictment of a fashionable board ing school and its product which sounded very modern, he said it was written by Wesley in 1772. On a Babylonian brick written, accord ing to Usher's Chronology, where Adam an Eve were raising Cain was a melancholy pro test against their obstreperous offspring by th parents of that day.

Stevenson tells us that it is as natural fo the young to beat about in their cage to ge free as it is for mothers to love their children or old men to grow gray. The world owe an immeasurable debt to wild youth from Chris to Columbus, and from Paul to the Pilgrim Fathers with more than a score on the *May flower* under 21 and the leaders younger tha the speaker.

The trouble with this generation is that i has introduced new factors faster than it can assimilate them. We carry too much sai aloft, too little cargo below. The parents o today are to blame for the "undigested oppor tunities," as Coe calls them, of possession power, and freedom. They ought to be our servants and not our master.

If the fathers and mothers are "motor mad radio ragged, and jazz infected," can you blame their children for following after and traveling faster and farther on thin ice than their par ents? If they exalt the profit motive, can you expect anything but that the young people will grab for gain and exalt wealth? But really the vulgar minority of the young folk are get-

too much advertisement for their speed and
ir clothes.

Three great necessities present themselves as
emedy for these conditions. First, on the
t of the older generation there is need of
ore thorough demonstration of sanity, as to
values. We must throttle profit as the
f motive in favor of sharing and serving.
me must be something more than a point of
arture, a small collection of rooms, a hat
k, coffee pot, and bed. We must quit spurn-
peace with race hatreds of various kinds;
our great armaments.

econdly, the younger generation must indi-
e responsiveness to the challenge of the best.
Adam and total depravity is all bunk even
the light of these young folk. Young folks
naturally friendly, not interested in in-
ited hatreds. We want a new deal and a
are deal. We are in earnest about brother-
d. Let us refuse the hand-me-downs of
liocrity and as we come into power infuse
rith our God-given dreams and enthusiasms.

Ministers are asked to give their pulpits to every cause. The early church was embarrassed by a multitude of saint's days. Safety First, Military Training, Pacifism, Better Homes, League of Nations, and a hundred less honorable demand a week and a pulpit. The advocates of this kind of propaganda assure us that it is "timely."

The chief concern of religion is not with the timely. "In the sanctuary one ought to be led into the presence of the timeless."

Nicodemus came to Jesus for a discussion but what he got was an ultimatum. He would have talked over the things of government and the day. You, a teacher, must know that by the things of the spirit alone you can be lifted.

Men are hungering for reality. They resent the secular in the house of God. They want elbow-room for the soul. In that modern novel, *One Increasing Purpose*, Hutchinson says, "*The cry* was that the church had lost hold on the people. *The truth* was the people had lost their hold on the church."

The Amphitheater at Arlington Cemetery

The third necessity is constructive and co-
rative endeavor by youth and age for high
al ideals. Age and youth can live together
not in two hostile camps, but just as we
mingled here, gray heads and black and
d united now in a common loyalty and in-
st.

his does not imply that youth must submit
the process of hydraulic pressing into an-
it molds. Neither does it imply that we
st vacate all the conference seats and clear
boards for every vast experiment of youth.
ith can be counted on to suggest the changes
age can serve by keeping them appropriate.
he dynamic of all this is a young man with
right interpretation and teaching of possess-
is, power, and freedom. The only prescrip-
i for youth is not hypodermic injections of
hteenth Century piety or century-old
rchianity, but the contagion of the spirit
Jesus. We must take Jesus in earnest.

he young people were enthusiastic over this
ress and felt that Mr. Barstow was both
r ambassador and interpreter. At the close
his address they made their final pilgrimage
the day to the Union Station and bed.

Lichliter on Elbow-Room for the Soul

Mr. Barstow went to Stevenson for his text;
r. M. H. Lichliter, D.D., of Columbus, O.,
k his text from King John as reported by
kespeare, "My soul hath elbow-room."

piritual hunger is the source of many cults
is driving our youth in spiritual quests for
roomy church. Mysticism is the protest
inst dogma and revolt against ecclesiasti-
ns.

he church is in no danger of surrender.
st of the prophets of despair are not active
tors. To the active pastor come folk seeking
low-room for the soul, with problems of reli-
a, sorrows, fears, doubts, and maladjust-
nts.

The church did try in the past not to lose its hold. It furnished community centers, athletics, dramatics, and a seven-day program. The sanctuary became an audience room. Striking popular music and movies were used to meet the competition of theater and amusement hall. These demands were superficial. The result was the everlasting difference between gathering an audience and building a church.

Then the church began to forget the cry and turn to the fact. The church began to mind its own business so effectively that it is beginning to meet the spiritual hunger of our age. In the time of spiritual destitution, the measure of their own indifference is the measure of their need. Often has the Parable of the Prodigal been dramatized in the life of the nation.

The church is schooling itself in the strategy of Pentecost. We must:

1. Simplify our methods of approach and overhaul the conditions of church membership. We need to get back to the Salem and similar covenants and pattern after them.

2. We need to get back to preach the simple gospel and have faith in that gospel to reach and reform life. Reconciliation is its great word,—reconciliation to God and to each other. It proclaims personality and not program.

3. We need to open a new door to the layman. The Unitarian Laymen's League, and the Universalist Men's Movement, led by Arthur Nash, is a demonstration of what can be done. How can any one deny that such work and movement is evangelical? The day of the layman in earnest has come. The day has come for the church to issue its ultimatum, not in competition with other institutions but as the unencumbered bearer of the spiritual life.

Dr. Lichliter closed with an original hymn which together with his address we expect will appear in *The Congregationalist*.

Many felt that this was one of the very highest points reached in the Council. Dr. Lichliter spoke like a man aflame with a mighty passion and with a prophetic earnestness that stirred the great congregation to applause and cries of approval. He lifted men to that high spiritual plane which he had been proclaiming as the business of the minister and the church.

The Pilgrimage on Sunday

Most of the young folks were on hand at nine o'clock Sunday morning at the First Congregational Church in spite of the torrents of rain. The pastor, Dr. J. N. Pierce, conducted the service. Dr. M. H. Lichliter preached the sermon on "The Mystic Among the Realists"—from the theme from Peter's question, "How many times shall I forgive him?" and Jesus answered, "Seventy times seven." Four hundred and ninety and then I am done. Turn the other cheek and when mine enemy strikes the second time, I smite him between the eyes.

That is realism, expert in arithmetic, especially in addition and multiplication. The mystic knows higher mathematics, the nth power and such. The mystic is the engineer bridging chasms and harnessing the ocean, his feet on the earth, his head in the clouds. Peter is the eternal realist. Jesus is the eternal mystic, telling us there is no terminus nor frontier to love. Men are forever interpreting his sayings into a realistic spirit. "I and the Father are one" meant to him unity of spirit and consecration; the realist turns it into theological dogma.

The idealist, the prophets have had harsh treatment from the crowd. Emerson, Whitman, Theodore Parker, Roger Williams, Wesley, Carey, Duff—breakers of trails have been often broken on them. But the mystic rules eternities.

Do we honor Christ more by slavish adherence to his word—or by seeking to reproduce his spirit and attitude toward truth? This is the difference between realism and idealism.

Tolstoi was no idealist. He took the Sermon on the Mount literally and sacrificed all his estate to that interpretation.

It is a great thing to get youth to commit itself to the Jesus way of life, but when one insists that it means "a pledge never to engage in war," or that "no Christian can belong to a college Greek letter fraternity"—that's Peter.

Some types of people must have programs, social creeds, formulæ. They cannot be trusted with Christ alone. The idealists revolt against external authority whether it be of the church or the Bible. He believes in them. needs them, but he rests his case on his own inner consciousness.

The students, the young people protest against shutting Christ in formulæ and definition. They want to feel that the Christian life is an adventure not a rule, but that it is possible for them to contribute something to Christianity in the making. Dare we trust Jesus to man? Mabel Shaw in Rhodesia met a problem in training the African girls on account of sexual precocity. Shocking habits were a part of their life. Should she show them how horrible they were? Should she practice repression? No! she would make real Jesus' life to these girls. As she did and his life and teaching gripped them, on their own initiative they gave up their shocking practices. The heart of young people can be trusted to apply Jesus.

The preacher closed with the legend of Christ walking with Gabriel. Gabriel was discouraged but the cause of Christ was making so little progress. "Haven't you thought of some other way of reaching men and bringing in thy kingdom?" "I have no other way," said the Lord Christ.

Discussion

From the church the next step was to the young people's assembly and round table at the Auditorium under the direction of Secretary Harry T. Stock. "Are we going to be talked to again?" the young folks asked. "No, this is a chance for you to get anything off your chest, or off your mind if there is anything on it." Mr. Stock then conducted one of the services of worship for young people as outlined in the *Well-*

spring. The young people were then divided into groups according to age and sex, each group with a trained leader. All the groups discussed the same question, "What kind of a church do the young people want?" All these findings are to be gathered together by the central office and published.

Some of the reactions of the young people were as follows: From a group of young women, "We want the church to be the center of our social life. We want more simple and direct sermons. We want better trained teachers in our church school. We don't want to teach until we are better prepared. We wish the older folks would take their church job more seriously."

From a class of young men came these suggestions: "We want the men to get into the game. They don't put enough time into church work. We need their leadership. We do not want simply instruction on sermons, we want inspiration. We want more official recognition and more things to do. We don't want to be singled out and talked to as young people. This conflict between youth and age, which they talk about, doesn't bother us."

Christian Endeavor and Dr. Clark

From 5.30 to 7.30 the group were the guests of the young people of Washington. For an hour there was a social time with light refreshments. Then followed a service in charge of Washington Christian Endeavor. Chaplain Evan Scott made the prayer, the young people conducting the remainder of the worship. Rev. F. E. Clark, D.D., and Mrs. Clark were the week-end guests of the Washington Endeavorers who entertained them at the Powhatan. "Let us reassure Dr. Clark that we are standing by the real things of religion," said the leader. There "Faith of our Fathers" rang out and rang true as the young people greeted Father Endeavor Clark. Dr. Clark's address was on "Fidelity and Fellowship." He illustrated the first by the careers of Dan Poling, the new president of Christian Endeavor, and Calvin Coolidge. Fellowship meant brotherhood, interdenominational and interracial fellowship. The speaker illustrated how the Christian Endeavor young people of Germany and America came together at Coblenz during the American occupation and how the Dutch and English Christian Endeavorers paved the way to reconciliation in South Africa.

At the close of his address the young people paid their final visit to the Council session to hear Dr. James Gordon Gilkey on "The Challenge of the Church to the Youth of Today." There is no question about the success of this attempt to bring the young people to the National Council. The credit for the success should go to Chaplain Evan Scott, the chairman of the local committee, who worked tirelessly and ceaselessly in making arrangements in Washington and personally conducted every pilgrimage; to Dr. George R. Andrews of New York, who had charge of the publicity, and Secretary Harry T. Stock, who headed up the movement for the Education Society. Connecticut had the banner delegation of nearly 150 with a special train, and there's a reason. The reason is Dr. Oscar Maurer of New Haven and the state young people's summer conference at Storrs, of which he has been dean for two years. Connecticut had 275 young people there last summer and easily is the van of young people's work. Ask them how they do it!

There is no question that the young people received a denominational consciousness from this trip, and that they know more about what Congregationalism is and what it is doing than ever before. Lessons in patriotism, history, and government were imbibed in a way that will make a lasting impression. They also received a spiritual uplift, and religion looms bigger in their lives. The church is doing business they know and the church has a large place in its work for young folks.

Dr. Gilkey's Address

Dr. Gilkey's address will probably be printed in full in a later issue of *The Congregationalist*, but we must note these points:

When the juvenile mind makes the church a complete failure, what would it say of modern business if judged by a wretched corner stone, or of modern medicine if judged by the charlatans who disgrace the medical profession. Young people should not judge the church by its worst products but by its best.

Today sectarianism and prejudice are rapidly passing away. Comity and amity are the rule between denominations. Theological controversy of yesterday was illustrated by Toplady's attack on Wesley in "An Old Fox Tarred and Feathered." The church has gotten away from that. The opportunities today among young people for the Christian message were illustrated by incidents from a Pennsylvania college and from Amherst. The young woman wrote, "Our college is a place where we have perfectly respectable ideals and believe heartily in social service, but Christ is almost unknown and a definite personal religion does not exist. . . . The fact of the matter is, we all want to believe something, but we don't know what it is and nobody seems able to help us." These young people want to know whether in the light of our new knowledge we can still believe that God actually helps us in our struggle of life.

The second problem confronting our civilization is to create a new spirit of tolerance and good will between different groups and races, the task of pulling our modern community together.

The third problem is organizing our new world for peace. Everywhere about us are the reminders of a student generation swept away to sudden death. If the parade began tomorrow morning of these dead marching twenty abreas from sunrise to sunset it would take four months for the dead of Europe to march by. Our children must not pay that price again.

There is no quick and easy solution of this problem. Let us put the church's influence behind every project great or small that strengthens friendship and weakens hate. And in our own hearts and in the hearts of our children let us put the spirit of Christ. Friendship forgiveness, tolerance, unfaltering good will—here are the essentials of Jesus' own religion. They are the hope of the world.

Dr. Gilkey was especially impressive and dramatic as he pictured the ghosts of the former youth passing in review, and was appealing in the poem with which he closed, "The Lord Said: 'Say We.'"

The second address of the evening by Rev. T. C. Edwards of Pennsylvania was on "Way side Opportunities"—really a sermon on the healing of the lame man upon the text, "In the name of Jesus Christ of Nazareth," with applications of the theme to modern life.

What One Dad Thinks of Scouting

By Dr. L. L. Wirt

Happy the day when the Boy Scout Movement became an American institution! The idle time of the adolescent boy is dynamic—either for good or evil. When his restless hours are organized for the pursuit of healthful recreation by experts who understand his needs—when he adventures forth under guidance into the boy world of chivalry, romance, nature-lore, mechanics, physical prowess, and clan loyalty, something momentous has happened in the social order of our day.

Scouting is the ounce of prevention which is destined to prevent untold human wreckage by the simple expedient of directed energy at the turbulent point where the mountain torrents of boyhood meet and mingle with the quieter waters of manhood.

For three years I have watched the influence of Scouting upon my two sons. At first I thought it was only a passing spasm, like hair mucilage, or rabbits. But I was wrong. It stuck! A "Tenderfoot" was some punkins in the neighborhood. His achievement set him apart. It presented only a little hill, but it was a hill overcome. And then, there were other foothills beyond in the steadily ascending range, where one could always look down upon the "mavericks" of the plain and wave a Bill Hart Sombrero.

The devil still finds something for idle hands and idle minds to do, but the Boy Scouts have the devil on the run. They have no time to bother with him. They are busy—busy from school time to bed time. O, the messes I have had to swallow, to see if the "camp cooking" would pass muster; the blackened corkscrew "bread" I have sampled, taking it reverently from grimy hands, while anxious eyes watched the solemn tasting. I say "reverently," for the laughing "Fine, son, fine"! did not make it less a sacrament—an oath of love and understanding between my boy and me.

The "little fellow" topped the second hill in Scouting first, but there was no jealousy. The "big fellow" was as pleased as Punch, and struck out after his younger brother with grim determination. The mother and I wistfully watched them while the "little fellow" spurred on his slower brother.

When both became First Class Scouts neither was tired of the game. What is it, in Scouting that sustains the boys' interest? A lot of things probably, but the Scout Master is the chief conspirator. He is the devoted, efficient, lovable center of the Boy Scout world. I take off my hat to him!

Happy the father of two active boys who, knowing his city, its temptations, and slippery places, comes home night after night to meet a domestic situation like this: "Hello, dear! Dinner ready? Where are the boys?" "Over at the Scout Master's"; or, "Passing a test in Scouting"; or "Down in the basement working on some contraption required for a merit badge." Here they come, two young tornadoes, with oil on hands, faces, and clothes—clear-eyed, human, affectionate young bears. No time in those busy brains, thanks to Scouting, for evil thoughts; no street corners for them. "Say, dad, will you come with us Saturday, we gotta measure a quarter-section of land and plot it to scale for our merit badge in surveying?" Or, "Will you take us to the baths so we can do our last test in swimming?" Or, "Pop, are you good for a fourteen-mile hike? We've got to have your O.K." Or, "Look here, Pop, can you make twenty sailor knots?" Later, from Dad—"Mother, what is that awful noise?" Only the boys practising for their fife and drum meeting." Dear lads! They are in dreamland now out there on their sleeping porch, breathing air as pure as their souls. Their mother is sewing another merit badge on the sleeve of each Scout shirt. There's hardly room for another from wrist to shoulder.

Each badge represents a little hill which has been overcome. They have been topping a lot of hurdles lately, and climbing a lot of mountains, but they are not tired of Scouting. There is a snowy peak ahead, and occasionally I hear the "big fellow" whisper to the "little fellow," "Do you think I'll ever make it, kid?" "Sure you'll make it; we'll both make it; we gotta." "Gee, it will be great to be an Eagle Scout!"

Along the Council Trail

Snap-Shots from the Great Washington Meeting

By Herbert A. Jump

THE National Council was a symphony in sevens: seven flaring horns of the loud peaker; seven chairs on the stage at the open- g session; seven red stripes in the American ag that dangled from the ceiling; seven boxes ill of state superintendents at the left under e organ for the evening session Tuesday; ven moderators of assorted sizes and grades flank Calvin Coolidge; and to crown all, e "riz and fell" (as old Father Taylor of eamen's Bethel would say) seven times at e invitation of various persons in authority, usical directors and others, before that same ssion was properly started.

* *

. J. Harwood: Hearty, Handsome, Humorous, Human Heaver of an Historic Hammer

* *

There were no signs of any reception committee when the dazed and timid mid-Western legation disembarked from their special in e Union Station. The Pessimist asserted, lason doesn't think we have any money out re; so we are not received." The Optimist plied, "No, but this is 7.30 A.M., too early an ur for the city of government employees." he Meliorist compromised by opining that ey had been there but had gone away for a hile for breakfast. "You have heard, haven't u?" he said, "of the preacher who was giv- g his funeral address over the body of a prom- ent citizen. He pointed dramatically to the sket in front of the pulpit and solemnly in- rmed the mourners, 'Before us lies only the ell of our former friend. The nut is gone.'"

* *

It was when much time was being consumed the momentous matter of whether a Negro a woman should be second assistant mod- ator that a sable master of courtesy offered e suggestion: "If woman, as is being said, ould now come to her own and be officially cognized by the National Council, it strikes e that such recognition ought to be in wor- eir fashion than to choose her second as- tant moderator."

* *

. H. Potter: Polite, Patient, Pacific, Penetrating Prince of Presiding Pilots

* *

Evidently moderatorial humor is to be en- yed with the hearing of the ear, not with the eing of the eye. For Dr. Potter carefully xpurgated from the printed report of his ad- ress the delicious witticism based on a re- ark by Professor Bacon of Yale. Said Dr. acon. "If we discover some day that twenty en in a class at the Divinity School have an- wered ten questions all absolutely alike, we now that something is wrong." So, contin- ed Dr. Potter, whenever you find twenty per- ons who answer questions about any of the igh subjects of our faith in absolutely the ame way, you know that those twenty are not eal Congregationalists.

* *

"No ecclesiastical gathering in Great Britain ould have been left unprovided with conven- nces for the parsons who liked to lubricate heir conference with tobacco smoke," com- lained a Michigan delegate. And then he old of some famous clergyman who had re- ently addressed the Michigan ministers at heir retreat. He was urging upon them that hey should not lower themselves by the use f tobacco. "Phillips Brooks may have been ble to do it," he said. "He may have been able to have a string of pipe holders all round his study so that a pipe would always be accessible at hand as he strode round his room dictating sermons to his secretary. But you, gentlemen, are not Phillips Brooks's." The only result of his plea was the organization after his lecture of an impromptu and energetic Phillips Brooks Club.

* *

Two young Congregationalists were brought to the Council by their parents from Vermont. "What are those four funny little watches hanging up there in front of the talking man?" asked Billy. The parents knew that these were the microphones connected with the loud-speaking apparatus. But Sally didn't know it. "They're to keep the man from talking too long," she replied. "One watch isn't enough to stop a preacher when he gets going."

* *

H. H. Proctor: Ponderous Perpetrator of Perspicacious Phrases; Persuasive Pleader for a Persecuted People

* *

Rev. C. A. Voss of Pittsburgh, spokesman for the newly-welcomed addition to our fellowship of churchmen from the Protestant Evangelical denomination, brought forth a roar of laughter by his story of the affectionate swain who had for the long evening been holding his beloved on his willing lap. "Am I heavy, Tom?" she asked at length. "Aren't you tired?" "Tired, darling?" he replied, "I'm numb."

* *

Anent the welcoming of these Protestant Evangelicals who come mostly from Pittsburgh and Cincinnati, one enthusiastic delegate piped up, "If this denomination comes to us with any of the heroism of the Pittsburgh baseball team, we shall receive them with open arms." He was declared out of order.

* *

Speaking of the recurring expression of desire to have the women take a larger part in the life of the denomination, a California pastor told the story of the rival haberdashers in Oxford, England. When one put a brass rail in front of his show window, the other did the same and also built a *porte-cochère* for his customers. And so the competition raged until finally one conceived the notion of securing a learned motto for his establishment. He consulted a don and a few days later the motto blossomed forth on a conspicuous sign: "*Mens conscia recti.*" But, nothing daunted, his rival also put up a motto, a longer one and a more comprehensive and tactful one: "Men's and women's conscia recti."

* *

The Auditorium Basement: Big, Boisterous, Bewildering Boiler-House for Bustling Business

* *

One of the denominational secretaries told at his own expense the following: "I came into the New York office the other day and announced, 'I think I shall have to go to the hairdressers and get a permanent wave.' Whereupon one of my secretarial associates of the gentler sex remarked, 'You don't need that. You already have a permanent beach.'"

* *

A group of miscellaneous parsons were whiling away the hours of the evening in the lobby of the Mayflower Hotel. They fell to talking about Dr. Cadman's answers to questions which they had been following on the radio. One day he was asked, "Why did the angels at Bethel need to have a ladder?" His swift reply was, "I suppose they were molting just about that time." On another day he was asked, "Where is the abiding place of the dead?" His answer was, "Drop round to my church any Sunday morning and I can show you some of them in my congregation."

* *

The Wednesday morning session brought the *piece de resistance* of the Council program, the report of the Committee of Twelve on reorganization. Seldom does Dean Brown lead a forlorn hope, but he did so on this occasion when he attempted to put a closure on the reading of the twenty-eight-page report by William Horace Day, the chairman. Evidently many of the fathers in Israel wanted time to prepare their little speeches on the subject, so the whole document was vocalized word by word, page numbers, section titles, and all. Then the Jubilee singers appropriately piped up:

Talk together, chillun, don' you get weary;
There's a great camp-meetin' in the promised lan'.

* *

In connection with the voluminous document presented by Dr. Day some delegate revived the legend of old Dr. Day, formerly professor of missions in Yale Divinity School. He was a dear old man but he sometimes lacked terminal facilities. Accordingly of him it was remarked on one occasion,

And when to talk Day has begun,
The day is gone ere Day is done.

* *

C. E. Burton: Big, Busy, Bookish, Broad-Shouldered Burden-Bearer

* *

The missionary from Japan won the hearts of the Council with his story of the salesman of patent fertilizer. "My friend," asserted the drummer, "you can put in one vest pocket enough of this concentrated fertilizer to treat ten acres of your land." "Yes," retorted the unconvinced farmer, "and you can put in your other vest pocket all the crop you will get."

* *

As the hearings on the reorganization plan continued, one was reminded of the yarn of the unfortunate chap who was found late one night considerably the worse for wear wandering round the Grand Central Station in New York City. "What's the matter with you?" asked a curious policeman. "I'sh lost my watch," replied the half-inebriated stroller. "Where did you have it last?" "Down round Madison Square, I guess." "Well, then, why are you looking for it round here?" and the officer of the law began to lose patience. "I'm lookin' for it round here, shir, because there's more light here."

* *

C. F. Carter: Chaste, Chesterfieldian, Conciliatory, Constructive Creator of our Coming Congregationalism

* *

Out in Chicago they have a large chiropractic college, so a Western delegate reported. And not long ago a baccalaureate sermon was preached before the graduating class by a Chicago Congregationalist. There was nothing about that fact to cause comment, but he was peculiarly happy in his choice of text. His sermon was based on these words: "Whatso-

ever thy hand findeth to do, do it with thy might."

* *

One of the Negro pastors from the South told of a member of the race which, as Dr. Proctor said, was "ninety per cent honest, one hundred per cent religious." "What am your religion, Sambo?" asked his friend. "Is you a Presbygarian?" "No, I'ze no Presbygarian." "Is you an Episcolopian?" "No, I'ze no Episcolopian." "What iz you then?" "I'ze a Conversationalist. All de ladies dey belong to dat church."

* *

AUDITORIUM: AMPLE, ACOUSTICALLY ADAPTABLE AREA, AGGREGATE OF ANGULAR ARCHITECTURAL ASPECTS

* *

When they were inviting to the platform such masters of eloquence as desired to be heard on the questions connected with reorganization, a Massachusetts pastor told of an occasion when a couple once came to church to be married. The minister was about to begin his afternoon service, so he asked them to wait for a while and he would perform the ceremony. At the close of his ritual he announced, "Will the persons desiring to be joined in wedlock come to the altar after the benediction?" They came. There were eighteen young women and one man.

* *

J. N. PIERCE: PERPETUALLY PERSISTENT PROPAGANDIST, PERIPATETIC PUSHER, PREACHER TO THE PRESIDENT

Parables of Safed the Sage

The Parable of Ascent and Descent

The daughter of the daughter of Keturah climbed a Tree.

And how she managed to get up the nearly-bare Trunk to where the Branches began, I know not, for I was not there. But the lowest Branches were higher than my head. And when I passed that way, she was as high as she could climb, and the little Branches were swaying under her.

And I called to her, and said, Little Girl, dost thou require any help?

And she said, I got up alone and I can get down alone.

And as I passed not very far away, I looked again, and she had gotten as far down as the Large Branches, and below her was a Yawning Chasm.

And I called again, and said, Shall I help thee, my dear?

And again she said, but I thought less confidently, I can get down alone.

But I thought it just as well that I should go by that way, and when she saw me coming she waited.

Now I had rightly judged that while she did not want to ask for help she counted help most welcome when it came. And there are other folk like that, also.

And I reached up, and I said, Hold to the limb and slip down, and let Grandpa catch thee below.

And she did so. And very soon she was in my arms, and her little Red-gold head was on my shoulder, and she was clinging round my neck and sobbing.

And I said, Thou didst not cry when thou wert in danger, yet thou dost weep when the danger is past.

And she did in this even as her mother might have done, if she had wept at all.

And she said, O Grandpa, the Sky looks so near when one is climbing up, and the Earth so far away when one is coming down!

Now I considered how easy it was for the little girl to climb up, and the peril she encountered when she had to climb down. And I thought of some men who by accident or cleverness ascend to High Places which they are not able to maintain, where their Elevation is their Peril, and where it is harder to climb back with dignity to where they belong than it ever was for them to climb up.

And I, albeit I have not climbed high, and my place among the sons of men is that of an humble Philosopher and Prophet, I am the more willing to keep at least one foot on the ground the greater part of the time by reason of what I have witnessed of the Perils of those who climb beyond their Limit of Safety.

For the Sky looketh unto them so nigh while they are ascending, and the Earth is a long way distant when they have to climb down, if so be they climb down and do not fall.

The Congregationalist's Bible Class

Paul's Arrest in Jerusalem

Comment on the International Uniform Sunday School Lesson for November 15

Acts 21: 27-39

Paul's premonition that bonds and afflictions were awaiting him in Jerusalem was speedily fulfilled after his arrival there, though it became fulfilled under somewhat strange circumstances.

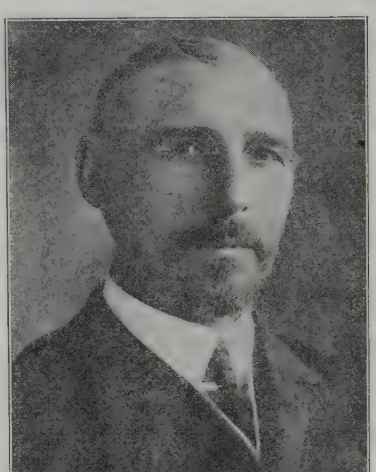
Paul had a cordial welcome from James and his associates in the church at Jerusalem, but almost in the very act of welcoming him they expressed their anxiety concerning certain r ports that had come regarding Paul's anti-J daistic tendencies. Paul had become a mi sionary to the Gentiles. He had very strong opposed the tendency of Peter and others place the Gentile Christian converts under tl obligations of the Jewish law. Apparent Paul, as a devout Jew, still observed the ritu of the law himself, but it had been report in Jerusalem that Paul had spoken again the law of Moses and had declared it to be r longer binding. James and his associates we deeply concerned about thousands of Jews w had accepted Christianity. They feared the i fluence of Paul's attitude upon them if Paul position were actually as it had been repr sented. Hence, they urged Paul that it wou be a wise thing for him to do something th would indicate his personal observance of tl Mosaic ritual, and they suggested that h should join four men who had a vow, in unde going the ritual of purification. Paul accepte this proposal, and entered into the temple fo this purpose with his four companions.

One cannot help but feel, in the light o Paul's experiences and in the light of muc that he wrote later in his epistles concernin the supremacy of Christ, that this was an el ment of weakness and compromise on Paul part hardly worthy of the full strength an vigor of the apostle. It had the results tha weak compromise usually has.

Paul was seen in the temple by certain Jew of Asia who had opposed his teaching there and these men raised a great outcry denoun ing Paul as a destroyer of the Jewish religio and as one who had polluted the temple throug bringing certain Greeks into the sacred en closure. As a matter of fact Paul does no seem to have been guilty of this which was a offense from the Jewish standpoint, but it wa assumed that certain Greeks, who were in th temple and in whose company Paul had bee seen in the city, had been brought there b him. The result was that the mob seized Paul dragged him out of the temple, and were abou to kill him when the Roman captain came u with his soldiers and quelled the riot, rescuin Paul by putting him under arrest. Here, then began the course of events that was to tak Paul to Rome as a prisoner, and that was t enrich the church and the philosophy and liter ature of the Christian life through the noble epistles of the imprisonment period.

In connection with this immediate lesson one cannot fail to dwell upon the tragic as pects of institutionalism and of dogma and system as these have been elaborated over against the simple matters of love and right eousness as these had the predominant place in the religion of Jesus. The concern of these Jews about orthodoxy, their fear of polluting the temple, their outcry against a man like Paul as the destroyer of religion when he was really one of its most profound builders, is all very much like what has been happening in the Christian Church throughout the ages. Does not this lesson enforce upon us the supreme need of giving to the high, holy, simple elements of religion the dominant place? If these Jews had been men of love and kindliness, they could not have acted against Paul as they did. If we, in turn, have enshrined the love of God in our hearts and the love of our fellow men, which is akin to the love of God, as the deep and commanding things, we shall be saved from the sad exhibitions of narrowness and bigotry that have darkened the way of the development of historic Christianity.

A lesson like this is of little value unless we apply its clear teaching to the modern scene in the church and profit from its plain implications.



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BISHOP THOMAS NICHOLASON

Bishop Nicholason, president of the Anti-Saloon League, made the statement in outlining the biennial meeting of the league to be held in Chicago, Nov. 5-10, that there is a greater unanimity of sentiment in the churches of America on the Prohibition question than there ever was on the matter of the abolition of slavery.

OUR INVALID PARISH

Winfred Rhoades
Pastor

My Music Box

am not a performing musician, and have kill in the use of harp, sackbut, psaltery, instruments of more recent invention. On piano I once could play enough to pick he slow sections of favorite things. People have heard me sing have been compelled dmit that I do not. In the fond days of h when I spent money on lessons and hours ractice, the only compliment people accus- d me to was, "What a nice loud voice you !" In student days I kept in my study all reed organ irreverently dubbed a buzz- by my fellows, which once they carried y night and—it was a student frolic, and ll not rehearse the tale, but the finding at precious kist o' whustles, after a week solation, involved the ceremony of a kero- lamp procession to locked doors in remote unknown parts of the building. Gui- mandolins, and other fondlings of youth perimented with, but became master of

When I want to blow my little jointed en whistle, I like to seek a spot as far as ble from ears that might be outraged. The heavenly instrument of all I have put ven attempting till I reach heaven. It l require timeless time for me to learn iolin.

: music is always with me, and I live my o a tune. And when the day came that me from a life of activity to long periods broken intimacy with sheets and pillow I discovered in my music a never-failing of consolation and joy.

e blissful companionship of books was im- ble; my eyes were sick with the rest of I had not yet been introduced to the d solace of handicraft. It is difficult ink constructively for any length of time, s one can make some use of his thoughts. with the ears of my mind or possibly with lelp of puckered lips or a sound in my t so small that the nearest sufferer could ear, the delight of recollected melody made ours pass with swiftness.

haps it would be that sweet old Bach *My heart ever faithful*, that would come ng into my consciousness. Or a dainty n folk song would come to me, a Mon- Tuesday, Wednesday, Thursday, Friday, day song, on each of which days my love dear, until on Sunday—"Then thou art st, then thou art dearest," with a gay roulade at the end.

l always there were exalted passages from 'fate knocking at the door" symphony. was knocking at my door, too. Should I up craven hands, and weakly bid him and take my spirit captive? Not unless s willing to cease treasuring the memory w the master of composers never gave up the physical battle or the spiritual, but, af that he could not hear a note, and l with mental torture as well as that body, kept himself to the task of mak- husic that should express the soul he d to be. And then, after softly whistling could remember of the *Fifth*, strains from xultant *Ninth* would come to me, and I consider how Beethoven declared at the usion of that last and immortal sym- that, for him, victory and joy must be the and deathless thought. And for a while utbursting "Hymn of Joy" would set fire r brain and make me breathe hard with apture of it.

Closet and Altar

LITTLE KINDNESSES

Be kindly affectionate one to another with brotherly love.—Rom. 12: 10.

The causes of great happiness and great misery rarely occur; little circumstances and events that appear trifling, singly considered, make up the sum of human enjoyment or misery. The retrospect of our past lives will show us that the greatest misfortune we have suffered is the sum total of useless vexation inflicted on ourselves and others from the want of this Christian restraint upon temper and Christian incitement to benevolence.—*Sidney Smith.*

That best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love.—*William Wordsworth.*

Have you ever noticed how much of Christ's life was spent in doing kind things —in merely doing kind things? Run over it with that in view and you will find that he spent a great proportion of his time simply in making people happy—in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and that is not in our keeping—God reserves that to himself; but what he has put in our power is the happiness of our fellow-creatures, and that is to be secured by our being kind.—*Henry Drummond.*

She doeth little kindnesses,
Which most leave undone, or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes.

She hath no scorn of common things,
And, though she seems of other birth,
Round us her heart entwines and clings
And patiently she folds her wings
To tread the humble paths of earth.

Blessing she is; God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow,
Nor hath she ever chanced to know
That aught were easier than to bless.

James Russell Lowell.

It becomes the disciples of Jesus to be kind one to another as those who have learned, and would teach, the art of obliging.—*Matthew Henry.*

Christ's commendations are all on the same line, all directed to the same point, all rich with the same quality; and his commendation runs upon a line on which all men may stand. It is not a tribute to gigantic stature, to phenomenal genius, to occasional brilliance, to eccentric gift; it is a benediction pronounced upon actions which children can commit, which the common people can execute.—*Joseph Parker.*

We thank thee for all the great things of life that do not seem to be great—for the love that seeketh not its own, love despised, misunderstood, seemingly ineffective; for the good that asks no reward except to go on serving. We thank thee for having warmed our hearts with lowly joys, that the most precious things in life are just those which no money can buy and no misfortune forfeit.

Reginald J. Campbell.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

Are We Partners in Crime?

Comment on the Prayer Meeting Topic for November 15-21

BY CHARLES ERNEST WHITE

Topic: How Can We Overcome the Spirit of Lawlessness? Romans 13: 1-8.

Light from the Bible Passage

One of the great foundations of law and order is obedience. We may scrutinize laws, but while they are laws we must obey them. No organization can exist without someone in authority. Final authority rests, however, not with men who give it but with God who grants it. Opposition to such authority thus becomes opposition to God. The law-abiding citizen has nothing to fear as punishment from authorities. But freedom from fear is not a high enough motive. Doing right because it is right should be the guiding principle. Honor and respect should be given to whom it is due. Law is designed to establish the welfare of the majority. True love for our fellows drives out lawlessness which affects the well-being of all men.

Leads for Leaders

From President Coolidge down all great leaders in our land today are emphasizing the fact that lawlessness is our greatest national peril today. Just what is lawlessness? Are there degrees in it? What is anarchy? Who are the real Bolsheviks in America today?

List some of the more conspicuous examples of lawlessness: in automobiling, in business, in respect for the property of others, in violating the Eighteenth Amendment.

Can we overcome the spirit of lawlessness by laughing at it, winking at it, keeping silent about it? Do we secretly admire those who "get away with it?"

Can we not help by more scrupulous observance of the laws ourselves? We never know who follows our cue.

Can we not show our disgust with the lawless by ostracizing them? How much are we to blame also by our association with them?

Can we not help the authorities by giving them "tips" of illegal sales, stills, rum-running, etc.? Are we not co-partners in a sense by keeping such knowledge to ourselves?

Can we not as Endeavorers back up our pastors in their efforts along the lines of living up to the law?

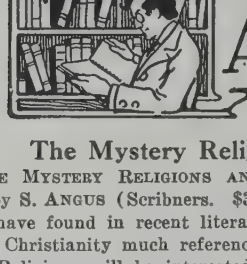
Thoughts for Members

Too many of our people have found oftentimes to their sorrow that the privileges of liberty instead of being easy to enjoy are in reality highly difficult responsibilities requiring the utmost of effort for success.—*President Calvin Coolidge.*

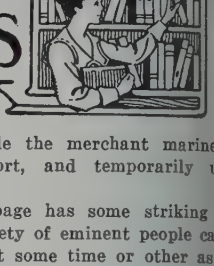
Only two men out of the twelve (spies)—Caleb and Joshua, men of wisdom and purpose —stood ready to commit themselves to resolute and hopeful action. "It is an exceedingly good land," these men said, "and if the Lord delight in us, He will give us the land." Then, as now, it was to the saving realm of idealists that Society had to look for genuine progress. —*Charles R. Brown.*

A Moment of Prayer

Arouse us, O Lord, to a renewed sense of obligation to thee, the great Head of our nation, to our fellows who with us are the makers of our national life, to those who are in authority, and above all to those deep principles of righteousness which thou hast planted in our hearts. Amen.



AMONG THE NEW BOOKS



The Mystery Religions

THE MYSTERY RELIGIONS AND CHRISTIANITY, by S. ANGUS (Scribners. $3.50). Readers who have found in recent literature regarding early Christianity much reference to the Mystery Religions will be interested in this elaborate study of the Mysteries. The author is Professor of New Testament and Historical Theology in St. Andrew's College, Sydney, but much of the material of this volume was delivered in lectures at various seminaries during visits to the United States and Canada. The importance of the subject cannot well be overestimated. It concerns the question whether the rites and doctrines of Christianity as they have been developed in the historic church have been derived as a direct expression of a new religious experience and fellowship, or have been influenced by religious practices prevalent throughout the Mediterranean world for approximately half a millennium before the Christian era and half a millennium after the coming of Jesus and the early beginnings of the church. The field is manifestly controversial. Some will see in Christianity a pure stream from one original source, while others will see that pure stream of primitive Christianity quickly polluted and corrupted by influences that were largely pagan. Evidently there may have been influences and associations where there was no actual corruption, the Christian ideal ennobling a pagan conception or practice in some such a way as at a later period the Christian festival of Easter supplanted, though it derived its name from the Anglo-Saxon rites associated with Oestre, the goddess of Spring.

Manifestly, the first essential for such a study in the background of early Christianity is some knowledge of the nature of the Mystery Religions in the environment of which Christianity had its growth. Paul must have had intimate knowledge of the Mysteries. That he assailed their abuses is evident, but did he likewise appreciate their elements of truth and find these things fulfilled in Christianity? If Paul's interpretation of Jesus and his expression of Christian doctrine were unaffected by the Mysteries, what effect did these highly symbolical and ritualistic religions have upon the development of symbolism and ritualism in the church? Dr. Angus gives an extensive account of the Mysteries, and deals with these questions and relationships with candor, yet with good judgment and in nondogmatic spirit. The most important Mysteries he enumerates as "the Greek Eleusinia, the cults of Cappadocian Men, the Phrygian Sabazios, and the Great Mother, the Egyptian Isis and Serapis, and the Samothracian Cabiri, the *Dea Syria* and her satellites, the Persian Mithra." By way of approach he accepts the principle that "no religion persists by its falsehood but by its truth," and in the age-long continuance of the Mysteries he finds the evidences of truths as well as error. In comparison with the elaborate work of Churchward, *The Origin and Evolution of Religion*, noticed in *The Congregationalist* of Sept. 24, 1925, one appreciates Dr. Angus' thorough documentation of his study. The references are full and exact, and the bibliography and list of chief ancient sources are very extensive. This is a field where mere opinion is of little value; the arraying of the facts and the evidence is the primary thing, and their cautious interpretation is the next step. Such studies as this by Dr. Angus will help to forestall hasty generalization.

JESUS AND THE GREEKS, by WILLIAM FAIRWEATHER (Scribners. $3.50). Much the same blending of sympathetic insight and cautious judgment as one finds in Dr. Angus' volume, reviewed above, characterizes this study which covers to some extent the same ground. Dr. Fairweather does not confine himself so directly or in detail to the Mystery Religions, but in general he attaches to Hellenistic influences a less important part in the development of Christianity than Dr. Angus seems to suggest. He thinks that while "the fact of Hellenistic influence upon primitive Christianity cannot be disputed, that influence is much more limited in extent than is frequently alleged." He considers that certain alleged doctrinal resemblances are nothing more than "similarity in point of intellectual structure." The work is in three parts: Part I dealing in eleven chapters with *The Diffusion of Hellenism;* Part II, in six chapters, with *The Jewish Hellenist Philo of Alexandria;* and Part III, in seven chapters, with *Hellenism and Christianity.* In addition are extensive appendices and very valuable notes. In the concluding chapter Dr. Fairweather strongly upholds *the essential independence of Christianity* in relation to surrounding religions and philosophies.

A Sea Captain's Story

HULL DOWN: REMINISCENCES OF WINDJAMMERS, TROOPS, AND TRAVELERS, by SIR BERTRAM HAYES (Macmillan. $4.50). Sir Bertram Hayes recently retired as commander of the *Majestic* and commodore of the White Star Fleet after forty-five years at sea. Added to all the varied incidents of long and conspicuous service in the mercantile marine were the experiences in the transport of troops during two wars—the South African and the Great War. The reminiscences of these years at sea make a volume that reads like a glorified seaman's yarn—breezy, candid, entertaining. Sir Bertram commanded the *Olympic* during the war, and when America came in was responsible for transporting large numbers of American troops across. He thinks that the American authorities in their anxiety to get large numbers of troops across rapidly overcrowded their ships with the result that they did not disembark their troops in as fit condition as those disembarked from the *Olympic*, in which Sir Bertram managed to prevent overcrowding. Strange to say he found the American troops very quiet and serious, in comparison with the English soldiers, and especially with the Canadian troops who, he says, were more like our own men, full of fun and devilment." He says of the Americans: "You hardly heard a sound from them, and it seemed to us they were more like what one would imagine the old Crusaders were, grim and determined." The quietude, at least, we have hardly associated with the "doughboy."

America and the Americans are very kindly treated in these memories but Sir Bertram has some keen criticism for the British naval officers who were his superiors in the transport service. He expresses admiration for the naval commanders when confined to their own sphere, but cites many instances of their incapacity to handle the merchant marine gaged in transport, and temporarily un naval control.

Almost every page has some striking in dent, and the variety of eminent people carr by Sir Bertram at some time or other as p sengers adds interest to many anecdotes. I instance there is the story told by Lord Re ing, when Hayes was bringing him to duties as Ambassador at Washington, of h Lloyd George during the war, upon so holiday had invited a number of people breakfast with him at Downing Street so t they might have a quiet conference. Ll George asked his butler to prepare for the "You can't do it, sir," he replied, "ther nothing in the house to eat." "Go out a buy a ham, or something," urged the Pri Minister, but the butler could find nothi and Lord Reading declared that it had be "a very scratch breakfast" and Lloyd Geo had asked him apprehensively if he had h enough to eat. The anecdote came out connection with Lord Reading's protest t the *Olympic* passengers were being too w fed. "No one at home can live as they d he said, "not even the Prime Minister." T *Olympic's* stores as a matter of fact w bought at Halifax or New York and not pound could be landed or transferred England.

Incidentally, Sir Bertram has not a ve high opinion of clergymen who, he says, w in general less amenable to discipline th any other class of passengers he carried.

Various Titles

THE SON OF NICODEMUS: A STORY OF T CHRIST, by HOWARD AGNEW JOHNST (Revell. $1.50). Dr. Johnston's story is i tended primarily for young people and is de cated to his grandchildren. Dr. Francis Clark contributes a highly commendatory i troduction emphasizing the value of the sto form of Dr. Johnston's narrative. The sto stood the test of serial reading on Sunday ev nings instead of the usual sermon—a fair te of the essential interest and the ability to mai tain it. Dr. Johnston found that many in h congregation were helped to a better unde standing of the New Testament inciden through the developing of the historic bac grounds more fully than in the Gospel record

THE PERSONAL EQUATION, by LOUIS BE MAN, M.D. (Century. $2.50). A decidedly i teresting, but rather depressing book. If a that it stated were true, and the whole trut both religion and psychology would have litt to do with determining life and character. Th scientist would be our only hope and benefa tor, for according to this book everything d pends upon glands. "Man is primarily dete mined in his behavior by his glands." "The e docrine glands are indeed the mediators b tween the organism and the environment." is a sensational sort of book; so much so tha the layman in medical science wonders whethe its scientific claims are careful, exact, and full established. It should be recognized that suc a book does, however, emphasize a wide rang of important and neglected truth. Emphasi upon other factors besides glands in the highe life of man need not imply any disparagemen of all that makes for a normal, well-functior ing organism.

WITH THE CHILDREN

A Five-Dollar Bill

By Lena B. Ellingwood

Now, I'd advise you," said Kathleen, "to that money away before you lose it!"

lph thrust the five-dollar bill rather de- ly into his inside coat pocket. "I can care of it!" he answered; and catching is cap from the floor, where he had char- istically flung it, he started off for school.

thleen hastily put away the lunch things the pantry shelf, where they had eaten, straightened up the kitchen a bit before ng.

ie sister and brother were keeping house hemselves for a couple of weeks, while parents were away. Four days had ed with no untoward occurrence, and a degree of harmony between the two had maintained. This noon, Mr. Gray, an out- wn farmer, had called to pay Mr. Sanford, hildren's father, a bill long due, and Ralph taken the five dollars, writing a receipt.

rrying on her way to school, Kathleen ook her chum, Elsie Young. "I've had a noon," laughed Elsie, "trying to convince er he ought to get me some snowshoes so n join the new club!"

id you succeed?" asked Kathleen.

'm rather hopeful," replied Elsie. "At he didn't refuse, exactly. If you're going e at home this evening, Kathleen, Nellie may be over for a while."

o come," said Kathleen, "and we'll make !"

thleen and Ralph reached home at the time that afternoon, both going there di- y after a meeting held to discuss the new shoe club. Plainly, not to have one's on its membership list meant being left f the jolly winter school sports, and losing l prestige.

eems pretty hard to miss all the fun of lub for lack of a little money to buy snow- !" grumbled Ralph.

h, maybe we'll get it somehow!"

ig chance—fourteen dollars for the two !"

ter the evening meal, Kathleen attacked uncheon and supper dishes, while Ralph y off his coat, dragged an old sweater over head, and proceeded to do his nightly es."

stily sweeping the kitchen floor, something ht Kathleen's eye.

Well, of all the careless boys!" she ex- ed. For there, in a tiny, crumpled wad, had found the subject of their noon-time reement, the five-dollar bill.

must have fallen from his pocket when ok off his coat. If I hadn't just happened e it, in another minute it would have been e fire. I'll put it away in the drawer of er's desk, where it'll be safe. And I won't t word about it to Ralph until he misses

eling somewhat indignant and a bit self- eous, Kathleen disposed of the money, for ime being, in the quickest possible way, ing it in a corner of her handkerchief.

st then a knock sounded at the back door, in rushed Elsie and Nellie. "We came ," they announced, "so as to have longer ay!"

e saucepan containing the fudge mixture already on the stove by the time Ralph was to join the girls. He sat down by the en table with his schoolbooks, half-heart- glancing over his lessons for the next day. "our frivolity upsets my mental processes!" he announced loftily. "How can I do geometry in all this chatter?"

"You might run upstairs to your own room, Sonny!" suggested Elsie laughingly, while Kathleen rumpled his hair with sisterly freedom.

"Oh, dear!" exclaimed Kathleen, after her guests had gone, and she was starting upstairs for bed. "This is the night I ought to have picked up the washing!"

"Too late now! I'll help you with it in the morning," answered Ralph. "Scoot to bed!"

"I want to speak to you about Ralph, Grandma Keith!"

Kathleen had run upstairs to the room occupied by "Grandma Keith," as they called her, though in reality the old lady was not related to them. "He's staying away from home just about all the time these last two or three days; and with Mother gone, I feel sort of responsible, being older than he. I'm waiting supper for him now!"

"He's a good boy!" was Grandma's comment. "I don't believe he's up to any harm. And—I wouldn't question him too closely, Honey. He might resent it if he thought you were trying to 'manage' him. You know, he's only a year younger than you!"

"There he comes now!" cried Kathleen, springing up as she heard the door below slam.

They ate their belated supper almost in silence. Then "Got any cold cream, or—salve, or anything?" asked Ralph.

"Yes, up there in the medicine cabinet. Why?"

"Nothing, much!"

Kathleen, watching as he rubbed the ointment on his palms, saw a blister. "How did you do that?" she asked.

"Dishwater was too hot!" answered Ralph promptly, grinning mischievously.

"Dishwater!" exclaimed his sister forcibly. "I've done all the dishwashing!"

Next day, after school, going around by the grocery store after butter, forgotten when she gave her order, Kathleen heard the sound of a wood-saw in the yard of a house she was passing. Glancing up casually, she saw a boy dodge hurriedly in through the open door of the woodshed.

"That looked like Ralph!" she puzzled. "If it was, he didn't want me to see him. O-o-oh!" and she went on slowly. "I begin to see—blistered hands, hm! so that's what he's doing nights and mornings. Earning money for snowshoes! He needn't have been so secret about it, trying to get ahead of me!"

She felt a little resentful as she hurried home, and racked her brain to think how she, too, might earn some money. She hardly emerged from her "brown study" until she was in bed that night. Then she said to herself, with a sigh of relief, "Just the thing! That crocheted yoke I didn't have time—didn't take time to finish! I'll see if I can't sell it in the Woman's Club Exchange. I can do others, too."

She got out of bed, turned on the light, and counted the money in her purse. "Two thirty-nine, and the snowshoes cost seven. Well, maybe Father'll lend me some, when he knows I'm trying to earn it. I don't have much time for anything now, with Mother gone! I'm so rushed, I don't do half I mean to, and I can't half think straight, either!"

The next day was Saturday. Kathleen flew about the house in the morning, doing what housework seemed most necessary, then hurried down town to the Woman's Club exchange. The nearly-finished yoke was much admired, and a price suggested for it far in excess of what she had expected.

In the afternoon she took her crochet-work and went to call on Elsie. She was eager to tell her plans, and, if possible, enthuse Elsie into earning money for snowshoes, too.

But Elsie, meeting her at the door, was already enthused. "Father has capitulated, Kathleen!" she cried. "He sees that my life's happiness is bound up in the thongs and red tassels of a pair of snowshoes, and we're going shopping tonight for them!"

The short winter afternoon passed quickly. The street lights were already shining overhead when Kathleen started for home.

"Ralph's there first!" she exclaimed, as she came in sight of home. "But I don't see why he has the whole house lighted!"

A joyful surprise awaited her. Three days before she expected them, her parents had returned, and her mother was standing in the doorway to greet her.

"Oh, Mother, You!" cried Kathleen, and dashed recklessly up the icy steps to clasp her mother in a strangling hug.

"Well, this looks like a real meal!" Ralph exclaimed with satisfaction, when the little family of four was seated around the table. "I've been saving up an awful appetite."

After supper, Kathleen, clearing away the dishes, overheard her brother's voice in the living room. She could not help hearing his words. He had evidently been confessing his carelessness in regard to the five-dollar bill to his father, and was producing what money he had already earned toward making up the loss.

A sudden light dawned upon her. That was why he had sawed wood so secretly! She rushed into the living room.

"Oh, Ralph!" she cried contritely. "I ought to have told you, but I've had so much to think of, I forgot all about it. The money fell out of your coat pocket, and I swept it up. I put it away in Father's desk drawer!"

But even as she started toward the desk, misgivings assailed her. Half-heartedly she pulled open the drawer and looked inside.

"I thought"—she began. "I meant to put it in there! What could I have done with it?"

A wave of shame sent the color to her face as she recalled her scorn for Ralph when picking up the bill.

"If I don't find it, I'll pay it back. I'm earning some money, too."

"No, you won't!" Ralph told her firmly. "This is my debt."

Ralph went to answer a rap at the kitchen door, and found there the laundress's boy.

"I've brought home the basket of clothes," said the boy, "and here's a note from Mother!"

Ralph tore open the envelope, gave a whoop of joy, and dashed back into the living room.

"Listen, will you?" he cried, and read aloud the note, which ran: "Tied in the corner of a handkerchief in the wash I found the enclosed, which I return."

"'The enclosed,'" explained Ralph excitedly, "being this!" And he flourished in the air the lost five-dollar bill.

"I'm afraid you won't think us a very trustworthy pair, Father!" said Kathleen.

"Well, said Ralph, with a shrug and grin, I'll be glad to keep my wood money toward buying some snowshoes, anyway!"

"Use it to pay your dues in the club!" put in his mother. "We bought two pairs of snowshoes while we were in the city, and they are out in the front hall now! You and Kathleen run out and see how you like them!"

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NEWS OF THE CHURCHES

Called to Florida Superintendency

Rev. E. C. Gillette, pastor of Union Church, Jacksonville, Fla., for the last five years, has been elected superintendent of the Florida Conference to succeed Dr. Lewis H. Keller, and will enter upon his work Dec. 1. The call extended to Mr. Gillette was unanimous and very hearty. Mr. Gillette has had wide experience in pastorates in the East and in Jacksonville. He has established large contacts with the civic, fraternal, and religious life of Jacksonville and has shown a power of leadership in things of large significance. He is a man of state-wide and nation-wide sympathies; he has been actively identified with the work in Florida and is now moderator of the Florida Conference. He has the confidence and esteem of all his ministerial brethren and there is much enthusiasm over his call to this important work. He will retain his residence in Jacksonville and work through the office already established and well equipped.

Rev. E. C. Gillette

Sesqui-Centennial at Fryeburg, Me.

The people of the Fryeburg Church are jubilant over the completion of extensive repairs on their property almost identically with the advent of the 150th anniversary of their organization, which took place on Aug. 21, 1775. The present building, the third in the history of the church, was erected about 75 years ago, and is a fine type of later Colonial architecture, with dignified facade, flanked with Doric columns, and a spacious and beautiful auditorium, capable of seating with the gallery about 500 people. Its extensive renovation, begun about two years ago, and costing upwards of $3,000, has included a new metal roof, a new chimney, a re-enforced and practically made-over clock-room and steeple, some interior re-decoration, and the installation of an electric motor-pump for its sweet-toned organ. These improvements, with considerable repairing of the nearby chapel, have put the plant in far better condition than for many years. Choice frescoing and a large solid mahogany pulpit and furnishings enhance the beauty and dignity of the interior of the church building. Rev. William Fessenden, its first pastor, was also the founder and first principal of Fryeburg Academy, which has sent out in the world many men and women of usefu ness and prominence, and the closest affiliatic has always existed between the old academy ar the yet older church. The church is especial fortunate in its skilled and devoted organis also a member of the academy faculty, Mr. I A. D. Hurd, a native of the town and a produ of its historic school. Despite many serio losses by removal and death, the present pasto Rev. E. W. Wild, has received 35 persons in membership in less than five years, and a fi spirit has been shown by the people in respon to calls for missionary giving, the apportio ment having been twice exceeded in that perio

Important Milestone at West Medwa

The old church in West Medway, Mass., wi an historic background in the heart of the 18 century, has just recognized its 175 years wi a noteworthy service and the unveiling of tablet in memory of the founders. On Oc 3, there was a large attendance of parishione and friends. Behind the present minister, Re David Crockett, who came to the church a ye ago, there is a memorable list including amo the living Rev. Messrs. G. E. Brown, Leomi ster; H. F. Burdon, Gilbertville; G. R. Hev itt, Boston; and Augustus Fuller, Ballardval The outstanding figure in Second Church hi tory was Dr. Jacob Ide, who married a daug ter of Dr. Nathaniel Emmons of nearby Fran lin and who was installed in 1814. For f years he was sole pastor and curer of souls. H died in 1880 at the age of 94. He was notable preacher and theologian and was amon the early advocates of total abstinence. Hi mind and character dominated the countrysid and upwards of 40 candidates prepared wit him for the ministry.

The historical exercises included a welcom by Mr. Crockett and two addresses: one on th beginnings of the precinct and parish, by O. T Mason; and the other on the formation an history of the church, by H. N. Hixon. Devo tional services were participated in by Rev Messrs. S. G. Wood, E. F. Bell, and G. F Hewitt. The tablet erected upon the churc green, or Common, was unveiled by Mario Ollendorf, Aaron Hobart, and H. R. Metcalf direct descendants of John Metcalf, first cler of West Precinct. The address was by Rev David Crockett. Rev. G. R. Hewitt offere prayer.

A banquet was served in the church at si o'clock. J. G. Anderson was toastmaster. Th following responded: W. E. Ollendorff, Ou Church; Sumner Robbins, Senior Deacon at 87 Reminiscences; H. E. Bent, The Young People

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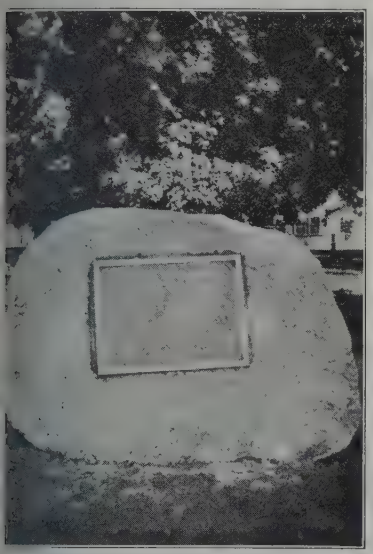

TABLET AT WEST MEDWAY

he inscription reads: "In memory of the unders of the Second Church of Christ in Medway, 1750-1925"

ant, Dr. and Mrs. Ide; Rev. G. R. Hewitt, Ministers; Mrs. William Carr, The Minis- Wife. Dr. William E. Barton, in summer dence at Foxboro, gave the commemora- address, emphasizing the inspiration and er of anniversaries in the life of the parish. he parish was formed from corners of Med- Wrentham, Bellingham, and Holliston. a working plan, which began with Rev. Mr. wn, both Second and the Village Church 38) are now ministered to by the pastor of former. This community has long been a en for retired clergymen: Rev. J. C. Lab- resided here for many years and until his h, in 1924. Two laymen prominent in r Congregational churches are now active borters of this: Edgar E. Thompson from South, Worcester; and George Shepherd lanhattan, N. Y. W. P. L.

Concord Lays Corner Stone

he corner stone of the new edifice of Trini- an Church, Concord, Mass., was laid Oct. 4, he presence of a large number of the church le and other residents of the town. The building is to take the place of the edi- destroyed by fire one year ago. A "Vic- Service" in the morning in the vestry of First Unitarian Church, where the Trini- an people have been worshiping since the was conducted by Rev. Gail Cleland, the or, who especially addressed the children, ial guests on this occasion. The offering n at the service was in aid of the building l, which is approaching its goal of $110,000. t the services for the laying of the corner e in the afternoon Dr. Cleland was in ge, and made the principal address. Dea- Ole O. Thorpe gave the invocation, Deacon H. Towle, chairman, presented the state- t of the church building committee, and mas Todd, treasurer, made the financial rt. The hymn, "Our Corner Stone," writ-

When Sunday Comes

By John Andrew Holmes

No matter how brief the sermon, it is never done until its hearers have done it.

ten by Mrs. Leslie R. Moore, was sung, and after a prayer by Dr. Cleland, a statement of the articles placed in the stone was made by Deacon Benjamin Moody.

Of the 196 members of the church whose names were recorded at the time the corner stone of the old building was laid in 1898 about 70 survive, of whom 40 are still members of the church.

A notable feature of the financial canvass for the new building appears in the extent to which people outside of the church membership have voluntarily contributed to the building fund. Three gifts of $1,000 each have been received from outside friends and a number of smaller gifts have been recorded.

Rededication at Woodbridge, Ct.

The old church in Woodbridge is a landmark. It stands in the center of an ample Green with an abundant setting of elm, maple, and

(*Continued on page* 639)

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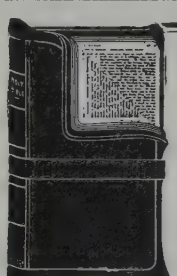

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The suggestion of November 15th and the week days following, as *The Congregationalist* Sunday and Week, is simply a suggestion, and we shall be glad to have them take up the matter at any other time or in any way that may be most convenient or seem best. We have found that many pastors and churches prefer to join in a united effort at a specified time when they may feel that they are working together with many others for a good cause in which they are all interested. Be assured that we will gladly co-operate in any reasonable plan which you may prefer.

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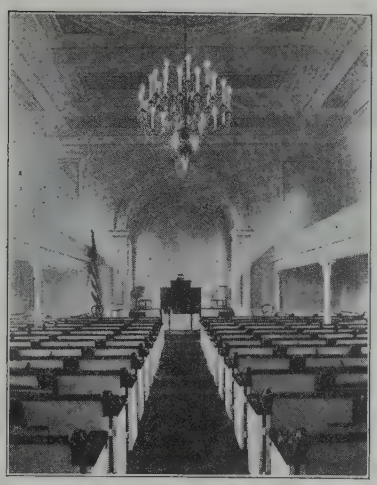

THE RESTORED CHURCH AT WOODBRIDGE, CONNECTICUT

The view on the left shows the interior looking toward the rear of the auditorium; on the right can be seen the platform with the restored communion table in front of it.

een trees. Architecturally it belongs to Greek" or "Stuart and Revett" period, as built in the summer of 1832 by Amos and John Jay Perkins, Woodbridge cars. Its front is that of a Greek temple, two Doric columns *in antis*. Above this rises a steeple in three stages, surmounted low dome. Southern Connecticut, as well her parts of New England, abounds in ies of this style; but, all things considfew are more beautiful than this one.

en the people realized that the interior be renovated, they resolved to avoid if le the pitfalls that have too often atl this process. So they wisely asked Mr. e Dudley Seymour of New Haven to act eir architectural adviser. Mr. Seymour eminent authority on early American h architecture, and the result justifies the of the committee.

re was no desire on the part of the people any of the "remodeling" that has ruined ny of our fine old churches. What they d to do was to renovate the interior, but it in type. Some restoration had to be The corner pews in front had been re-l. After diligent search their scattered ents were recovered by the pastor, and were put back exactly as they were orig-. A Communion table with marble top, in itself, but rather inappropriate for its g, had been introduced some years ago. was removed and replaced by the original gged table, a beautiful piece of work in gany veneer. A rather inappropriate " was also set aside, and a new mahogpulpit put in its place. This pulpit, the f Mr. Noyes D. Clark, is a memorial to ther, the late Dwight N. Clark, who was, ghout a long life, a staunch friend and rter of the church.

the introduction of electricity, a few ago, lighting fixtures which struck an inonious note were introduced. These have replaced by the exquisite chandelier which actly of the period of the church. The have been redecorated, the woodwork re-ed, and an harmonious carpet in dark red fine black pattern put on the floor. A r unusual feature of the interior is the te hand carving on the pew-tops and the ils of the gallery supports.

Service of rededication was held on Sunday ing, Oct. 11. The church is happy under eadership of Rev. L. M. Kenniston, and is flourishing condition. Twenty-six members were added at the last Communion. Mr. and Mrs. Kenniston have recently celebrated their 45th wedding anniversary, on which occasion they were presented by their parishioners and friends with a substantial purse of gold as a token of their appreciation. F. T. P.

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From East to West

NEW HAMPSHIRE

A Year's Progress at Gorham

On a recent Sunday morning the members and attendants at the church in Gorham met in large numbers for a special observance of the first anniversary of the coming of Rev. William Sinclair as pastor. The year just passed has been a successful one, with every organization of the church in a most prosperous condition, much of this progress resulting from the fine atmosphere created by the pastor and by the industry of the people.

Among the evidences of material prosperity are these: the church building reshingled, a new carpet laid, an electric lighting system installed, and the auditorium and rooms adjoining painted and decorated. The church is now one of the most beautiful places of worship in the north country. The funds for these improvements have been raised and the current expenses have also been met regularly.

New Armenian Worker

A new worker among the Armenian people, Rev. Ephraim Jernazian, has come to the state, succeeding Rev. V. K. Tamzariam, who carried on the work for nearly five years. The work centers at Ararat Church, Salem, and from there is carried to other parts of New Hampshire where Armenian people are resident.

MASSACHUSETTS

Rev. E. J. Johanson at Brookfield

Rev. E. J. Johanson, who began the pastorate of the Brookfield Church the first of September, is a graduate of Carthage College, Carthage, Ill., in the class of 1922, and of Hartford Seminary, where he received his B.D. in May of this year, the next month receiving an M.A. in philosophy from the University of Wisconsin. At Hartford last May he received the Hartranft Prize in evangelistic theology, and the William Thompson Fellowship. He is also the winner of a recently conducted sermon contest for theological students conducted by the *Homiletic Review*, receiving the first prize for a sermon on the subject, "The Hiding of God."

Mr. Johanson has recently married Miss Laura Carson Lane, daughter of Prof. Charles Stoddard Lane of the Hartford Seminary Foundation and sister of Rev. Stoddard Lane of First Church, Manchester, N. H., and Rev. G. H. Lane of Milford, N. H.

Organ Dedicated at Faneuil, Brighton

Faneuil Church in Brighton is rejoicing over the successful efforts for a new organ, initiated over a year ago, when the church started out for $5,200 for an organ fund. Subscriptions for $6,800 have been received, of which more than $4,200 has already been paid in.

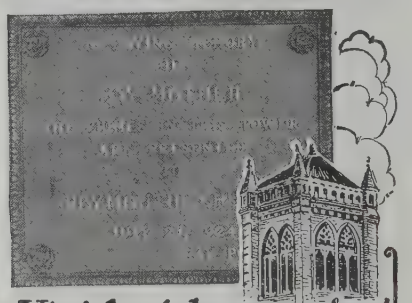
The organ was dedicated on Oct. 1, the services of dedication including an organ recital by Mr. Kenneth S. Usher, organist and choirmaster at Mt. Vernon Church, Boston, assisted by Miss Marjorie Warren Leadbetter and the Weber Male Quartet. Rev. Andrew Mulnix is minister of Faneuil Church.

Shrewsbury Young People at College

First Church, Shrewsbury, of which Rev. F. D. Thayer is pastor, has 28 of its young people away at school or college. Smith, Wellesley, Mt. Holyoke, Simmons, Massachusetts Agricultural College, and the University of Pennsylvania are represented on the list. Two young women are training to be nurses. The minister has a daughter at Smith College and a son at the State College at Amherst.

Emphasizing Changes in Religious Thinking

Rev. H. E. Hurd, pastor of Center Church, Haverhill, is stressing religious education, not only in the church school but also in his preaching. A recent church calendar contained this notice: "Next Sunday morning (Oct. 25) we shall begin a series of studies intended to help Mr. Average Citizen to understand just what has happened in religious think during the last fifty years. Any person he ing these sermon-lectures will have covered orderly form the entire field of the modern of the Bible." The topics of the series are follows: The Authority of the Bible, The spiration of the Bible, The Making of Bible, The Study of the Bible, The Bible a



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ution, The Bible and History, The Bible the World.

reater Brockton

nter Church, Easton, will take an active in the town's forthcoming 200th anni- ary pageant. A large delegation of local regationalists are attending the National ncil at Washington, under the direction olpitts Tours.

embers of the Holbrook church school are loping plants distributed Children's Day competition at the annual harvest festival.

Wendell Church, Brockton, a Men's herhood and Bible Class has been or- ed.

hitman is enjoying improvements made g the summer to the auditorium and l rooms.

rter Church, Brockton, held a home coming munion, Sept. 20, when Dr. H. F. Holton, r, paid tribute to the members deceased g the vacation period.

ckland gave a reception of welcome to and Mrs. W. B. Jerge, Oct. 9.

aldo, Brockton, is hearing supply ministers after Jan. 1, when a pastor is expected ceed the late Rev. W. S. Coleman.

ndolph held rally day exercises, Oct. 4, an address by Dr. H. A. Bridgman of the ican Missionary Association. Rev. M. altzer, the pastor, is giving a series of ng illustrated talks upon "The Beginnings ngregationalism."

coln, Brockton, is making plans for a for $10,000 for a social center for its y scattered membership.

vated House of Worship at Byfield

e church of South Byfield Parish suffered s loss in July, when fire and water did damage to its house of worship. The and part of the roof were destroyed, blackened water completely ruined the in- except the fine old organ, which was in ltered location at the rear of the audi- m. The estimated loss was $2,500, in- g a $900 bell, partly covered by $1,000 ance.

e next day the present pastor, Rev. J. F. , preached as a candidate, holding ser- in the parish house, and finding a cour- s people ready to go forward with the lding at once. At the morning service an year-old girl, a member of the Sunday l, voluntarily started the building fund eight cents she had earned for her own cracker fund." Such unselfishness and inspired others. The sum of $2,500 was pledged, and the work of rebuilding was at once.

Sunday, Sept. 20, the people of the church parish met for the morning service in the rebuilt and newly decorated building. one was much pleased with the skillful manship of carpenters and painters, dis- d by close adherence to the old model of teeple and the harmony of colors in the iful interior decoration. Nearly all the h and the entire student body of Dummer my were present, and the choir splendidly in the helpful service.

connection with this enterprise a fine ex- of the fellowship of the churches was n by the Congregational Church of Web- Mass., which presented a fine Brussels t, and by the Adelyne Rood chapter of Companions of the Holy Cross, in By- a society of Episcopalian women, who ributed $112 towards a new bell.

e pastor, just beginning his work, comes yfield from five years' service as pastor-at-large for the State Conference among the churches of New Hampshire. He is planning a series of sermons on the love of God as related to growth, life, work, health, happiness, friendship, citizenship, service, and personal religion.

RHODE ISLAND

Smithfield Ave., Pawtucket, Advancing

Smithfield Ave., Pawtucket, Rev. I. D. Wildey, pastor, is enjoying well deserved prosperity. Since the first of this year 95 members have been received, 74 by confession and 21 by letter. The Sunday services are largely attended. The balance on the new $5,000 organ has been raised. The church is free from debt, and repairs and improvements will increase the efficiency of the church as a community center.

Layman in Charge of Work at Tiverton

Since the death of Miss Ross the church at Bliss Four Corners, Tiverton, has been served by Mr. G. A. Gray, a layman from Fall River, who was born near the church. Twenty new members were added to the church July 19. A half dozen more are pledged for the next Communion.

Assistant Minister at Central, Providence

Central Church, Providence, Rev. A. H. Bradford, pastor, has chosen Rev. Rudolph W. Roth to direct the educational activities of the church school and to occupy the position long and ably filled by Rev. F. E. Butler. Mr. Roth was born in Michigan and educated at Benzonia Academy and Oberlin and Olivet Colleges. Graduating from Olivet with honors, he was awarded a scholarship at the Theological School in Harvard University. His course of study was interspersed with six months' ambulance service in France, and by service as home missionary pastor at Atlanta and Big Rock, Mich., Galesburg, Ill., and Maybelle, Col. His studies at Cambridge were interrupted by a call to the Central Church. With a broad experience and eminent fitness he enters upon this important task.

REV. RUDOLPH ROTH

(*Church News continued on next page*)

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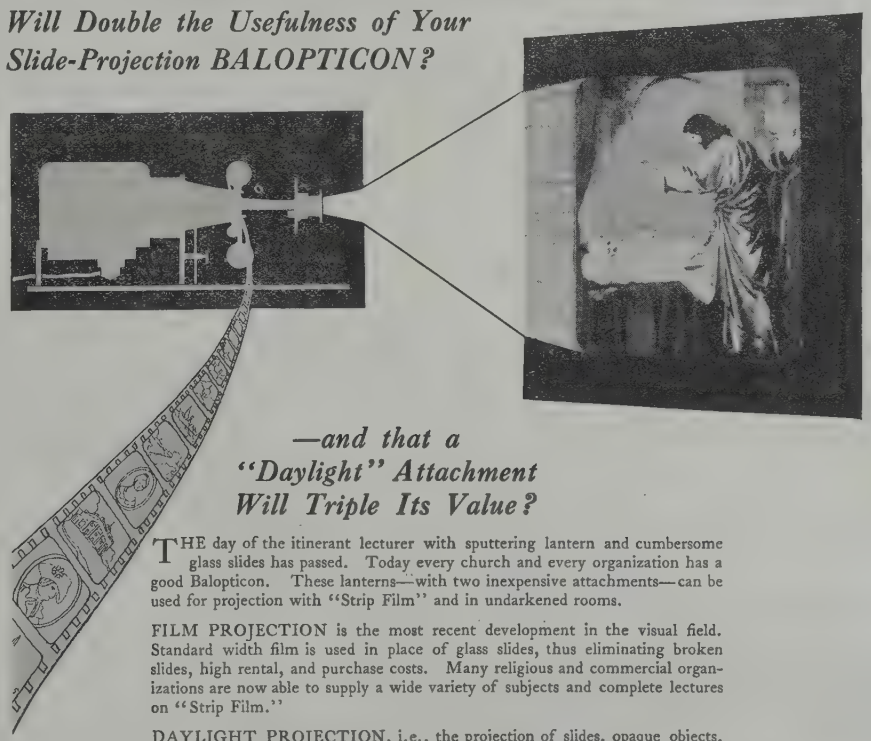

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CONNECTICUT

Rev. David Jack Resigns from Simsbury

Rev. David Jack preached his last sermon as pastor of First Church, Simsbury, Oct. 25. During his five years of service, Mr. Jack has received by baptism or confession of faith 69 new members, making just over 33⅓ per cent increase to the resident membership of the church. The annual income of the church, both for local expenses and for benevolences, has grown each year; and a $20,000 parish house has been erected. The church passed a unanimous resolution commending the pastor for his service at the meeting that voted acceptance of his resignation.

Host to Council of Religious Education

Fourth Church, Hartford, Dr. J. J. Dunlop, pastor, welcomed the annual gathering of the Hartford County Council of Religious Education on Sept. 28. Dr. J. P. Berkeley, professor of religious education at Newton Theological Institution, gave three addresses on "Teaching the Geography of the Holy Land," "Making Lesson Plans," and "Deepening Young People's Decisions." Rev. W. B. Denny, formerly professor of Biblical literature at Olivet College, and now a candidate for a Ph.D. at Yale, spoke on "The Four Gospels and the One Original," "The Jesus of History and the Christ of Faith," and "The Greatness of Jesus Christ." The discussion was led by Mrs. Ida T. Francis, on "Children and the Church." J. M. Mason of the Central Baptist Church and a student in the Hartford School of Religious Education, led the group on "The Church Serving the Adolescent," and Rev. W. W. Malcolm, pastor of the Hebron and Gilead Churches, and candidate for a degree at the Hartford School of Religious Education, took up with pastors and superintendents the matter of "Managing the School."

Rev. Ivan Grimshaw, of Yale Seminary, who handled the summer work of the church at West Palm Beach, Fla., in the heart of a rapidly developing community.

Unionville Women's Society Half Century Old

The women's missionary society of the Unionville Church, of which Mrs. Solomon Richards has been president since its organization, celebrated its 50th anniversary, Oct. 6. The speaker was Mrs. E. W. Capen of the Hartford Branch. Among those present were Mrs. D. D. Marsh, widow of a former pastor, and Mrs. Charles Stoddard Lane, wife of Professor Lane of the Hartford School of Religious Education, during whose pastorate the beautiful stone church was built. The present pastor is Rev. Franklin Barker.

Gift for Ellington School

Rally Day of the Ellington Bible school was celebrated with enthusiasm recently. A large group received pins for faithful attendance at church and a small class was graduated from the Cradle Roll. Announcement was made at this time of a bequest of $500 from the estate of the late Mrs. Jane Thompson Kimball for the use of the school. A like gift was received some years ago from Mrs. Kimball's sister.

Gift of Organ to Dwight Place, New Haven

Dwight Place Church, New Haven, has received from Mr. Frank S. Platt, the oldest member of the church, the gift of a $13,000 organ which will be installed Dec. 1.

NEW JERSEY

Rev. C. G. Burd Accepts Call to Verona

Rev. Charles G. Burd, for 11 years assistant pastor of First Church, Montclair, has resigned to accept the pastorate of Verona. As a mark of appreciation of his long and faithful service he received from the Men's Club a handsome brief-case containing $700 in gold, and from the Women's Guild a large radiola and $300 in gold. For nine years Mr. Burd was pastor of Pilgrim Chapel, a mission of First Church, which was closed Jan. 1, 1924, because of the changing population in the neighborhood. Since that time he has been associated with Rev. Archibald Black in the work of the home church. He will begin his pastorate of the Verona Church, Nov. 1.

FLORIDA

Resigns from Daytona

Rev. Watson L. Lewis has resigned from the pastorate of Daytona after a successful pastorate of eight years. The church has a fine property in a rapidly growing section of the city and is in splendid working condition. Mr. and Mrs. Lewis have purchased a home in Ormond, where they will live for the present.

MICHIGAN

Rally Day at Polish, Detroit

Polish Church, Detroit, held rally day services Sept. 13, with an attendance of 59 students and teachers. The parish afternoon school, conducted daily from four to six, was reopened Monday, Sept. 14, with an enrollment of 89 pupils.

CALIFORNIA

A Church Above the Mountains

The interesting and fruitful church organization at Big Bear Lake, Cal., is located at an elevation of 6,800 feet, well above Mt. Washington or any peak east of the Rockies. Yet encircled by a series of towering summits, there is no feeling of being "above the world," except in the exhilarating buoyancy and clarity of the atmosphere.

The Big Bear Lake resulted from impounding the waters of the creek behind a dam, which has been given the dimensions and uses of a modern highway: a sizable body of water used to irrigate large areas in the valleys below. This lake, bordered by noble pines, has become the mecca of sportsmen and tourists. One of the most famous and beautiful drives in Southern California is this Rim of the World —101 miles—which, issuing from San Bernardino, ascends through Waterman Canyon up around the scenic ridges with their outlooks of bewildering fascination, back through Redlands. About the lake are strung a hundred

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Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston) cost 15 cents additional. Cash in advance only.

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MISCELLANEOUS

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MISCELLANEOUS

Stereopticon Slides: Story of Pilgrim Fathers, "Some Mother's Boy," "Cost of Freedom," "Life of Christ," "Moses," "Joseph," "Esther," "Paul," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Life of Washington," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," "Yellowstone National Park." Numerous Evangelistic Sermons (Illustrated). Card brings complete list. Willis P. Hume, Oberlin, Ohio.

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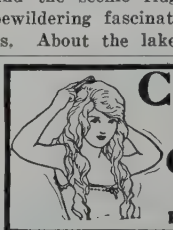

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THE CHURCH ABOVE THE MOUNTAINS

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aps and resorts, with a summer population something like 20,000.

Here people hunt and fish, or find stimulus the mountain climate. The summer finds all fledged city, with all the provisions for fort. The highest broadcasting station in world operates here; there is a famous course; a "Theater of the Stars" in a antic canyon amphitheater. Nor in the ter is the place neglected, for there is provision for sports in the snow and on ice.

However, this article is written to describe unusual work carried on by the Congregalists. In 1922 a rather precarious work the Adventists was taken over and their perty purchased. There is a parsonage, a church building which this year was enged. Each summer the conference sends a ister and guarantees his support. This r. as the first season, it has been Rev. n Austin, pastor at Burbank. It is disctly community service. There is even no rch organization, as it is believed in this nner any further religious undertakings l best be avoided. There are provided morn- and evening services, sometimes the latter ut the camp-fire with community sings; a rch school; and some form of midweek ial gathering. Further, the minister and e have given themselves unsparingly to pasal and community service. In the winter, h the population much diminished, there is resident minister, though the church school maintained by resident workers.

This is a fascinating work, much appreciated large numbers of people. It is the saving ng to a summer population. It comes into sport and relaxation of an idle folk with l gift of rest. Amid the jazz and confusion the holiday thousands it calls to meditan, interpretation, and worship. It is a d of fellowship among strangers and mov- visitors. It sanctifies the toil of those o maintain the Valley. The God of the untains, the Christ of the human heart, are en an enthronement approved by the best is. There is a peculiar testing of the rcefulness of the minister in this changing, reation-seeking crowd; and Mr. and Mrs. stin have met the need rarely well.

t is a labor of love by the conference. There no accounting of it in the statistics. What ns may come to the denomination are inect. Yet it is the kind of an investment churches ought to make, and is the outstanding labor of the kind in Southern California.

C. F.

Church and Ministerial Record

Calls

DUNCKLEE, M. J., Bethany, Bridgeport, Ct., to West Lebanon, N. H., Accepts.

Accessions

	Conf.	Total
NEW YORK		
Mt. Vernon, First		3

Personals

ANDERSON, REV. W. W., pastor of the church at North Brookfield, Mass., since July 12 of this year, graduated from Union Seminary in May. He was ordained at North Brookfield Sept. 16.

MAYLOTT, REV. W. F., First, Derby, Ct., recently observed the tenth anniversary of the beginning of his pastorate with that church. He was given a purse of $110 by his parishioners.

NEWTON, REV. D. AUGUSTIN, formerly of Reading, Mass., is acting as resident supply at Barre, Vt., during the continued illness of the pastor, Rev. Frank L. Goodspeed.

PETERSON, REV. AND MRS. O. W., Penacook, N. H., were pleasantly surprised on the occasion of their 20th wedding anniversary. A group of parishioners came to the parsonage for a social, during which there was an exchange of felicitation and the serving of refreshments. Hon. W. G. Buxton presented the pastor with a box of gold coins and an envelope of bills, and Mrs. Peterson with a fine bouquet of carnations.

Events to Come

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Nov. 6, 10.30 A.M.

WOMAN'S BOARD OF MISSIONS, 58th annual meeting, Plymouth Church, Brooklyn, N. Y., Nov. 11-13.

INTERDENOMINATIONAL STUDENT CONFERENCE, Evanston, Ill., Dec. 29, 1925- Jan. 1, 1926.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, quadrennial convention, Birmingham, Ala., April 12-18, 1926.

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ALONG OUR STREAM OF FREEDOM (Ps. 126)

The A. M. A.'s New Associate Secretary

One of the satisfying rewards of a long pastorate is that of seeing its youth make good. When I first went to Atlanta thirty-odd years ago in my maiden ministry, I found in my Sunday school a bright lad by the name of George, who sometimes preferred to go with me on my pastoral rounds than to play. It was a joy to see him climb on up through our Storr's School until he claimed his degree at Atlanta University. Addressing himself to work under our American Missionary Association, he has been for more than a score of years the successful principal of our school at Florence, Ala.

I recall that when I supplied the little Congregational church there one summer during my vacation at Yale, there was a little A. M. A. school in the care of Northern white teachers. Under the leadership of Principal George White the work took on new life, and today Burrell Normal School is the most effective educational agency for the colored people in all that vicinity. The principal drew about him a corps of colored teachers who made a real social uplift to all that community round-about. Their impress was made in home and church and school.

In doing this they held the favor of the white community. Professor White, though loyal to his own race, had the full respect and confidence of the white people. At one time Dixon wanted to put on his "Birth of the Nation," but through Mr. White's influence this was prevented by executive action by the Mayor. Not only did Mr. White's leadership prevent such things as these; he also secured the financial co-operation of the city in the work of the school. On my visit to Florence a year ago

PROF. GEORGE N. WHITE

I was delighted to behold in what respect he was held by white and black throughout the city and community.

The call of Mr. White to the associate secretaryship of the A. M. A. is not only a deserved promotion, but a gratifying thing to colored Congregationalists. Although the Congregational people are leaders in the ideal treatment of the colored race as a whole, yet Congregational boards are far behind those of other denominations in placing Negro leaders in places of official responsibility. This matter has been on the heart of the National Convention of Congregational Workers among the Colored People for some time, and they rejoice in this step forward by one who is so worthy of consideration.

Professor White comes from fine stock. His father is a veteran employee in the Atlanta Post Office, and during his service of more than a generation was not late a single time. His mother has reared a family whose size would satisfy Roosevelt and whose quality is typical of Congregationalists. For a quarter of a century they were my parishioners, and I am delighted to see one come into the service of the A. M. A. who was to the manner born.

The coming of Mr. White to the official service of the A. M. A. is not only historic in that he is the first man of his race to occupy such a position, but it also indicates a new step in the broadening of the base of support for this historic association. It will be the chief work of the new associate secretary to ap to the colored constituency. Our schools churches have sent their products throug all the denominations, and in these recent of the Northern migratory movement they scattered throughout the land. This ins that they shall become a part of the well-t people of the land. In proportion as this is case they may be expected to share with t foster mother. But in order that they sh do this some one must bring the matter h to them. No one can do it like one of t own. Therefore, it may be expected that White's service will be of special value to A. M. A. from a financial viewpoint. Bu will mean more than that. It will mean inspiration to the colored youth of the l The time is past when men should be judge their color. Henceforth character, as Se tary Brownlee said in a recent article in paper, should be the test. The A. M. A. i be congratulated on this expression of on its secretaries, and if his sentiment is not cial it ought to be so!

HENRY HUGH PROCTO

Brooklyn, N. Y.

"He Died and Went to Heave

By Fred W. Morrison

How often we hear the phrase, "he died went to heaven," used in an amusing st I have probably told such stories myself church dinners or social affairs, but if I h in the past I will never do it again.

About a year ago we were called upon walk through the "valley of shadows" our little six-year-old daughter left us denly for the great unknown. We called all the reserves of our spiritual energies hold us fast in that devastating experie Then I went to a church dinner and some told a "funny" story about a person "who and went to heaven." I cannot describe feeling that came over me as I listened to t story, but others who have had the same perience can bear witness to the suffering wittingly caused by a well-intentioned speal

Very recently in our church we had a ner attended by delegations from four neighb ing churches to prepare for our every mem canvass. A preacher of national reputation man of rare sweetness of spirit and stren of personality was the principal speaker. address, otherwise of the finest order, marred by the use of that unfortunate phra "he died and went to heaven." He was spe ing of churches that whine when confron with their budget and decline their full resp sibility because some good deacon or trus now dead, had in previous years, by his g erous giving, helped them over their he pulls. The point was well taken and all wo have been well had not there been sitting j across the table from him the wife of a m who recently died after having served church for thirty years as a trustee. watched the expression of pain that crept i her face and I saw the glances of sympat sent in her direction. Was the illustrati worth the price? What a pity that such fine address should be spoiled by a levity t hurt a heart still sore with grief.

I for one will never take the chance aga on telling such stories or using such illust tions. A year's time has gone by since first-mentioned incident, but just now I can foresee the time when such a reference w not cut to the quick. Jokes about the de funny remarks about funerals, or anythi else that can possibly add to the sting of s row in another's heart ought never to esca our lips.

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With the Schools and Colleges

Oberlin's Notable Accessions

President Henry Churchill King is still carrying his work of college administration with all his accustomed vigor, but has retired from his teaching after 46 years of service in Ober-

W. M. HORTON

F. W. BUCKLER

in classrooms. To follow such a distinguished leader of modern thinking is the rare privilege which falls to a brilliant young man nearly 30 years Dr. King's junior. Prof. Walter M. Horton began his work last month as associate professor of systematic theology and has already won the intellectual respect both of his theological students and the college seniors whom he meets twice a week.

This modest young scholar brings to Oberlin a notable record of *summa cum laude* work at Harvard, Union, and Columbia, attested by five academic degrees, and supplemented by foreign study at Paris, Strasbourg, and Marburg. His teaching apprenticeship has been served with uniform acceptability at Columbia, Union, and at Hartford where he substituted for a term for President Mackenzie. He is an ordained Baptist minister of the progressive school and has had several summer pastorates. He is a constructive thinker of unusual clarity and maturity for his years, and a teacher of rare skill in the use of the Socratic method. His old home is in Arlington, Mass.

Prof. Frederic W. Buckler of England was called to the chair of church history to succeed Dr. Ian Campbell Hannah who has returned to his native land after eight years of eminently successful service at Oberlin, to inherit a title and an ancient castle near Edinburgh and to resume his former lectureship on the Cambridge faculty. Professor Buckler, like his predecessor, is a graduate of Cambridge University, who has distinguished himself as a teacher and director of research both there and at the University of Leicester, following a broadening teaching experience of three years in India and four years' service as a cavalry officer in India, Egypt, and Palestine under Allenby. He thus has had unusual opportunity to study life and religion in both the near and far East, and has become a recognized authority on Mohammedanism as well as in French and mediæval church history. He was chosen as the biographer of his distinguished teacher, the late Professor Gwatkin, long the leading church historian at Cambridge. Professor Buckler is a Fellow of the Royal Historical Society of London, and a member of the Royal Asiatic Society and of the Society of History of the French Colonies. He is a vigorous type of young Englishman with nothing of the pedant about him, but whose intellectual vitality is a challenge to his pupils and whose broad training and wide human interests make him a person of unusual resources, a real addition to American scholarship.

The frequent coming of leaders of European and oriental thought thus keeps Oberlin's world outlook fresh and her world sympathy keen. Conspicuous among the 38 new teachers on the faculty list this fall is the great Hungarian democrat. Dr. Oscar Jaszi (pronounced "Yassy"), a political scientist of international fame. He has studied in Germany, France, England, and Italy, and has taught, lectured, and published in many languages for two decades with notable success. He speaks English fluently and discriminatingly. He comes to Oberlin on a one-year appointment as professorial lecturer in political science. Contrary to rumor, he is not a radical, not even a moderate socialist; but he has for several years suffered as a political exile from his native land, because he served as a member of Count Karolyi's cabinet, as minister of racial minorities.

Friends of Oberlin will rejoice in the completion of the splendid new Allen Hospital and the inauguration of the new college health service under Dr. R. W. Bradshaw, our first college physician. The hospital and dispensary is the latest word in modern hospital construction and equipment. It is a memorial to Oberlin's distinguished surgeon-alumnus, Dr. Dudley P. Allen of Cleveland, and the generously complete furnishings and equipment are a memorial to Miss Myrtle Grace Vial, '08, of Chicago, by her family. Fitting dedicatory services will be held on Oct. 30. G. W. F.

Students from Many Parts of the World

Massachusetts with 166 students, New York with 95, Connecticut with 85, and New Jersey with 49 lead in the 20 states represented in the enrollment for the autumn term at Northfield Seminary. Of the 560 students, 214 entered the seminary this year, and about 40 applications are on file for admission at the first opportunity. The daughters of missionaries number eight; daughters of American parents, not missionaries, living in foreign countries, six; and 42 are daughters of former students. Sixteen different countries are represented by the 33 young women who are either foreign-born or children of foreign-born parents. The average age of the students in this seminary is 16½ years, and 66 girls are receiving scholarship aid during the present term.

Pacific University Advances

To speak of progress by leaps and bounds is to use a rather overworked expression, and yet in no less forceful language can one accurately describe the startling forward movement this fall at Pacific University, Forest Grove, Oregon.

An amazing transformation in this beloved Pacific Northwest college has swiftly followed

(*Continued on page* 647)

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The Annuity Fund is a scientific contributory plan in accord with the development of modern pension systems. Membership, Dec. 31, 1924, 2,056.

The Pilgrim Memorial Fund is a permanent foundation, in process of collection, held in trust by the Corporation for the National Council. The income is used to supplement the ministers' annual payments toward old age annuities.

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Massachusetts Societies

MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus;* Rev. John J. Walker, *Secretary;* Rev. Oliver D. Sewall *Treasurer,* 611 Congregational House, Boston.

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Connecticut Societies

THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

(*Continued from page* 645)

coming of Dr. John Francis Dobbs from lden, Mass. It is no exaggeration to say t the new president's strong personality has roughly vitalized the whole institution. th the faculty and the student body have ome filled with a dynamic spirit of over-flowing enthusiasm. Some students who last spring announced their decision to finish their studies in the big universities have suddenly decided to return and graduate from Pacific. Instead of a freshman class of about 40, the new students this year number over 120.

The progress at Pacific is noticeable not only in the increased enrollment but also in the quality of the school's educational program. There has been a complete reorganization of the courses that the college offers and three new departments under strong leadership have been added. To take care of these enlarged needs, Dr. Dobbs has surrounded himself with a group of new and highly efficient instructors.

Robert J. Miner of Boston, a graduate of the Tuck School of Business Administration at Dartmouth and an experienced business man, heads the new department of business administration. A well-known newspaper man, Earl C. Brownlee, formerly on the staff of the Oregon *Journal* and now editor of the Forest Grove *News-Tribune*, directs the new department of journalism. Prof. H. S. Tuttle, a prominent member of the faculty, has organized the department of religious education.

Alva P. Patten, a high school principal who has been director of young people's work in First Church, Portland, is the new dean of men. Other new faculty members include J. W. Thompson, supervisor of practice teaching; Miss Annie Porter, dean of women; Miss Marion Affhauser, of the conservatory of music; Leslie L. Hoar, assistant coach and graduate manager; and Miss Doris Parker, women's physical instructor.

All the newness is not confined to the personnel, for the whole campus is smiling with a fresh spic-and-span appearance. Dr. Dobbs is spending many thousands of dollars in much needed physical improvements and a large number of students are helping to earn their way through college by doing this work.

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

City Missionary Society

Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service connection with our churches. Emergency re-. Recreation and Fresh Air Work. Contribuns and legacies gratefully received and scrupusly administered.

lliam Ellison, *President;* Rev. Fletcher D. rker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

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orporated 1829 Reorganized 1922

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Incorporated 1833

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iladelphia, Pa. Founded 1817

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RISIBLES

Family Paper—"If not convenient to move household furniture outdoors to clean, place a damp cloth over the piece of furniture and then beat it."

We tried this and the wife made us come back.—*Boston Transcript.*

I went to look at an apartment in a spiffy new building. "There is no built-in bookcase," said I, "nor do I see where my own bookcases would fit in." "Books!" said the sleek young agent, "why madam, no one needs books these days, with the radio!"—*Chicago Tribune.*

"Your daughter," said Mrs. Oldcastle, after being conducted through the newly furnished wing of the mansion occupied by the Bullingtons, "has such a splendid vocabulary."

"Do you think so?" her hostess replied. "Josiah wanted to get her one of them escritoires, but I made up my mind that a vocabulary would look better in a room furnished like hers, even if it didn't cost quite so much."

The picnickers were obliged to cross a railroad track in reaching the place where they were to have lunch, and little Bobby, going ahead, saw a train approaching. Eagerly he shouted to his father, who was still on the track: "Hurry, Daddy, or else give me the lunch."—*Progressive Grocer.*

A dear old Methodist, obliged to remain in a certain town over Sunday, started out to attend service in one of the churches of his own faith; but losing his way, and seeing an open church-door just across the street, he entered, not knowing to what creed the congregation held. As the service progressed, his religious emotions waxed warmer and warmer, until finally he gave vent to them by shouting out, "Praise God!" Immediately one of the ushers tapped him on the shoulder and said, "You can't do that in this church, sir."

A salesman asked a Scotch farmer to buy a bicycle. "They are cheap now and I can let you have a good one for seven pounds."

"I would rather put the money in another cow," said the farmer, reflecting.

"You would look mighty foolish riding around your farm on a cow, now wouldn't you?" said the salesman.

Said the Scot: "No more foolish than I would milking a bicycle."—*Common Sense.*

"When we were married," remarked the job printer, "we lived back of the shop. Frequently my wife would call out for me to drop whatever I was doing and come and kiss her."

"And you didn't mind that?"

"Not at first. Sometimes I'd smear my inky paws over her fresh cheeks, too."

"And she didn't mind that?"

"Not at first."—*Louisville Courier-Journal.*

The Congregationalist

Continuing
The Recorder* and *The Advance

November 5, 1925

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Congregational Publishing Society
(The Pilgrim Press)

14 Beacon St., Boston
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The Congregationalist

Vol. CX No. 46 November 12, 1925

WASHINGTON NUMBER

THE CHOIR OF FIRST CONGREGATIONAL CHURCH, AKRON, OHIO

This group of singers excellently rendered the musical part of the devotional service preceding the National Council Sermon, in the Washington Auditorium, on Sunday afternoon, October 25. The choir was under the direction of Burton Garlinghouse, who presided at the organ, and the musical service was interwoven into a very rich and ritualistic order of service, in which choir and congregation were led by Dr. Lloyd Douglas, minister of First Church, Akron. *The key to the picture is found on page 666*

REPORTS OF THE NATIONAL COUNCIL

STRONGER THAN TREATIES, by S. Ralph Harlow

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CONGREGATIONAL PUBLISHING SOCIETY

(*The Pilgrim Press*)

14 Beacon Street, Boston **19 S. La Salle Street, Chicago**

eing Red—A Symptom of Spiritual Blindness

T is a common claim on the part of Canadians and Englishmen that under a limited monarchy they ssess in the social and political spheres freedom in eech and action much greater than we have in these nited States under the constitution and institutions a pure democracy. This claim we should be disposed challenge at most essential points, but it is unfornate that a fairly large number of people in this untry seem determined to give to it a semblance of uth.

The latest instance is in the ridiculous interference the part of the National Security League with argements for two addresses which the Hon. Arthur enderson, an eminent British statesman, was to have livered in Hartford, Ct. English and Canadian pers have been scathing and contemptuous in their mment upon this incident. Evidently, however, they ve not known all the facts. Inquiries which *The Congegationalist* has made indicate that Mr. Henderson, o was visiting Hartford as the guest of an old friend, fellow-Methodist, was invited to address the Joint Civic ub, but the invitation was rescinded. An invitation address the Y. M. C. A. was also rescinded, then rewed, but declined by Mr. Henderson. We are proud record the fact that a large meeting was then held Center Church House, at which Mr. Henderson spoke, d over which President Mackenzie, of the Hartford minary Foundation, presided.

Though we are ourselves hard-boiled and impenitent lievers in free speech, regarding all such matters as e exclusion of Countess Karolyi as evidences of weak d timid policy, it should be recognized that no exeme or questionable matter was involved in Mr. Henrson's being accorded any platform in this country. e has been connected with the Labor Party in Great itain, but he has never been even remotely associated th the extreme left, and he has been one of His ajesty's constitutional advisers. His association with e Christian Church has been always a notable factor his career. People must surely be under the halluination of a waking nightmare who could see in such man any possible menace to American institutions, who could find any reason why his fair comment upon e should not be heard.

We hope that English and Canadian papers will not ss the fact, or mistake the significance, of the meetg presided over by Dr. Mackenzie in Center Church ouse. Possibly also, in judging reports of interferences th, and suppressions of, free speech in America, they ght find a sympathetic viewpoint and understanding remembering that "Pussyfoot" Johnson lost an eye the exercise of free speech in England, and that it not long since a mob of wets and Chauvinists howled down William Jennings Bryan, and refused to allow him to speak in the Massey Hall, Toronto.

The Status of *The Congregationalist*

THE CONGREGATIONALIST is owned and published by the Congregational Publishing Society as the national organ of our Congregational Churches. The question of changing the character and policies of the denomination's periodicals, which are the *Missionary Herald,* the *American Missionary,* and *The Congregationalist,* was brought before the National Council at Washington, in the report of the Committee of Twelve, but it was voted to recommit the subject of the periodicals to the Committee for further study and report at the next meeting of the Council in Omaha in 1927.

The Committee of Twelve, after recommending the merger of missionary societies and the unification of promotion, stated:

The matter of publications must be considered in relation with what we are proposing in the matter of organization and not with the present situation. We are proposing two Boards, the directors of which, meeting jointly, will constitute the Commission on Missions; and which will have the Joint Promotional Council as their organized arm of promotion. To make such unification effective, we must set up the conditions of success. Joint promotion requires joint action in all the functions of promotion, including the publishing of missionary information.

But we conceive of the denominational organ as very much more than a promotional organ. It should deal with significant news and developments and carry general articles of commanding interest. It should come into our homes as a real contribution to life and thought.

RECOMMENDATION. We therefore recommend that there shall be a unified denominational organ to be published as a weekly under the name *The Congregationalist,* with a monthly missionary issue to be known as *The Congregationalist, World Work Number.* This should be developed into the best possible magazine, with general articles by writers who command world-wide attention, with expert reporting and analysis of all significant religious and denominational developments, and with adequate presentation of our missionary work, both foreign and home. To this end there should be missionary material in each number, and one enlarged number should be each month devoted largely to the work of the two boards and should be issued as the *World Work Number.*

The *Missionary Herald* and the *American Missionary* could be retained if desired, as house organs for circulation on a non-competitive basis.

The Congregationalist should be furnished at not more than $3.00 with club and multiple rates. It is hoped that a large subscription list will make possible a really low price. We recommend that the subscription cards used in the Every Member Canvass, or those for church support, contain a line for subscribing to *The Congregationalist.*

We recommend that the management of *The Congregationalist* be placed in a committee of nine, at least three of whom should be women, to be elected by the two Boards sitting jointly as the Commission on Missions, with ratification separately by each Board; that this Committee should appoint an editor-in-chief, who should be given general direction of *The Congregationalist,* choosing his own staff, including an Associate Editor on Foreign Missions nominated by the American Board and an Associate Editor on Home Missions nominated by the Home Board.

Largely because of opposition from friends of the

Missionary Herald and the American Board, who feared that the proposed plan would reduce the income of the Board which the *Missionary Herald* serves effectively, the vote to recommit was finally carried.

All three periodicals require substantial subsidies. The missionary magazines are supported by the missionary societies as a regular part of their publicity expenses. *The Congregationalist* subsidy was provided by the Publishing Society, in accordance with the policy of the denomination, until war conditions caused a period of financial embarrassment for the society. When the National Council directed the Publishing Society to purchase the *Advance* at a price higher than that approved by the society's directors, the Council pledged itself to stand back of the society if losses followed. Losses did follow, and the Council undertook to reimburse the Publishing Society through the Apportionment. As the society was not under the Apportionment Plan, the allied Education Society was designated, practically as agent, to receive an added percentage to its apportionment for *The Congregationalist,* and reimburse the Publishing Society. The Education Society never received enough to meet its regular budget and cover this added obligation. The result has been embarrassment for that society and a continued burden for the Publishing Society. This financial problem was one of the reasons for seeking a new plan of support for *The Congregationalist.* The Committee of Twelve sought to meet it by recommending that the "necessary budget of *The Congregationalist*" should be included in the budget of the Commission on Missions. That recommendation was adopted by the National Council in Washington.

The National Council also voted that the Commission on Missions should appoint a committee of five

[redacted]

the Midwinter Meeting in Chicago next January will provide for *The Congregationalist's* budget as directed by the National Council.

The value of *The Congregationalist* was recognized and emphasized in many ways during the Washington meeting.

In Brief

It is when men have little love in their hearts that they doubt the efficacy of love.

* *

The addresses delivered by Dr. Ashley Day Leavitt, pastor of Harvard Church, Brookline, Mass., at the devotional sessions of the National Council, will quicken interest in a little book by Dr. Leavitt, *Jesus and the Jury,* recently issued by the Pilgrim Press. In this little volume, Dr. Leavitt, seizing upon the parallel between the number of disciples and the traditional jury and emphasizing the challenge of Jesus to the average man, makes a strong plea for the competence of the average man in moral and spiritual judgments. Dr. Leavitt stands upon high ground in his characterization of faith in Jesus as "first of all an answer to life." "It takes," he says, "the whole of life, aroused to make the most of itself, to recognize the beauty and truth of that answer."

Proposals for a Wider Congregational Fellowship

A New Development in Universalist-Congregational Overtures

IN response to a memorial from the Congregational Conference of Northern California, and with reference also to resolutions of the Maine Universalist Convention, the Congregational National Council at its recent session dealt with the matter of a proposed union between Universalists and Congregationalists, and suggested the terms upon which such a union might be desirable and feasible. The Council likewise referred the matter to its Commission on Interchurch Relations, inviting the General Convention of Universalists to appoint a corresponding Commission "to consider with ours what is practicable."

Reference has been made to this action in the news columns, but the Council's resolution, which was adopted without a dissenting voice, may here be specifically stated, as follows:

The Council receives with interest the resolutions of the Northern California Conference expressing its hope that the way may soon open for a union of the Universalist churches with our own. It is truly responsive to the spirit of the resolution recently adopted by the Universalist State Convention at Bangor, Me. It directs its Commission on Interchurch Relations to express to the General Convention its sincere desire to welcome into its fellowship all churches which can find freedom and satisfaction on the general basis of the Kansas City declaration of 1913, and it invites the General Convention to appoint a corresponding Commission to consider with ours what is practicable.

How essentially and fully the Council's action has been understood and interpreted by our Universalist brethren is evident in the editorial comment of the *Universalist Leader.* The *Leader* says:

The longest, hardest step toward church unity is taken when Christian men of insight, tolerance, and burning zeal for service sit about one table to plan and work that the Kingdom may come.

Self-respecting Universalists, loyal to the noblest traditions of the Universalist Church, may well feel proud and happy that these overtures have been made. The one thing we Universalists ought to be and generally are more interested in than anything else, is to make men everywhere realize the limitless Power and Love of the Good God and the fundamental oneness of the human race. For these great truths Christ lived and died. In our better moments we know that nothing in existence is worth as much as serving them. Closer union with those who hold the same precious faith will multiply our resources, deepen our spiritual life, strengthen our hearts and hands.

We do not know what can come or will come from these overtures. Among the possibilities on the lower

evels is a working agreement with either the Congre-ational or the Unitarian Church, or with both. Among he possibilities on the higher levels is a new United 'ree Church, whether it is called that or not.

This is certain, as Richard Roberts said at Syracuse, There is a drawing together." As Dr. Hall put it, There is a new spirit in the air."

We cannot conceive of any man in our fellowship so gnoble that he will purposely misrepresent this thing. Ve cannot conceive of any service more necessary at his juncture than the making of acts and motives clear s noon day.

Our contemporary then quotes in full the memorial f the Northern California Conference, the resolutions f the Universalist Convention at Bangor, and the Kan-as City declaration of the Congregational churches, and ontinues:

In our opinion the vast majority of Universalists ill accept the Kansas City statement. Our leaders re-oiced when it was adopted. It marked the victory of ie liberals of the church. Being Congregational, how-ver, it binds nobody. Each Congregational church is s free to adopt its own creed as it is to ordain its wn ministers. Among Congregationalists statements of his kind are put forth to explain to the world the ings generally believed among Congregationalist people. ur own declarations of faith are not unlike this great eclaration of the free churches of the Congregational rder.

Quoting further from the Moderator's address of r. William E. Barton, at the Springfield National ouncil, an extensive passage showing how impossible would be, merely on the basis of a creedal statement, unite all Congregational churches together, or to go to a new church union, the *Leader* editorial concludes:

It would be a mistake, therefore, for any one to in-rpret this cordial overture of the Congregationalists erely as an invitation to give up our organization nd join them on their own terms. They are saying r our guidance: This practically is where we stand. 'e want to get together with all who cherish these eals. To put it in their own words: "The mission of ie Church of Christ is to proclaim the gospel to all ankind, exalt the worship of the one true God, labor r the progress of knowledge, the promotion of jus-ce, the reign of peace, and the realization of human otherhood."

And the word "fellowship" in the resolutions must e read in the light of the noble closing passage of the ansas City declaration entitled, "The Wider Fellow-ip."

Wherever we go as Universalists, we will go together. 'ith whatever comrades we go, we will go for the one rpose of saving the whole human race. And until e go our preparation for the going will consist in in-easing our resources, adding to our membership, train-g our children, deepening our spiritual life, and serv-g all mankind as we are able. When it comes, it won't e a giving up of anything that really counts, or we on't let it come. It will be a Pentecostal accession of ith and power, the tramp, tramp, tramp of mighty lies, the snapping of a lot of old chains of suspicion nd misunderstanding, and a swift rush forward together take objectives toward which we have been looking l through the one hundred and fifty years of Univer-list history.

This is all quite admirable, and its spirit will be ppreciated by the Congregational fellowship. As is dicated in one reference, however, a new and important ctor, not apparently contemplated in the mutual over-res of Universalists and Congregationalists, has arisen in connection with these union proposals. Either spontaneously, or under the stimulation of these overtures, the Unitarians approached the Universalist General Convention, meeting at Syracuse simultaneously with our National Council, inviting that body to appoint a commission to meet one appointed by Unitarians to organize "a council of representative liberal Christians for the purpose of promoting sympathy and co-operation among them, furthering their common aims and uniting them for the advancement of the Kingdom of God."

Regarding this overture from the Unitarians, the *Universalist Leader* says:

It can be said authoritatively that there was something larger than the union of Unitarians and Universalists in the minds of those responsible for these resolutions. This was made clear by the address of the Rev. Harold E. B. Speight, D.D., minister of King's Chapel, who presented the resolutions in connection with one of the most inspiring addresses of the Convention. To Mr. Speight it is tragic that our liberals sometimes fail to understand the heroic service of liberals in Orthodox churches. Dr. Eliot, president of the American Unitarian Association, Mr. Speight, and others responsible for the resolutions, propose that together we shall begin a work to draw all liberals closer together.

The Unitarian resolutions close with the sublime words of George Washington:

"Brethren, together let us raise a standard to which the wise and the honest can repair. The event is in the hand of God."

There was no dissenting voice when Judge Galer made his happy little speech of appreciation of the resolutions and moved that they be referred to the Committee on Comity to be appointed.

The possible effect of these circumstances should not in any way be misunderstood or minimized. It means that indirectly Congregationalists might be involved in negotiations contemplating either the healing of the historic breach among Congregationalists upwards of a century ago, or that we might be led to a higher plane of unity upon which old divisions and controversies might be relegated to the past in a new sense of fellowship and under new impulses of re-alignment for spiritual quests and practical tasks. The whole situation ought to be met without damning pre-suppositions and unreasonable prejudices, but it ought to be met, likewise, with no blinking of essential facts and difficulties. If among these three groups—all Congregational in temper and polity—dual or tripartite union is practicable, it ought to be upon the basis of good will, mutual recognitions, and good understandings, and not upon the basis of some vague and sentimental "liberalism"; if, on the other hand, either dual or tripartite union should be deemed impracticable, it ought to be upon the basis of a clear recognition of the things that make it so. Our unities, or our divisions, ought to be based upon a better knowledge of one another. Negotiations and contacts can at least lead us to a place where our enlargement, or our limitation, of organizational fellowship can have some intelligible and justifiable basis.

We are content in this issue to state the facts. We propose in a future issue to attempt a careful analysis of the situation, and an interpretation of what we deem to be the spirit and attitude in relation to these proposals of the fellowship which *The Congregationalist* represents.

Stronger Than Treaties

Personal Observations of Thought Life Among European Students

By S. Ralph Harlow

THE youth of Europe are in revolt against the old social order. During the past summer I visited England, Holland, Germany, Switzerland, Italy, and France. I took a group of American students on this trip and attended conferences with student leaders in four countries. At Geneva, in August, I met the student leaders of thirty countries and nationalities, two hundred and eighty delegates being present at the conference. Without hesitation I reaffirm, the youth of Europe are in revolt against the old pre-war social order.

The student element is the most hopeful factor in the European situation today. Let me quote from the final statement of a recent conference of European students at which thirty nationalities were present. As to the student class they declared, "The war and the past few years have demonstrated that the intellectual classes of the different countries were no more masters of the situation than any other class or group. The result has been that they are in no position today to fulfill their highest function and responsibility, that of leadership in their respective nations. *This state of affairs must be changed.*"

Here is their finding as to the ideal for a university. "We are resolved: That service to the community and the world and not personal gain should be the chief motive with which university study should be undertaken. That a more comprehensive international and supernational outlook should be fostered in our universities. That no education is complete which does not allow opportunity for the fullest development of artistic instinct and talent. That no education is complete which does not allow opportunity for the fullest development of man's spiritual nature and capacity. That more attention must be given than heretofore to the care and furthering of the physical health of students. That the present disadvantages and discrimination under which women students labor in many universities be removed, thus securing complete equality for all, irrespective of sex."

Keep in mind that at this conference were students from races which still cherish the most bitter feelings of revenge, of injustice, and of outraged sentiments. They came from many races and languages. They were Roman Catholics, German Lutherans, Greek Orthodox, Serbian Orthodox, and Protestants. They are living under conditions such as few American students have ever known, living often fifteen in a room, a pail their washtub, a candle their only light and a text-book shared like the overcoat with several fellow students.

The organization which draws these students together began in a world of weak, impotent Christian Student Movements thirty years ago. It has stimulated Christian thinking and living and co-operation in every part of the globe. It is known as the World's Student Christian Federation. It was the only international organization to stand through the World War and the first to convene after the struggle was over. Our American Student Movement might live without the federation but many student movements of Europe could not.

European Student Relief

The greatest factor in bringing about understanding between the students of the various countries has been through an organization known as the European Student Relief. All over Europe after the war were starving students. I mean that literally. Students were picked up starved to death every morning at the doors of some of the soup kitchens. Their misery was beyond words. Expatriated, without homes, with wornout uniforms their only clothes, their situation was desperate. Then was born the European Student Relief. It shone a beacon of light in great darkness. It sought to help get the students of these war-torn lands on their feet. The World's Student Christian Federation believed that it was essential to attempt to train a student class in these lands who would understand each other. Students of more favored lands gave gladly to help carry on this work. Secretaries were sent into the countries where the need was greatest. After the Smyrna tragedy the European Student Relief came to the relief of students driven over to Greece and has helped hundreds of them to find a little light to walk by in the awful darkness, something still to believe in when all faith and trust in any justice anywhere was tottering, some faith in God when many were driven to despair.

> *"First and before all else comes Christ, in whom is universal salvation; the communion of the spirit in the Gospel stands over and above the difference of nation. But that does not destroy our sense of kinship with the nation in which God has placed us; rather it gives us a new love for our country, a new sense of being bound up with its destiny, and a desire to work towards its eternal salvation."*
> —Statement from a German Student Conference.

The Working Student

At Geneva last summer I met Dr. Reinhold Schairer, who, as director of the German Students Co-operative Association, has worked heart and soul with the European Student Relief. From Dr. Schairer and other members of the German student group I caught a vision of a new Germany. When the German Republic was born in 1918 it was a nation physically scarred by war, mentally scarred by defeat. Poverty and despair stalked the highways and byways of the land. But at that time when it was difficult to exist, it was not forgotten that something more than existence was necessary.

In 1919 came the birth of a student or ganization for self-government now recog nized and given certain powers by law Each of the forty-eight university center in Germany established a student associa tion to which every student must belon There are over 90,000 student members o this association today. Four hundred thou sand dollars has been contributed to thi association through the European Studen Relief. Through this gift was establishe among the German students another assoc ation known as the German Students Co-op erative Association. It aims to help need students to go on with their education b finding opportunities for them to hel themselves.

The idea of the working student is a iconoclastic departure from the old trad tions of student life in Germany. Befor the war less than a dozen German student were to be found doing manual labor. I 1921 more than 20,000 students went t work; in 1922 more than 40,000 were worl ing, and in 1923 more than 63,000 out o 90,000 students were working with the hands, 10,000 of them in the mines of Ge many. Apart from the help and co-oper tion of the European Student Relief th tremendous and significant change woul have been impossible. Do you catch th magnitude of this change in student thoug and life in Germany? Before the war th student class was an aristocracy. Toda they form a more democratic group tha the students of the average American co lege and I found them far more liberal. I would be utterly impossible to put acros on the British and German students th militarism now rampant on many a cam pus in America and which the War Depart ment of this government is trying to fois on our educational system, namely, com pulsory military training. A nation-wid mobilization day is unthinkable in German today. Before the war the Kaiser's goverr ment reveled in such days. What did w not think of that method *then?*

A Memorial for the Ages

When I met Dr. Schairer in Geneva i August he was radiant. At its annual meet ing, from which he had just come, the Cer tral Federation of Students, representin the entire student body of Germany, too up the question of a war memorial to thei student dead. A monument had bee planned. Instead of a monument of ston they voted to send from sixty to eighty stu dents yearly to foreign lands to study an to encourage a better understanding betwee the students of Germany and the students o these lands. Has the hand of friendship ex tended by the students of America and Bri tain and other countries to the students o Germany been gripped with understanding I would with all my heart that I coul feel that the students of France and Italy yes, and of America were as eager an ready, at sacrifice, to come to understandin

l friendship with other nations as these dents of Germany.

Let me quote from the findings of a con- ence of German students held in Ger- ny this year. Three great questions con- ning youth held the chief place in the dis- sion: Authority and Freedom, Vocation l Work, State and Nation. In this con- ence both Roman Catholics and Protes- ts took part. There were also Socialists o claimed no allegiance to any church. re is the concluding statement drawn up the Christian students of the conference. First and before all else comes Christ, in om is universal salvation; the communion the spirit in the Gospel stands *over and ve the difference of nation.* But that s not destroy our sense of kinship with nation in which God has placed us; her it gives us a new love for our coun- , a new sense of being bound up with destiny, and a desire to work towards its rnal salvation.

Pioneers in Human Brotherhood

n evening at Toynbee Hall in London h a group of British students, and a con- ence with that great leader of student ught both in Britain and America, J. ddert-Kennedy, left no uncertainties as where the Christian students of Britain nd. This was confirmed as I met their gates at Geneva. British students were ost a unit in condemnation of the Ver- les Treaty. They are franker than the lents of any country in Europe and far e willing to admit national sins than we America. Studdert-Kennedy sat back in azement as I told him something of our pulsory military training and our "na- al defense day." He declared that such gs would be impossible in Britain today, ugh he denounced Britain's sins in no ertain manner. He saw three terrible rs at the front as chaplain, known oughout the British army as "Woodbine lie." Today he is an outspoken pacifist ugh he remains a chaplain to the King. tain is facing a revolution in her field abor and no one knows what may come h. The debarring of a member of the ish Parliament by the Government of United States because he is too "rev- ionary" will be an amazing fact to the lents of Britain. How William Pitt t turn in his grave!

mong the Austrian students I find most eful signs. Recently thirty Austrian stu- ts undertook a pilgrimage of friendship ugh the Balkans. Dr. Nenaditch, the opean Student Relief representative in grade, secured free visas and reduced way fare through Jugoslavia, and ar- ged a reception of welcome in Belgrade. trast this with the Serajevo affair in 1914.

Youth's International Outlook

outh at heart is international. Its im- es and movements do not recognize na- al frontiers. I have written of the stu- t *movements* here. Let me remind you there are great movements among th *outside* the university circles. Take Wandervogel among the youth of Ger- y. I saw these German boys and girls their simple peasant costumes, their e heads and often bare feet, their songs upon their lips and the tan of outdoor life on their faces. They are breaking with old conventions and are part of the revolt against the old order. They number thou- sands.

In Czechoslovakia there is a most encour- aging movement among the students. In the Student Hostel in Prague, built as a gift by the students of an American university, I watched with enthusiasm the students pour in, and my conversations with some of them moved me deeply. In the rebirth of the na- tional life of the Bohemian people many of the student youth of the nation were brought to recognize the necessity of their own spiritual rebirth. A small group, with- out regard to creeds, have met for religious study. Jews, Catholics, and non-conformists have been in this group. One Czech student said, "We've lived quite close to eternal things these last few years. Religious in- terests have been and are today our greatest concern. It is through a revival of spiritual interest that we will find the way out of our present difficulties."

I have said little of the Russian students. There is a movement called the "Commu- nistic Youth International," which is a union of all the revolutionary proletarian youth organizations in the world. It has over 800,000 members in fifty-one organizations. Here is their own statement of purpose.

The final liberating of the working youth from the yoke of capitalistic exploitation, the attainment of the proletarian dictator- ship as a preliminary to the communistic state of society that shall put an end to our sufferings. In communism the youth will enjoy protection of all society, and all the resources of knowledge; the entire prod- ucts of civilization and life-cultivation will be supplied to making them a generation of productive, working, free, and equal human beings.

This movement in Russia is largely out- side the colleges. The university group has not gone with the communists. It is impossible here to make statements concern- ing this class. They are far more inter- ested in co-operation between the peoples than with the enforcing of communism on the world.

The Dawning

Three years ago I visited India, China, and Japan. In these countries of the Ori- ent there is perhaps a more definite and far- reaching movement toward a new day among the students than even in Europe. One thing is certain, the students of the world declare that we need to think in more universal terms than in the past. We need to go to the truth, to be pioneers of a life that goes farther than a basis of profit and loss expressed in dollar signs. We need more intelligent enthusiasms and less per- sonal motives. We may see some serious defeats along the line of our struggle toward the higher goal, but if the coming genera- tion gets its chance the day is dawning, not setting, the sun rising, not declining on human brotherhood and the establish- ment of Christ's Kingdom. One serious question still remains unanswered: *Will America prove a force or a field in the strug- gle toward international good will and mu- tual understanding between the nations?*

Parables of Safed the Sage

The Parable of the Crusts

The daughter of Keturah came to visit us, she and her husband, and their three children. And the daughter of the daughter of Keturah was there, and so was her brother who is younger, and who is named after me, and the little sister of the daughter of the daughter of Keturah, who hath the name of Elizabeth Ann, but who is called Sammy.

And the son of the daughter of Keturah, being a fine healthy boy, liketh bread the better when it hath butter and sugar, or it may be Preserves or Marmalade, as I did at his age and still do. And he liketh not Crusts.

And Keturah spake unto the daughter of Keturah, saying, Thy little son should eat his Crusts.

And the daughter of Keturah said, Grand- parents should enjoy their grandchildren, and not be troubled about their Morals, but leave them to their own parents. For didst thou not have trouble enough with me and with my four brothers, teaching us to eat Crusts? And even yet my hair doth not Curl as the hair of a good little girl should curl who hath been trained to eat Crusts. Nevertheless, if thou desire to discipline my son, and teach him to eat Crusts, behold, he is in thine hand.

So Keturah said, Little lad, I desire that thou eat thy Crusts. It is good for thy Health, and it is proper economy, and it is better Manners.

And he was attentive and obedient.

And Keturah had pride in the effects of her Discipline.

And one day thereafter, we overheard a Conversation. And the daughter of the daughter of Keturah said, Thou dost owe me Two Cents.

And her brother said, I paid thee Two Cents yesterday.

And she said, That was for yesterday, and I want pay for today. I will not eat thy Crusts except thou pay me.

And I and Keturah walked on together. And when we were at a safe distance, I remarked, Keturah, thou art a Great Dis- ciplinarian.

And Keturah said, I understand now why they wanted to sit on the same side of the table, that they might pass the Crusts unseen.

And I said, Keturah, thou hast had the management of me for a long time, and I am a Model.

And she said, Thou art no better than thy Grandson. It is from thee he getteth all his Depravity.

And I said, Thou hast well spoken. And I am utterly impenitent. Keturah, I have Two Cents. Wilt thou not eat my Crusts?

And she said, Nay. But I will give thee plenty of Preserves and other Good Things. For after all, thy grandson is a Dear Little Boy.

And I said, He is much as I was.

And she said, He is much as thou art. And with all thy faults I hope he may be as good a man.

The National Council Day by Day

The Story of the Great Meeting in Washington

(*Continued from last week's pages*)

The Foundation for Education

(*Saturday Afternoon, October 24*)

The report of ex-President George W. Nash of the Foundation was heard. This will be printed in a later number of *The Congregationalist*, so that no outline of it need be given here. Dr. Ernest B. Allen of the Foundation set forth the principles under which the Foundation does its work. He called attention to the strategic importance of the Christian college for religious education, for the leadership of fine personalities, and for making Christianity really effective in college life. He reminded his hearers that there is no antagonism between tax-supported schools and privately endowed colleges. Congregationalists have given much leadership to state universities, and the presidents of these have in many cases been Congregational ministers. The state universities can no longer take care of all the young people that want to go to college and they do not undertake to give the same kind of training that the Christian college gives.

He also reminded his hearers that at present Congregationalism has no educational policy and that it has failed signally to rise to the leadership formerly offered by the Education Society and later by the Foundation. Our colleges are suffering for lack of our denominational fellowship with all its prestige and from lack of money for equipment and teachers. He indicated that our colleges for the most part had been free and had been enabled always to keep the peace between science and religion. He urged our fellowship to follow the lead of other great denominations who are financing their colleges and thus preparing to take care of the future.

Dr. E. C. Streeter gave the Council a vision of money interpreted in terms of personality and brought many examples of the vision that men and women have had for the education of youth.

Dr. Cadman

The remainder of the afternoon was given to four addresses by distinguished leaders. Dr. S. Parkes Cadman described in his inimitable way the Stockholm Conference and brought to bear the great principles underlying its work. His address was a real contribution to the spirit of church unity. Secretary of the Navy Curtis D. Wilbur, described in detail the working of this great organization and dwelt especially upon the dangers incident to its service. He showed by many examples that the Navy, which is made up entirely of young men, maintains a fine morale and a quality of living that is remarkable. He read a number of letters from governmental authorities of Australia who commended highly the conduct of our sailors when they visited Australia recently.

Commissioner Esch

Commissioner of Education John C. Esch, in an address delivered with great earnestness, showed that his office was conducted upon the idea that moral and religious education must undergird all other education. He does not see any hope for the future of America if we sharpen the intellect only. He contends that the educated rogue is more dangerous than the uneducated one and that the demand of the hour is for a teaching that will bring control and poise to life and lead us to use the great power given us now to construct rather than to tear down. He struck the same note which President Coolidge had sounded in his address a few nights before. It was very heartening to have our President, the Secretary of the Navy, and the Commissioner of Education unite upon the importance of morals and religion.

Bishop Francis J. McConnell of the Methodist Episcopal Church spoke on the topic, "The Minister as a Prophet." He held that we need some ministers in every age who have a vision which far outruns the present day living of the people and he believes that the men who have this vision ought to be free to speak it. The fact that they are not able to set up a program that will put their vision into action is not to be allowed to militate against their preaching their vision. He contends that only as we have these men who see the future in ideal terms and give them freedom to set forth this future clearly and fearlessly can we hope to make progress. He guarded his remarks by saying that the selfish idealist who had no character back of his own idealism should have no place in the ministry. His address was one of the clearest and most effective of the Council.

The World Court

(*Saturday Evening, October 24*)

At the close of the evening session the Moderator recognized Dr. H. A. Bridgman, chairman of the committee on resolutions, who said that former Governor Wm. E. Sweet of Colorado would present for the committee a resolution which was deemed imperative at this time.

Governor Sweet read from the daily press of Saturday statements about Senator Borah's efforts and determination to defeat the entrance of the United States into the World Court. In comparison he read press statements of last August in which President Coolidge was optimistic and insistent that this country should enter the World Court.

In substance he added: At hand in December is the most critical discussion and debate since the Treaty of Versailles. Senator Borah is resourceful and powerful and determined. He has allies like Mrs. Medill McCormick, the widow of the "irreconcilable" senator, who has just held a great meeting in Chicago to aid in defeating the World Court.

He will finally defeat President Coolidge unless we work. The President will not bring in a measure until he believes it ought to be presented and is satisfied the people want it done.

We would be derelict in our duty if we did not pass this resolution assuring the President how the Council stands. We can negotiate loans but we cannot negotiate peace. Let us start a bonfire on all the hills of America in this campaign.

The following resolutions were then passed enthusiastically and unanimously by the Council.

Whereas the question of the entrance of the United States into the Permanent Court of International Justice, otherwise known as the World Court, is to be considered by the United States Senate on December 17, 1925, and

Whereas this question is believed by us to be of crucial importance because it specifically relates to the attitude of the United States toward the maintenance of peace and justice by judicial determination rather than force, and

Whereas the World Court has been accepted by substantially all the sovereign nations of the world as a permanent tribunal to which may be submitted all questions likely to lea to war, and

Whereas Presidents Harding and Coolidg and Ex-Secretary Charles E. Hughes and man other leading statesmen of the nation, withou regard to party, have urged that the Unite States enter the World Court with proper re ervations.

Therefore Be It Resolved:

That the National Council of Congregationa Churches assembled at its twenty-fifth regula meeting at Washington, D. C., reaffirm the po sition taken by it in 1923 in regard to th World Court. We rejoice at the statemen made by the Honorary Moderator of this Coun cil, Calvin Coolidge, President of the Unite States, that "as peace means fundamentally reign of law we propose to become a membe of the Permanent Court for International Jus tice."

Be It Further Resolved:

That we make a determined effort as minis ters and laymen in our several localities t arouse public interest in this question, to th end that the United States shall co-operate t the utmost with other nations in bringing abou the substitution of judicial methods for war.

Sunday Service and Sermon

(*Sunday Afternoon, October 25*)

The long rain of Saturday and Sunday, con cluding with a small cloudburst just at churc time Sunday morning, stopped at noon an changed to set fair against the fears of th weather bureau for Monday and Tuesday Some thousands of worshipers gathered in th Auditorium for the afternoon service at 3.30 when the Council sermon was preached by Dr Carl S. Patton of Los Angeles, Cal. The ser vice began with an elaborate program of al ternate responsive readings by minister an congregation and choral responses or interlude by the choir. Dr. L. C. Douglas of Akron, O. was in charge, and his vested choir led th music. With a commendable desire for reveren worship unvexed by the entrance of late com ers, orders were given to close all doors at th beginning of the responsive service. Conse quently not five but five hundred foolish vir gins and others clamored vainly on the outside "Lord, lord, open to us," and for half an hou cooled their heels in the vestibule the while they grew warmer under the collar.

Following the ritualistic service, Dr. Dan F Bradley of Cleveland and Dr. Oscar E. Maurer of New Haven shared the Scripture reading and prayer before the sermon. Dr. Patton's sermon was a strong pronouncement upon the relation of the Gospel and the Gospel message to all the phases of the present age, progressive in thought and action. Comment is unneces sary save to note its very favorable reception by the audience, as it was printed in *The Congregationalist* last week.

Ministerial Relief

(*Monday Morning, October 26*)

Lay delegates as well as clerical seemed to welcome Monday as a day for ministerial relief Certain it is that most of them took a half day's respite in the morning. Possibly the lay men thought that they were absolved from the deliberations of the Board of Ministerial Re lief, but in reality most of the eloquence of fact and oratory released that morning was

nt for absorption by the people of the pews. he points stressed by half a dozen officials speakers included first the need of building the Pilgrim Memorial Fund, not simply pleting the original subscriptions but adding several millions more in order to insure its e adequate functioning for annuitants in rs to come. Specifically the ministers were ed to enroll in the annuity plan, and Dr. S. Mills had graphic pictures flashed on the en to show the advantage accruing by enging in youth instead of age.

he laity received some emphatic advice upon duty of assuming half the pastor's expense his annuity. While his other insurance is own business, this church insurance is rch business which ought to be counted a lar feature of the budget of both minister church.

low relief is made possible for people outside annuity plan was told with photographs word pictures by Rev. H. R. Miles. Any of his stories of "cases" is sufficient argut for the board's existence.

eorge A. Huggins, actuary of the board, mented upon the business features of the d, its low overhead cost, and its practical ie as an asset to the clergy. Clarence S. et, a Chicago business man, expressed his ion emphatically upon church finance in tion to the ministers we now have, and Dr. H. Wilson of New Jersey closed the case an address on the maintenance of the dards of the ministry as a profession, look- to the influence of present policy upon boys in the pews. What will be the psyogical reaction upon a boy who hears an al from the pulpit for filling a missionary el? Enthusiasm to join the bread line or barrel line? Not as Dr. Wilson views it.

Home Missions

Monday, October 26, Morning, Afternoon, and Evening)

he biennial meeting of the Home Missionary ety was called to order by Pres. J. P. Huget. report of the General Secretary, Dr. E. M. liday, contrasted the expenditure of the year of the society's existence, $13,984, that of the centennial year, $1,600,000. featured the pioneer work among the imrant Negroes of the North. The report of asurer Charles H. Baker dwelt on the nkage of funds and called for sympathy, ence, and prayer as we undertake the task he "merger." The election of officers fol- d, continuing Dr. Huget as president, and nk E. Bogart was elected vice-president. esolution accepting the merger recommendas of the Committee of Twelve was adopted, it was voted to correlate the work of society with other promotional work. Be- doing so, however, the executive committ- was instructed to make intensive study of workings of such promotion, and report ie meeting in January, 1926. Several reso- ns were passed with instruction to the d of Directors, but all had in the clause easible." These resolutions included men- of possible charter changes, and also cour- to other societies included in the "merger." s. Moore, Heald, Fox, and Shoemaker fied to the value of a sanitarium in the hwest, and secured the approval of the cil for a tuberculosis hospital.

e corporate meetings of the other church sion societies—the Church Building So- and the Sunday School Extension Society re held, and similar action was taken, con- ng and ratifying the recommendations of Committee of Twelve. A plan was sug- d to correlate regional work with the work, but it was voted that the states themselves should decide whether these regional committees should be set up. The states are to take over local work, now done by the extension boards, when feasible, and all this is to be under the direction of the Home Board. The secretaries of the Foreign and Home Boards are to be in vital connection with the Promotional Council. The National Council requested the Commission on Missions to name, at once, the members of the Promotional Council. Resolutions were then passed urging the church to observe "Golden Rule Sunday" for the Near East Relief, and also urging sentiment for law enforcement.

Dr. Fox of El Paso, Tex., thought those who enforce professional ethics, forbidding a minister to bargain for his bread, are responsible for the implications of such a viewpoint and should lift the salaries.

Dr. Shoemaker outlined the work in the Southwest, and said that much of the political scandal is due to the manipulation of the three million Mexicans and eight million Indians by the dominant Protestant churches that have a belated theology.

Rev. Frank E. Henry touched on the "Flaming Frontier," and demonstrated the need of home missions has not ended. He sketched the work of the intermountain union of the section once known as the Great American Desert, in Montana and Idaho.

The Mormons

Rev. Clayton S. Rice of Utah, speaking of the Mormon situation, said: "Until the Mormon Church is willing to give up its attempt to control all who dwell in its territory, temporally, and to control its own people temporally and spiritually, it remains an un-American and dangerous institution." He found encouragement in recent changes in the Mormon Church, "almost approaching the revolutionary." He said that "an excellent public school system and the development of the higher state and church institutions of learning have accomplished wonders. Many theological crudities have been discarded."

Speaking of Negro work in the North, Dr. William N. DeBerry, pastor of St. John's Church, Springfield, Mass., described his institutional work, which conducts a Home for Women and Girls. It has a social center for them with recreation; also a similar center for men and boys. The church has a housing department, and has a summer camp for boys and girls in East Brookfield. Religious music is given special attention in St. John's Church. It is exemplifying the possibilities of an all-around ministry.

Opportunities in the South

Dr. D. Witherspoon Dodge of Central Church, Atlanta, Ga., spoke on "Congregational Churches as Centers of Christ-Consciousness in the South." He said in part:

No section of America is advancing more rapidly today than the South. It offers peculiar opportunities along agricultural and industrial lines; and these very facts stress its religious needs.

It has always been a section where the claims of religion received large attention. But this religion has been of a type that falls

A Labor View of Congregationalists' "Social Ideals"

A cartoon published by "Labor," the official organ of the Railroad Brotherhoods, upon the adoption by the National Council in Washington of the "Statement of Social Ideals"

short of that which we find in the mind of Christ. It has been highly emotional, individualistic, theologically reactionary and dogmatic, and intensely denominational.

If the Congregational Church is to be simply another denomination stressing the same truths, doing the same work as the churches already there in larger number, it has no business in the South. But as creator—going forth in the spirit of Him who makes all things new—it has a unique mission which can be discharged by it better than by any other church.

This mission is to create, as an incipient public sentiment which shall grow with the progress of the years, the consciousness of Christ. Theologically this will result in the transformation of the prevailing seventeenth century doctrinal interpretations with all of their sternness, crudeness, and unreasonableness into something more in keeping with the Fatherhood of God. Psychologically, it will give a more critical handling to the traditional materials of our religion, and place larger emphasis on the human element in it. Sociologically, it will give to the idea of the Kingdom of God the importance which has been attached to the church, ethicize more highly the emotionalistic evangelism which has prevailed too largely up until the present, induce a larger trend toward unification among the churches, and promote a broader inter-racial view.

Aroostook Parish

As an exhibit of noteworthy rural church work, Mr. Malcolm B. Dana spoke of Aroostook Parish, Maine. He said:

In spite of general economic depression, religion is vital in Northern Aroostook territory. This fact is shown by the result of the Aroostook Larger Parish drive for funds. Some sixty men covered the four hundred square miles, and a "bankrupt" people pledged $3,100 for the support of the Parish program.

The Larger Parish consists of four co-operating churches and ten co-operating district schools, and the staff is putting over a tremendous program of a religious and social nature, with the following equipment: Ford truck, three Ford cars, movie projector, and stereopticon.

The program consists of preaching services and Sunday schools in each of the four churches, besides two other Sunday schools maintained by volunteer help. The social program includes the best of movies, home talent dramatics, set-ups, winter carnivals, field days, Scout work, etc.

The Larger Parish Council represents all churches and districts and forms all policies, programs, etc., the winter carnivals, pre-Easter evangelical services, daily vacation Bible schools with over 300 enrolled and an average attendance of 225, and the huge Field Day in August.

It's a big parish, a big state, and a big challenge to the rest of rural America to "Go thou and do likewise."

Glimpses of the fruitful summer work of students under the Sunday School Extension Society were given by Austin S. Phillips of Harvard, who served the young people of Cheyenne Valley, South Dakota, developing out-of-doors recreation, dramatics, and a daily vacation Bible school; also by Miss Helen Wilcox, worker in Georgia and Alabama, who told the story of "Mugala," the Ford coupé which does remarkable religious education service. It is equipped with lunch kit, camp cot, sliding book shelves, suitcase sections, a portable typewriter, and other baggage. It has helped Miss Wilcox to start and conduct Sunday schools, Christian Endeavor societies, and daily vacation Bible schools, with good success.

The Building Society

Speaking for the service of the Church Building Society, Rev. Arthur J. Folsom of Fort Wayne, Ind., said:

Since 1853, the Building Society has contributed mightily to the noble Christian character of many men and women who have made secure the fundamental principles of our American government by planting and building churches in thousands of communities. It has always held up before the churches the highest spiritual ideals that find expression not alone in personal life but in art, music, architecture, language, and the ritual of sacred worship. In all secular architecture there is strong and undeniable evidence that a new day has dawned in a new love of the beautiful and the artistic. May the grace, the peace, and the favor of Almighty God rest upon our good Mother of Churches as she reaches forth the helping hand to those in need, and as she inspires all to meet and greet this new Renaissance in ecclesiastical art and architecture, music, and language, which together appeal to the people to "Come and Worship."

Mrs. John J. Pearsall of the Woman's Home Missionary Federation presented the picture of "Women in Home Missions," showing how important their work is and how faithfully and well they are doing it.

The climax of the day came in the evening session, when Dr. Huget delivered the "Centennial Address," in recognition of the 100 years of service by the Home Missionary Society ending next May. His subject was "Triumphs of an Imperial Vision." He expressed with eloquence and power the spirit of home missions, showed how they have helped to build America, and he made an inspiring appeal for appreciation and support of all that is represented in the program of service for which Congregationalists, through the Church Extension Boards, are responsible. In closing he emphasized the vital importance of spiritual dynamic in our whole Congregational enterprise.

The Tuesday Program

Tuesday morning, Oct. 27, was devoted to Sectional Meetings, and the afternoon to sightseeing, with no sessions of the National Council until evening. A report of the Sectional Meetings will be published in the next issue of *The Congregationalist.*

International Responsibilities

(Tuesday Evening, October 27)

Those who held out to the last evening on the regular program were compensated by one of the best interpretations of the church and internationalism. The choir from the People's Church furnished the music. Rev. Stanley V. Norton led the devotional service. The address was to have been by Chief Justice Taft, but Nehemiah Boynton substituted, and no one knows how to lift his hat in better form to the only living ex-President. Dr. Boynton opened in his characteristic way: "Taft sometimes calls me by my first name, and he is the only man in America who knows how to spell it." Dr. Boynton has been called a "sublimely incurable optimist." He drew a picture, in his own way, of the interdependence of the world upon a common stock of necessities and luxuries. He put in the picture a million men, women, and children, working for each one of us, all the time, and in return the mite each one of us contributes to the world's comfort and pleasure. "Each is working for all, and all are working for each. The church and internationalism mean the same thing, the social state permeated by the spirit of Christ. The best definition for both is love finding its way in the world."

Fletcher Brockman brought the greetings of the International Y. M. C. A., then in session at Washington, and spoke chiefly of conditions in China, where he has been for many years in Christian service. He indicated how China has become unified through a great wave of nationalism and insistence upon its rights after long years of exploitation by foreign nations. He appealed for justice and friendly support for the reasonable aspirations of China by Christians in America.

Final Business Session

(Wednesday Morning, October 29)

The rapidity with which Council busine can be transacted—not railroaded—after d bate has cleared the air was demonstrated the last forenoon session. While many del gates had departed there were still some hu dreds left and they were on hand early. He is a résumé of the forenoon's work which i cluded a half hour of devotions as usual a three brief addresses.

Having already changed the rules so as elect the committees on business and crede tials for the next Council at this meeting, was voted to put the chairmen of this and t next business committee upon the progra committee as a standing rule.

The date of the Council meeting was chang from autumn to late spring or early summer.

Both new boards, home and foreign, we given authority to enlarge the number of co porate members outside the list of Coun delegates.

Rules were established concerning the e rollment and mileage privilege of substitu delegates.

The *Year Book* was ordered continued present form as concerns statistics of t churches, except as any changes caused by m sionary mergers may be needed, but with co densation of the necrology.

A committee was appointed to lay a wrea upon the Tomb of the Unknown Soldier at A lington that afternoon.

Under new rules the new office of Associa Moderator was filled by promoting Dr. Dan Bradley from first assistant moderator, and t ensuing vacancy was filled by electing Mrs. A. Osbornson of Chicago.

Illustrating our identity of interest in t various societies, let it be said that near t close of the morning session meetings of sev missionary societies were held in quick su cession within ten minutes. President Hug of the Extension Boards called the Home M sionary Society (Council delegates) to ord It was voted to ratify the action of the Coun touching a merger of the home societies, a voted to adjourn subject to the call of t president. Immediately Dr. Huget called t Church Building Society to order, and t same votes were passed. Immediately I Huget called the Sunday School Society to der and the same votes were passed. Vi President Patton called the American Missio ary Association to order and a minute su ficed for similar action. The Education S ciety followed, and the American Board, a last of all the Council itself as spokesman f the Ministerial Relief Boards took the sa action. The delegates were by this time i pressed as perhaps never before with th variety of responsibility in control of all o mission boards.

In response to the appeal of the Americ Board for emergency aid through an East appeal to the churches, permission was vot to the home and foreign boards to make a sp cial appeal up to Sept. 1, 1926, not to can deficits but to save imperiled and important i terests. The $200,000 appeal outside of a portionment quotas is not to be made to t churches as such but to individuals and grou all sums so given being pledged for support some definite piece of work.

The Pilgrim Memorial Fund issued a ci for co-operation by local churches in colle ing unpaid subscriptions and in revising lists subscribers in order that uncollectible su scriptions may be no longer counted as potenti assets.

Somewhere in the midst of the busy mor

; the Council listened to greetings from the deral Council of Churches voiced by its retary, Dr. C. S. Macfarland; to a statement Secretary Wright of the American Bible ciety concerning its fourfold work of trans- ing, revising, publishing, and distributing e Scriptures in 830 languages and dialects. ie Council declared its sympathy with such ork and voted to name members of the advis- y council of the society.

The Boy Scout program as applied to Protes- nt churches was presented by Mr. Matthews, e of its high officials. The Boy Scout move- ent furnishes half the magic necessary, but e church must furnish the other half for ptivating the boy's imagination concerning e deep things of life.

The Council's Closing Hours

(Wednesday Afternoon, October 28)

The nobleness of its closing theme, "Part- rship in a World Enterprise," and the power its closing speakers gave a worthy ending the Washington Council. Through great ises do our leaders look upon the world's ed, and we shall continue to do great tasks. Dr. Chester B. Emerson of Detroit gave a sion of "The United Program." "What a mag- ficent field for operations is our world to- y. The center of world interest is fast shift- g from Europe to Asia. As Science and ommerce are sweeping their way into Asia, ith our automobiles let us send our Bibles." What a spectacle," cried the speaker, "to see agonizing to raise five millions for all of r work when we pay thirty-five millions for single battleship!"

As our own country grows we must grow ith it. New alignments of our population ing new social problems, spring to meet the w and larger calls of tomorrow in the rength of the Lord Christ.

Dr. Russell H. Stafford, of St. Louis, in eaking to "The Larger Evangelism," showed at evangelism—good news—calls for en- usiasm. This is a time of widespread re- ljustment of emphasis upon the elements of hristian truth. In the coming evangelism we o not all need to think alike theologically. the larger evangelism our enthusiasm is all ntered upon a hero-worship of Jesus Christ. In the larger evangelism the church supports e state as long as the state acts upon Chris- an principles; but it is out to resist the state hen the state goes contrary to Christ. The w evangelism is coming to be increasingly terdenominational—and we are to be as ndly as Jesus was toward those outside of e church. Our evangelism must plant and ep our most powerful men as university pas- rs in our American seats of learning. And, nally, we must work for a day when all the rces of the nation will work together in ilding the Kingdom of God with an enthusi- m and unanimity like that with which Amer- a entered the World War.

Dr. Herman F. Swartz, of Berkeley, Cal., resident of Pacific School of Religion, gave ringing message, pointing to the fact that in time when 40 per cent of our city taxes go r education the Church of Christ must keep ace with the day school, high school, and niversity by preparing our youth for Christian ing and Christian citizenship—especially in any places of our land where the tax-sup- rted education is wholly inadequate to the ed.

In Salonika, in the Doshisha, in the Woman's ollege of Kobe, we are educating the leaders the Coming World Order in a process which ill so fill every soul that it will thrill with yalty until the Last Day.

The final message, by Dr. Albert W. Palmer of Oak Park, Ill., upon "Creating Brotherhood," was a splendid call upon the forces of Christ to attack the forces which prevent brotherhood, as provincialism, the ancient feud instinct which arrayed one valley against another, and which now appears in the spirit of militarism; of international suspicion, still a monster among mankind; of race hatred which almost gives the lie to our Christian protestations of good will toward men. We must meet the still rising tide of Race Hatred with a rising tide of real Brotherhood, until with Christ's aid we have achieved the grand goal of the motto of this Council of Washington:

A Free Church in a Free State, for a Friendly World

The Pageant—"Noonday"

With the close of the final afternoon's platform messages the stage was set for the pageant "Noonday," by Inez Funk Clinton. As Prolocutor appeared Dr. Jason Noble Pierce, opening with one of Isaiah's stately visions of a future when God shall have wrought all his plan in the redemption of man.

The curtain arose upon Ignorance, a lordly, gilded Mephistopheles, cracking his whip with triumphant laughter as men and women from all races were hurried in and forced to kneel before him, in the terror of slaves. He ascends his ancient throne—but, while he contemplates his slaves, Knowledge appears, proclaiming that the reign of Ignorance is passing. The people start up in hope, stretching out their hands, but one crack of the long whip of Ignorance and they instantly grovel again at his feet.

Then arises Truth, a strong and beautiful shape, with the sword of the Spirit. She advances upon the throne, stands fearlessly beside the long-time tyrant and proclaims a coming liberty to those who are bound in the chains of Ignorance and Sin.

Episode Two, in four scenes, showed the effect of Christ's presence in reclaiming a feuding community in the Tennessee mountains, in bringing a just recompense of relief to a faithful home missionary minister who has been disabled in the performance of his pastorate, and that Presence, by another wide change of scene, in a group of newly graduated students, as they discuss, on the eve of going to their life works, the place where life can be made to count the most. After scanning the wide field of opportunity they decide (as groups of devoted young men have repeatedly done) that life will hold the most for them in a united college band, going out to China, to build together there the Kingdom of God.

The scene, revolving again, shows many people still bowing before the throne of Ignorance, but Knowledge again fearlessly announces to Ignorance, "Thy time is near! Behold, the Dawn!" Truth lifts her sword, mounting to the throne, the liberated nations stand in joyful release as avenging hands tear Ignorance from his seat and drag him away.

How long the way, and rugged, before the release, of which these youthful players gave vision, can become reality! But it is good to have that vision upheld. And it will not be strange if pageants of the Dawn shall continue to be a part of the message of National Councils to come.

On the final Wednesday evening Dr. Cadman's Quartet Choir came over from Brooklyn and gave in the Auditorium, under the direction of its world-famous chorister, Harry Rowe Shelley, a concert such as music lovers travel to hear, with the assistance of Miss Jeanette Vreeland, soprano. The quartet, consisting of Rhea Massicote, soprano; Viola Laing, alto; William Sheehan, tenor, and Virgil Holmes, basso, filled all expectations, and gave to the throng of session-wearied delegates and their friends a night of music to be remembered—to mingle with visions of marble pillars, moonlit nights and a thousand happy homeward journeys.

The Music of the Council

By Henry J. Kilbourn, D.D.

A Council like that which met in Washington called for the best music the Congregational body could produce. The order was well filled. Mr. Norton Little of Washington, chairman of the music committee, and his colleagues, devised a series of events which ended the deliberations of each day in moments of exaltation.

Alternating by evenings, beginning at 7.15, Organists Charles T. Ferry of First Church, Washington, and Claude Robeson of Mt. Pleasant Church turned loose the glories of the great Moeller organ, filling the Auditorium now with crashing chords of triumph and again with such meditation as when, beside the deep, still waters a soul draws near its Maker. Following each evening's recital Mr. Percy Foster, one of America's best loved song leaders, a director in national Christian Endeavor conventions since the days of Sankey, led the assembled thousands in a half-hour praise service. Assisting in these services all through the day, and always called back as many times as the Moderator would permit, were the ever welcome Fisk Jubilee Singers. The old undying favorites, "Were you there when they Crucified my Lord," "I want to be a Christian in my heart," "Steal Away to Jesus," had lost none of their power, but at one moment, when the singers were called back they reached both the deeps and the heights of the Council's heart with "Go, Tell it on the Mountains, that Jesus Christ is Born!"

Perhaps more than ever before our national gathering was enriched by the presence of choirs from our representative churches. On the opening night sixty voices from the splendid chorus of Dr. Pierce's First Church appeared, and rendered the "Hallelujah Chorus." On the other evenings the choir of Mt. Pleasant and the Welch Singers rendered notable service. On A. M. A. night Howard University sent over 50 voices of the Chapel Choir, an organization which people travel to hear. These rendered again the "Hallelujah," with a precision and an organ-like quality in that battery of Negro bass voices which left one wondering if it could possibly be done better. It was here that one felt that the soul of Africa could and did mount to the skies. In music God has indeed given his ebony children the keys of the Kingdom of Heaven. The choirs of the colored Lincoln Temple and People's Congregational Church also rendered an inspiring service in these evening sessions.

When all is said, however, it must be doubted if any loftier moments came to the Council than at Sunday afternoon's worship.. The First Church of Akron, Ohio, had not only sent over its minister, Dr. Lloyd C. Douglas, but, at an expense of over $1,000, its male choir of 27 voices, under Director Burton Garlinghouse. The giant antiphony of 6,000 voices was led by Dr. Douglas—the sublimest responsive service we shall hear in many a day, given in sections of "Invocation," "Introspection," "Veneration of the Departed Great," "In Memory of Glorified Loved Ones," "Consecration to Christ and his Church," and "Consecration to Christian Patriotism"—these were interluded by the choir, in sixteen selections, from the opening Tschaikowsky's "O Come, let us Worship," and "Still, Still with Thee," with choral

responses from Elgar and Gaul, and from the talented young director himself—to the ending in "O Master, let me walk with Thee." All was done from memory, even to the closing hymn, with an exquisiteness of harmony and modulation that made one feel when all was over, "If these young men can live as well as they can sing, the Kingdom of God is not so long in its coming, after all!"

May the National Council continue to assemble her singing hosts at each biennium, until the Music Ministry of the Church shall have its full representation with the other great battalions, of Missions, Education, and Social Service.

Song passes not away.
Captains and conquerors weave a little dust,
And kings a dubious legend of their reign,
The sword of Caesar is a little rust,—
Song doth remain. Dead is Augustus,
David is alive!

The Commissions of the National Council

By action of the National Council at its meeting in Washington nine Commissions are authorized. The first six of the following list are designated as permanent Commissions and the last three as temporary Commissions.

Commission on Missions

Rev. Lucius H. Thayer, Chairman
Rev. Charles E. Burton, Secretary
Ex-officiis, the Moderator, Mr. Frank J. Harwood
Secretary, Rev. Charles E. Burton

At-Large, For Two Years

Mr. George H. Warner, New York
Mrs. Charles S. Thayer, Connecticut
Judge A. T. Shattuck, Ohio
Mrs. George H. Snyder, Illinois
Mr. Elbert A. Harvey, Massachusetts
Rev. E. B. Allen, Illinois
Prof. E. C. Goddard, Michigan
Mr. F. E. Reeve, Illinois
Rev. F. G. Smith, Nebraska
Rev. C. C. Adams, Vermont
Mr. A. F. Allen, Ohio
Mrs. E. J. Hughes, Wisconsin
Rev. H. F. Swartz, California
Mrs. H. M. Pflager, Missouri
Mr. W. P. Hunt, Illinois

Representing the Societies, For Two Years

A. B. C. F. M.—Rev. A. H. Bradford, Rhode Island
A. M. A.—Rev. H. E. Brown, Illinois
Executive Committee National Council—Rev. C. H. Wilson, New Jersey
C. E. S. and C. P. S.—Rev. O. A. Petty, Connecticut
W. H. M. F.—Mrs. C. R. Wilson, Michigan
C. F. for E.—Pres. H. C. King, Ohio
Woman's Boards—Mrs. E. A. Osbornson, Illinois
Church Extension Boards—Rev. J. P. Huget, New York
Board of Ministerial Relief and Annuity Fund—Mr. G. N. Whittlesey, New York

Representing State Conferences, For Two Years

Connecticut—Rev. J. L. Shively
Iowa—Rev. J. H. Andress
Indiana—Rev. A. J. Folsom
Maine—Rev. D. I. Gross
Missouri—Mr. C. H. Kirshner
New Hampshire—Rev. L. H. Thayer
New York—Mr. Clark H. Hammond
Ohio—Rev. L. C. Douglas
Rhode Island—Rev. Asbury Krom
Washington—Rev. H. C. Mason
California, North—Rev. R. E. Brown
California, South—Rev. C. S. Patton
Illinois—Mr. Merritt Lum
Kansas—Mr. H. D. Darling
Massachusetts—Rev. S. K. Thompkins
Michigan—Rev. C. B. Emerson
Minnesota—Mr. A. B. Stacy
Nebraska—Rev. W. H. Riley
Vermont—Rev. C. H. Smith
Wisconsin—Rev. F. J. Scribner

Group Representatives, For Two Years

The Colored Churches—Rev. C. W. Burton, Illinois
Oklahoma, Texas, and Arkansas—Rev. F. M. Sheldon, Oklahoma
North Dakota, South Dakota, Montana—Rev. G. J. Powell, Montana
Colorado, Wyoming, Utah, New Mexico, Arizona—Rev. Percy Ladd, Colorado
New Jersey, Pennsylvania, Maryland, Virginia, District of Columbia—Mr. L. R. Eastman
Southeast—Rev. C. A. Vincent
Idaho and Oregon—Rev. C. G. Clarke
German Conference—Rev. J. F. Berghoefer
Scandinavian Conferences—Rev. G. E. Pihl
Hawaii—Rev. H. P. Judd

Commission on Evangelism and Devotional Life

Rev. F. L. Fagley, Executive Secretary
Rev. L. T. Reed, New York—six years
Rev. G. M. Miller, New York—six years
Rev. E. W. Cross, New York—four years
Rev. G. W. C. Hill, Connecticut—four years
Mr. Franklin H. Warner, New York—two years
Mrs. D. F. Updike, New Jersey—two years
Prof. E. I. Bosworth, Ohio—six years
Mr. G. Sherwood Eddy, New York—six years
Rev. D. J. Flynn, North Carolina—six years
Rev. R. R. Wicks, Massachusetts—six years
Mr. E. H. Scott, Illinois—four years
Rev. F. J. Van Horn, Washington—four years
Rev. T. J. Jones, Pennsylvania—four years
Mr. Winslow Russell, Connecticut—four years
Mrs. E. D. Gaylord, California—two years
Rev. Raymond Plumb, Rhode Island—two years
Rev. Thomas Harper, Texas—two years
Mr. J. R. Sargent, Kansas—two years

Commission on International Relations

Rev. J. P. Huget, New York—two years
Rev. J. L. Barton, Massachusetts—two years
Rev. Frederick Lynch, New York—four years
Mr. Horatio Ford, Ohio—four years
Rev. S. L. Gulick, New York—six years
Rev. J. K. Birge, Connecticut—six years

For Two Years

Rev. Kerrison Juniper, Florida
Rev. L. L. Barber, New Hampshire
Rev. Paul Reikow, Kentucky
Rev. R. B. Chamberlain

For Four Years

Mr. Charles H. Baker, New York
Mrs. F. G. Platt, Connecticut
Mrs. E. L. Smith, Washington
Prof. C. T. Hickok, Iowa

For Six Years

Prof. H. H. Walker, Illinois
Dr. W. W. Peet, District of Columbia
Pres. Hamilton Holt, Florida
Rev. James Akimo, Hawaii

Commission on Interracial Relations

Rev. A. W. Palmer, Illinois—six years
Rev. G. N. White, Illinois—two years
Mrs. G. H. Beard, Illinois—six years
Rev. W. C. Lyon, Indiana—four years
Mr. F. W. Sweeney, Minnesota—two years
Rev. C. S. Laidman, Illinois—four years

For Two Years

Rev. J. H. Heald, Arizona
Rev. R. W. Roundy, New Hampshire
Rev. W. N. DeBerry, Massachusetts
Prof. Herbert A. Miller, Ohio

For Four Years

Mrs. H. F. Smith, Massachusetts
Prof. George E. Haynes, New York
Rev. J. K. Fukushima, California
Rev. D. W. Dodge, Georgia

For Six Years

Rev. K. S. Beam, California
Rev. H. C. Ide, California
Rev. Robert Hall, North Dakota
Rev. Philip Frazier, Nebraska

Commission on Interchurch Relations

Rev. R. B. Guild, Massachusetts—six years
Rev. H. F. Holton, Massachusetts—six years
Rev. F. K. Sanders, New York—two years
Prof. E. K. Mitchell, Connecticut—two years
Prof. Eliza Kendrick, Massachusetts—four years
Rev. F. W. Baldwin, New York—four years

For Two Years

Rev. M. H. Turk, Maine
Mrs. J. W. Wilson, Wisconsin
Mrs. W. H. Thrall, South Dakota
Rev. J. E. Moorland, New York

For Four Years

Rev. W. A. Rowell, Illinois
Rev. L. O. Baird, Washington
Rev. J. W. Rahill, Kansas
Rev. G. L. Smith, Ohio

For Six Years

Rev. D. F. Bradley, Ohio
Rev. R. O. Eisele, Pennsylvania
Mr. W. K. Cooper, District of Columbia
Pres. Silas Evans, Wisconsin

Commission on Social Relations

Rev. John Calder, Massachusetts—six years
Rev. E. G. Guthrie, Massachusetts—two years
Mrs. Lucius Thayer, New Hampshire—two years
Mr. P. R. Ziegler, Massachusetts—six years
Rev. A. C. McGiffert, Jr., Massachusetts—four years
Rev. E. H. Byington, Massachusetts—four years

For Two Years

Mr. George Mead, Wisconsin
Mr. Herbert Knott Smith, Connecticut
Mr. William E. Sweet, Colorado
Mr. Elbert A. Harvey, Massachusetts
Miss Gertrude Vail, Colorado
Rev. Malcolm Dana, New York

For Four Years

Pres. K. L. Butterfield, Michigan
Mrs. Judson Cross, Massachusetts
Mr. Jerome Davis, Connecticut
Rev. James Mullenbach, Illinois
Mr. Henry P. Kendall, Massachusetts
Rev. H. E. Peabody, Wisconsin

For Six Years

Rev. Paul Macy, Ohio
Rev. E. P. Ryland, California
Prof. O. C. Helming, Minnesota
Rev. F. E. Carlson, Oregon
Prof. L. H. Kolb, Wisconsin
Rev. Alfred Lawless, Jr., Georgia

Commission on Men's Work

For Two Years

Mr. Carl Kimball, Ohio
Rev. Max Strang, Ohio
Rev. L. L. Wood, Ohio
Mr. George H. White, Ohio
Mr. M. D. Crackel, Ohio
Mr. B. B. Williams, Ohio
Rev. O. A. Petty, Connecticut
Rev. M. H. Turk, Maine
Col. J. T. Axton, District of Columbia
Mr. F. E. Bogart, Michigan
Mr. J. T. Fairchild, Tennessee
Mr. C. C. Sheldon, Nebraska
Rev. F. E. Henry, Montana
Mr. Walter D. Herrick, Illinois
Rev. W. F. Slade, Illinois
Rev. W. I. Caughran, Indiana
Rev. F. E. Bigelow, New Hampshire
Rev. W. L. Cash, Louisiana

Commission on Recruiting

For Two Years

Rev. H. F. Swartz, California
Rev. L. O. Baird, Washington
Rev. R. E. Brown, California
Rev. J. E. Blaisdell, California
Rev. E. D. Gaylord, California
Mrs. R. C. Kirkwood, California
Pres. E. B. Deane, Nebraska
Prin. A. E. Stearns, Massachusetts
Pres. T. W. Nadal, Montana
Pres. Ozora S. Davis, Illinois
Pres. D. J. Cowling, Minnesota
Rev. E. B. Allen, Illinois
Rev. L. H. Keller, Florida
Dean C. R. Brown, Connecticut
Rev. S. R. Harlow, Massachusetts
Pres. Irving Maurer, Wisconsin
Rev. J. H. Andress, Iowa
Mr. A. Loomis, South Dakota
Rev. E. C. Boynton, Vermont
Dean W. D. Sperry, Massachusetts
Rev. E. E. Keedy, North Dakota
Mr. F. L. Boynton, Oklahoma

. Frank Fox, Texas
. J. A. Jenkins, Illinois

COMMISSION ON LAW ENFORCEMENT

For Two Years

. W. A. Morgan, District of Columbia
Wayne B. Wheeler, District of Columbia
Hugh Thrift, District of Columbia
. A. E. Roraback, New York
W. K. Cooper, District of Columbia
. A. J. Paulsen, New Jersey
ge Florence E. Allen, Ohio
f. Victor E. Lewis, Pennsylvania
Chas. E. Lynd, Iowa
. L. W. Fifield, South Dakota
. R. A. Beard, North Dakota
ge Harry S. Dungan
. C. H. Kirschner, Montana
. C. S. Ledbetter, South Carolina
. C. G. Clarke, Oregon
. A. D. Call, District of Columbia
. C. W. Lusk, Tennessee
. A. C. Garner, New York
. C. P. Briggs, Ohio
. W. L. Richards, Massachusetts
. W. A. McGonagle, Minnesota
. E. F. Bosworth, North Dakota
. H. D. Davies, Oregon
William Allen White, Kansas

Resolutions

Always the Committee on Resolutions is ed to voice the wishes of many aspirants endorsement of their special interests by e Council. The present committee of nine, ded by Dr. Howard A. Bridgman, seems not have been stampeded by any propagandist. e 15 resolutions offered appeared so safe d sane, and withal so pertinent, that each turn was adopted unanimously, those on re- ion and science, China, and President Cool- e being signalized by rising votes. The es- ce of the resolutions is as follows:

1. *Hospitality.* Thanks to all the Wash- ton groups and individuals who gave them- ves generously for the entertainment of dele- es and promotion of Council comfort, con- ience, and progress.

2. *Dr. C. F. Carter.* Appreciation of his e and brotherly leadership as chairman of executive committee for a dozen years.

3. *Victor F. Lawson.* Post-mortem appreci- on of his great bequests to many Congrega- nal interests, and commending his example other laymen.

4. *Participation of Public Officials.* Thanks Secretary Wilbur, Assistant Attorney Gen- l Willebrandt, and Commissioner Esch for ir able and generous platform addresses.

5. *Committee of Twelve.* Appreciation of th arduous volunteer service of the men and men who studied the merger problem and le the way to its solution.

6. *Protestant Encyclopedia.* Endorsing the pjected work which promises to fill a long- fe need.

7. *American Tract Society.* Congratula- tins upon the attainment of a centennial an- ersary, with approval of its work and best wshes for the future.

8. *Filipino Children.* Approval of the move- nt of the American Guardian Association at Manila to raise $2,000,000 for caring for chil- n of mixed parentage in the Philippines, sponsored by Governor General Wood.

9. *Religion and Science.* Reaffirming loy- l to the old but welcoming all new light, demand to preach a gospel consistent with dern scholarship.

10. *Interracial Co-operation.* Recognizing portunities in our own land as well as abroad exhibiting the spirit of Christ in practical herhood.

11. *China and the United States.* Full sym- hy with China's desire for absolute sover- ty, disclaiming special privileges for our missionaries, denouncing the principle of extraterritoriality. [The new Chinese minister cabled this vote to his Government and to the international congress then sitting in Shanghai.]

12. *War and Peace.* War is contrary to the mind of Christ. It is our duty to find a Christian way for settlement of controversies. Churches should pray and strive for universal peace and teach the rising generation the better way.

13. *Prevailing Spirit.* Congratulating Congregationalists on the splendid spirit of fellowship exhibited all through the Council, even when opinions were at diametrical variance.

14. *President Coolidge.* Thanks for a man of such Christian character at the head of the nation, and endorsing his utterance that we need not more law but more religion.

15. *Akron Church.* Appreciation of its generosity in sending free of cost its chorus choir and organist, pastor, and printed service programs for the Sunday afternoon worship.

The Council in Meditation and Prayer

The builders of our National Council made the approach of every day to lead through a quiet place of the Most High into an inner chamber of the Redeemer's presence.

The Council Chaplain, Dr. Ashley Day Leavitt of Harvard Church, Brookline, Mass., directed the devotional half hour of each morning to the general theme, "Our Congregational Heritage and the New Spiritual Leadership." In a clear, Christocentric series of meditations he opened the door on successive mornings to (a) "Spiritual leadership defined as making Christ live again in our day"; (b) "The character of Christ gives the terms on which great spiritual power will be given"; (c) "The characteristic Christian expression is redemptive service"; (d) "The spiritual genius of Jesus revealed in action"; (e) "It is not we who must discover Christ but Christ who must discover us"; (f) "Christ the Servant of Man."

Each period closed in moments of silent prayer guided by the chaplain's voice in quiet sentences suggesting the great interests, the persons, the groups, the nations for whom we should lift our hearts to him from whence cometh our help. In a Council of such greatly differing judgments of Christ's leaders upon the methods of the work, upon the disposition of money in millions, involving, withal, drastic changes which must remove whole groups of efficient and faithful workers from a service to which they have given their best years—these moments of laying hold upon God were needed, and were deeply helpful.

The great addresses of the evening sessions, also, were ushered in with the reading of the Word and prayer by representative leaders, including the following: Wednesday night, Rev. L. Wendell Fifield; Thursday night, Rev. Horace F. Holton; Saturday night, Rev. Ray A. Eusden; Sunday night, Rev. Frank J. Scribner; Tuesday night, Rev. Stanley U. North.

It is a satisfaction to recall that a concourse of hundreds appeared each morning for the vital work of communion with the Most High.

Evangelism

The shortest speech made in the National Council in presenting an important report was made by Dr. Frederick L. Fagley, secretary of the Commission on Evangelism, and it was a very effective one. He said:

All the work we do by our boards, commissions and other agencies, is in fact evangelistic. These all are working for the redemption of the souls of men. That which we designate by the name Commission on Evangelism is charged with the promotion of certain aspects of our work, but all is no more nor less spiritual in its aims and objects than the work of any other agency. All our agencies join in the essential work of promoting the spiritual life of our churches. It is this that gives them their validity and worth.

Your Will

Effect of Missionary Mergers

Some individuals have asked whether the proposed mergers of missionary societies would affect bequests. *Not at all* is the brief answer. A will written in the favor of any one of our missionary societies as at present organized will secure the carrying out of the purposes of the donor absolutely.

Suppose the Building Society, the Home Missionary Society, and the Sunday School Extension Society are merged into a single corporation and that your will includes a bequest to the Church Building Society. When the will is probated the amount will go directly to the work carried on now by the Church Building Society and to be carried on for church building purposes just as is now done by that Society by the united Board. It would not be diverted to Sunday School Extension work or to Home Missionary work. The same could be said with regard to Sunday School Extension work of a will made in favor of the present Society, as of course it could be said about the Home Missionary Society.

Or suppose ultimately there is a merger of all the Home Boards into a single Home Board. A bequest made to the American Missionary Association, the proceeds of which would go into the work for the present activities of the American Missionary Association, would in the event of such a merger go into the same work under the administration of the same kind of people for the same purposes.

Suppose a legacy is left to one of the Woman's Boards, which is to merge its interests with the American Board. In that case the available funds would go into the types of work now conducted by that Woman's Board.

If, however, a testator desires to give to one of the Societies money which in the case of merger should be available for a wider range of use, this provision could readily be made in the will. C. E. B.

Officers of the Education Society

At the annual meeting of the Congregational Education Society, which was held at Washington in connection with the National Council, Rev. Herbert W. Gates, D.D., who has been acting General Secretary since the retirement of Dr. Frank M. Sheldon over a year ago, was elected General Secretary. Dr. Gates has been serving effectively for a number of years as Missionary Education Secretary of the Education Society.

The society re-elected at Washington Dean Charles R. Brown, president; Dr. William Horace Day, vice-president; and Arthur J. Crockett, treasurer.

Medical Director of the American Board

The new officer of Medical Director of the American Board was established at the meeting of the Board in Washington, Oct. 23, and Dr. Mark H. Ward, who is the Board's Candidate Secretary, was elected to the office. This action was accorded hearty approval.

Woman's Home Missionary Federation

Annual Meeting at Washington, D. C., October 19-20

TWO hundred women from twenty-six states gathered in the Sunday school room of Mt. Pleasant Church, Washington, on Monday evening, Oct. 19, for the opening session of the annual meeting of the Congregational Woman's Home Missionary Federation. A goodly number of men were present. Mrs. Charles R. Wilson of Detroit, Mich., president of the federation, presided. Mrs. McIlyar H. Lichliter, of Columbus, O., led the devotions. With cordial words of greeting Mrs. Sidney R. Jacobs of Washington, D. C., Southern vice-president of the Middle Atlantic Conference, welcomed the federation to Washington. The president responded most happily.

An interesting event of the evening was the reception of the women of the Protestant Evangelical Churches into the fellowship of the federation. This splendid group of churches were officially represented by Mrs. R. O. Eisele, Mrs. Carl A. Voss of Pittsburgh, and Mrs. Paul Reikow of Newport, Ky. In felicitous words of greeting Mrs. Wilson extended a welcome to these representatives. Mrs. Eisele responded with earnestness, reminding us that these new friends brought as their contribution music, devotion, and faith. The audience sang Luther's great hymn, "A Mighty Fortress is Our God."

The reports of the general secretary, Mrs. J. J. Pearsall, the secretary of the Middle District, Mrs. D. D. Olmstead, and the secretary of the Colored Unions, Mrs. A. E. Lawless, showed progress in achieving federation goals and ideals through the work of the Standing Committees and secretarial promotion.

Mrs. F. P. Ensminger, secretary of the Southeastern district, represented her work by an electrically lighted chart indicating the location of auxiliaries and churches in her district, and showing that in five years unions under her care had gained 200 per cent in benevolence and membership.

Mrs. Wayne B. Wheeler, a well-known singer of Washington, rendered two solos, accompanied by Mrs. Donald Enfield, also of Washington.

The reports of the vice-presidents followed. Mrs. Charles E. Blake of Rhode Island, vice-president of the East, Mrs. J. J. Kolmos, vice-president of the Middle Western District, and Mrs. H. S. Gilbert, vice-president of the Western District, gave thoughtful presentations of the work of their respective districts, showing correspondence and activity in the promotion of the denominational program.

Mrs. Parker W. Fisher, of Southern Pines, N. C., reported for the Woman's Committee on Interracial Co-operation in the South. Mrs. Fisher held the intense interest of her hearers as she showed the progress that is being made toward the better understanding of brotherhood and interracial justice in the South. The session was closed with prayer by Mrs. Clarence H. Vincent of Florida.

During the first part of the session on Tuesday morning, Oct. 20, Mrs. Oscar E. Maurer presided. Devotions were led by Mrs. Rex W. Dodge, of Maine, who used a beautiful musical service of worship, assisted by Mrs. Wayne B. Wheeler. Mrs. D. Foster Updike read the Scripture selections, and the solo responses were sung by Mrs. Dodge. One feature of the service was the interpretive motion accompaniment given by Mrs. Dodge.

Mrs. J. J. Kolmos presented to the meeting the presidents of twenty-six state unions. Utah, Idaho, Texas, and the Carolinas were represented by telegrams of greetings, and letters were read from New Hampshire and from Mrs. Firman of California. The treasurer's report and the report of the finance committee were presented by Mrs. H. H. Hart of New York, treasurer of the federation.

"My Reaction and Yours to the Missionary Program of the Church" proved to be an interesting address by Miss Ruth H. Bennett of Washington, dealing in a naive and thoughtful way with the relation of the business woman to the missionary program of the church.

A careful review of the federation's activities through the committees on which it serves in the Council of Women for Home Missions, showing the wide range of our interdenominational contacts and service, was presented by Mrs. F. W. Wilcox, of New York, vice-president-at-large of the Council of Women for Home Missions. The many important contacts of the federation interracially and interdenominationally were dwelt upon in a most interesting way, revealing the extensive relationships of the federation.

The Committee on Schauffler Dormitory presented its report through its chairman, Mrs. H. H. Hart, showing that many of the unions had accepted their quota of the building fund, and were definitely at work raising the money. Massachusetts Union has voted one half of its jubilee fund and New York will hold a luncheon in New York City in January, 1926. Its chairman, Miss Laura Parsons of Syracuse, has visited Schauffler in order to become better acquainted with every detail of the project.

Mrs. T. A. Dungan of Wisconsin reported for the Committee on Chautauqua Congregational House, asking the moral support of the federation in the building plan for a new House at Chautauqua.

Mrs. Henry Francis Smith, chairman of the Interracial Committee in the North, reported for the committee and suggested a program for church groups which indicated the "exquisite possibilities" in the crusade for brotherhood. The report of the nominating committee, presented by its chairman, Mrs. Dan F. Bradley of Ohio, resulted in the election of the following officers:

President, Mrs. Chas. R. Wilson, Michigan; vice-presidents, Mrs. Oscar E. Maurer, Ct.; Mrs. L. C. Schnacke, Kansas; Mrs. H. F. Swartz, Colorado; treasurer, Mrs. H. H. Hart, New York; members-at-large, Mrs. C. G. Phillips, Mrs. A. K. Wing, and Dr. Mary E. George.

The prayer of consecration of these officers was offered by Rev. Helen Street Ranney, of San Francisco, and the benediction pronounced by Rev. Rhoda Jane Dickinson of Glasgow, Mont. The meeting was adjourned subject to call of the president. At the close of the meeting the women's guild of the Mt. Pleasant Church served a delightful luncheon.

An enjoyable program following the luncheon was opened by two solos, sung by Mrs. Wayne B. Wheeler, accompanied by Mrs. Chester Adair, of Chevy Chase, Md., who wrote the music of both songs, and the words of one of them; the words of the other being written by Mrs. E. E. Slosson, of Washington. Miss Helen Jenkins, principal of Thorsby Institute, Thorsby, Ala., spoke of the need of the school for support, and of its opportunity in education, and Rev. Bertha Harris, a graduate of Schauffler School, told in a graphic and delightful way of the splendid contribution to the Christian program of America that Schauffler can make and made an earnest plea for the new dormitory.

The First Church, Washingt

The New Building Project

When L'Enfant planned the City of Wa ington he chose for the national church the s at Ninth and G Streets, where the Pate Office is.

One block west of this site, at Tenth a G Streets, on the present site of the First Co gregational Church, the Congregationalists w erect a church building which will be nation in the best sense of that term. It will contin to be not only the church for all the peo of Washington, but it will afford the gre throng of visitors constantly coming to the ci a convenient downtown place of worship.

Different congregations attend morning a evening services and in these audiences on one in four is a member of this church. Ma Government officials and workers in the d partments, of whom there are 65,000 in t city, and students from every state, of who there are at least 25,000, help to make up t congregations.

If the church had followed the line of lea resistance it would have sold the property f a million dollars, and moved, with enou money to purchase a new site and build els where, but Christian statesmanship and servi demanded that they stay and adequately me a great need. The National Council gave th plan its endorsement.

The local church has done its part well a generously. Nearly $130,000 was raised at t time of the close of the Council. One gift $25,000 was made, two of $5,000, two $3,000, two of $1,600, and nine of $1,000, remainder being smaller gifts, about 800 peo having contributed. To show the good feeli towards it on all sides, a Jew sent $100.

On Monday, Oct. 26, Dr. Nehemiah Boy ton, chairman of the advisory committee, e tertained at luncheon at the Mayflower Hot Washington, a hundred prominent Congreg tionalists at the National Council and laid t opportunity before them. It was not a tim for suggesting subscriptions, but for unde standing the situation. Dr. Boynton said th the First Church stood not with her hat b her heart in her hand. She stood not as a be gar but as a partner in a great enterpris national in its scope. Hugh A. Thrift, chai man of the board of trustees, spoke for the co mittee of the church. William Knowles Coope Secretary of the Y. M. C. A., and a member the Cleveland Park Congregational Church the city, spoke of the great field and opport nity and also of how nobly the First Chur had done its part. Rev. Albert W. Palmer Oak Park, Ill., said that he was glad the n tional capital was to have a strong downtow church in the very heart of the city. Chica had lost her chance. She had strong church on the edges but not at the center.

Dr. Jason Noble Pierce assured the peop that the easiest thing for him to do was to ha the present structure painted, varnished, an frescoed, and leave this bigger job to his su cessor, but he knew that it was neither th right nor courageous thing to do. He ce tainly commended this cause by his words an attitude.

Council Meeting at the First Church

During the Council meetings daily afternoo services were held in First Church to afford th residents of Washington an opportunity t hear representative Congregationalists wh were attending the Council. Drs. Charles I Brown, O. S. Davis, and Carl S. Patton, an Mr. John Calder were among the speake

heard. One afternoon the Fisk Jubilee Singers gave a fine concert, with the free will offering going entirely to their work.

On Sunday morning, at 9 o'clock, Dr. M. H. Lichliter, of Columbus, O., preached, and at 11 o'clock Dr. C. J. Hawkins, of Seattle, Wash., preached at the second service.

At the Sunday evening service four speakers were heard: Dr. T. R. Faville speaking on "What's Happening Up North"; Rev. E. A. King on "What's Happening Down South"; Rev. Vaughan Dabney on "What's Happening Way East"; and Dr. H. F. Swartz on "What's Happening Out West."

A sample of the work that the church is continually doing of bringing preachers of national reputation to the capital for a series of addresses is the one arranged for Dr. Charles F. Aked of Los Angeles, Cal., with two lectures a day for four days at 4.45 P.M. and 8.00 P.M. The themes are as follows:

The Picture of Jesus: Human or Divine; Man or God-Man; The Gospel according to Mark Twain: A Gospel of Reality; The Picture of Pilate, and the Pursuing Plague of the Past; The "St. Joan" of Bernard Shaw; The Picture of Judas, and the Deepest Depths of the Human Heart; La Samaritaine, by Rostand, and the "Chantecler" of Rostand and Maude Adams; Notice seen on an automobile trip: "Go slow! You may meet another fool"; A Twentieth Century Magnificat: The Glorification of all Good Women in England's new Cathedral.

The Colored Side of the Council

Progress and Encouragement at Washington

PROGRESS of Congregationalism among the colored people is indicated by the fact that when I attended my first National Council at Portland, Oregon, I was the only colored delegate present; at Washington there were fifty, and they came from as widely separated points as Massachusetts and Texas, showing the effective redistribution of the Negro American throughout the Union. As epoch-making as was this Council from many other points of view it was not more so from any than that of the colored side.

A Race Offers Cash

Since this was the first time the Council met on Southern soil some wondered at the advisability of following the time-honored custom of having a colored man as one of the Moderators. Others thought that if this custom was to be broken it should not be done the first time it met in the South. Besides, there seemed an especial appropriateness in having as a Moderator one of that race Mr. Lincoln gave himself to free right there in Washington. Accordingly Rev. William L. Cash was put up by his race, and polled the largest vote of any Moderator nominated, his vote being 322 and that of his opponent 129.

The story of the life of this man reads like fiction. When that little black baby was born at Cowpens, S. C., a half century ago none of his neighbors thought that some day he would stand beside the President of the United States in the esteem of his church. Many a father today writhes under the cost of the education of his child, but the cost to this man's father for his boy's education for ten years in seminary and college was the princely sum of eighteen and one half cents a year! At Fisk he milked cows and worked in gardens to help pay his way through to an A.B. When the people of Oberlin saw a young colored man white-washing fences to get his B.D. they had no thought that some time he would be honored in the shadow of the White House. And when he got through his education he helped his father educate the rest of his family in payment of the $1.85 he invested in his education. As pastor of three important churches he has worked his way to the top. His recognition will inspire every colored youth in the land. His name is Cash but he stands for Character.

Why the Colored Group Stands for Merger

No part of the Council was more interested in the merger than the colored constituency. Of course, it goes without saying that the colored people are deeply grateful for the work of the A. M. A., but many of the enlightened sentiment of the colored constituency feels that in the evolution of things the time has come for a forward movement in the denomination for economy, efficiency, and unity. Even though this should temporarily work against their interest, the colored side would be for it because they believe that what helps the whole cannot injure the part permanently. But they do not believe it will injure them even temporarily. On the other hand, it is their belief that it will standardize their schools, churches, and status. In the redistribution of the race a standard culture is required, and in the church work a similar standard is needed for a race that is no longer a ward of the denomination. In the new status they will be interested in the whole of the denomination, and the whole denomination will be interested in them. I would be in favor of a colored associate secretary to care for the interests of all the colored churches North and South. Under the leadership of the right man our numbers would be doubled in a decade. If my people only knew the spirit of Congregationalism they would rush into it and be saved.

The Adoption of the Social Creed

Nothing brought more cheer to the colored group than the adoption of that part of the Social Creed that referred to inter-racial relations. While some thought this might be referred to another commission without impropriety, they were so eager to pass it that they took no chances. It is the high-water mark of church councils in race ideals. It stands for (1) the same protection and rights for other races in America that we ourselves enjoy, especially legislation against lynching; (2) the elimination of racial discrimination, and the substitution of full brotherly treatment for all races in America; (3) the fullest co-operation between the churches of various races, even though of different denominations. The unanimity with which this was voted gladdened the heart of a race. Had Lincoln been in town I have a feeling that he would have walked in and joined the Congregational Church that day, as did Coolidge some time ago. For the people have been waiting for some church to say just that.

Inter-Racial Co-operation

No finer thing was said during the Council than this: "The church is the enlightened conscience of civilization." Next to this some one said in the conference of workers among the colored people that all effective inter-racial adjustment must center around the church. Under the leadership of Director Harold Kingsley the sectional meeting on this topic was most inspiring and effective. The original room in which the meeting was to have been held proved too small, and the larger room chosen was over-run. Next year it was suggested that it should be given a full hearing before the Council as a whole. The two outstanding addresses were those by Dr. H. Paul Douglass, formerly secretary of the A. M. A., and Prof. Isaac Fisher, formerly of Fisk University, Nashville, Tenn. Dr. Douglass spoke on the readjustment of the Negro in a Northern environment, as to his home, his work, and his status. Professor Fisher told of the work being done by him in carrying the message tactfully into the white colleges of the South. The general discussions following each presentation were illuminating and inspiring. The address by Mr. H. S. Chauncey, an attorney of Cleveland, O., on the importance of systematizing church finances should result in an organization of church treasurers to the end that our finances be put on a solid basis, so that the church might have the advantage of an equal opportunity in the financial world.

Social Reception of Colored Delegates

In view of the fact that the Council met in the South there was some apprehension as to the reception to be accorded the colored delegates. But as far as I could discover there was not a single complaint made by any of us. This was no doubt due to the care taken by Dr. Pierce and his able committee representing all the churches. For the first time colored delegates were received in the Willard Hotel, and colored members lunched at the Century Club and other exclusive places. Of course, they stood with the President on the White House grounds and were photographed with the rest. On Saturday morning, the colored delegation was received by the President, and to him they made the following address:

In behalf of the 15,000 colored Congregationalists we greet you as a fellow Congregationalist in whom we have full confidence, not only because of your traditional background but also because of your example as a Christian and your acts as a President. Particularly do we want to thank you for that great word on tolerance you spoke at Omaha, the bravest word spoken by any executive in three score years. It sounds like Lincoln. Our prayer is that God may use you to promote good will between the races of America and peace among all the nations of the earth.

The Music of a Race

The speaking parts taken by the colored delegates attracted special attention, and the address by Prof. William H. Holloway, associate principal of the Brick School, at Brick, N. C., was universally acclaimed a literary gem. So eager were the people to hear it that they called for it in broken sections. But the climax of our contribution was in those songs that no man can sing but the black man. It is said that in the Constitution we have the brain of America, but that in her Emancipation Proclamation we have her soul. Likewise, we have in these simple songs of faith and hope and trust the soul of a race. Ever tender and moving, they fell upon the ears of the stilled multitudes like balm in Gilead. The Jubilee Quintet, fresh from its triumphs abroad, is now on its annual mission in behalf of their *Alma Mater*, Fisk University, whose million dollar endowment is in the balance.

Brooklyn, N. Y. HENRY HUGH PROCTOR.

Beware of suffering any lapse to steal into your religious life. If you began with high-minded thoughts and inspirations—enchanted by their beauty, lifted into heaven by their attraction—do not drop down into the dull, self-seeking, common ways of the world, for the way of return is not easy or sure.—*T. T. Munger.*

The Guests of the White House

"A kindly act done in a gracious manner." In that sentence did one sum up his experiences as the guest of the President and Mrs. Calvin Coolidge during the National Council meeting in Washington, and there is every evidence that he but speaks for all who had the privilege of staying at the White House.

The personnel of the group was representative of the various phases of Congregationalism and was also made up of personal friends of the President and Mrs. Coolidge. The following is the list of guests who stayed at the White House: Rev. Nehemiah Boynton, D.D., of New York City; Rev. Reuben A. Beard, D.D., of Fargo, N. D., one of our former secretaries and one time pastor of a church in Cambridge, Mass.; Rev. and Mrs. William H. Spence of Salem, Mass.; Rev. Kenneth B. Welles, pastor of Edwards Church, Northampton, Mass., the home church of the Coolidges; and Rev. Charles W. Legge, pastor of First Church, Swanton, Vt., and formerly pastor of Pilgrim Church, Merrimac, Mass. Rev. Irving Maurer, D.D., President of Beloit College, and Mrs. Maurer, and Rev. Willis H. Butler, D.D., of Hartford, Ct., were guests for the opening days of the Council.

Everything was done to make their stay at the White House a real pleasure and an experience never to be forgotten, and all speak of President and Mrs. Coolidge as being ideal in their thoughtful and kindly attention to the comfort and welfare of their guests.

The Council was deeply appreciative of the courtesy and the readiness of the President and Mrs. Coolidge to do their share as Congregationalists in making the Council a success.

Those who stayed at the White House speak of the goodly fellowship at the breakfast table and especially of the privilege of taking luncheon and dinner with the President and Mrs. Coolidge on Sunday. Their stay at the Presidential home was a rich privilege and honor and will ever be counted as among the great events of their lives.

First Church Choir, Akron, O.

Key to Cover Picture

Front Row: Paul Sanderson, Paul Bordner, Anson Plum, Mrs. Don McAdoo, Mrs. J. A. Froebe, Fred Guinter, Wesley Robinson, Waldron Rice.

Second Row: Chester Zohn, Sam Allen, Benton Dales, Clarence Vincent, Burton Garlinghouse (Director), William Miller, Maynard Griffith, Paul Herman, Newell Crawford.

Third Row; Merlin Hayes, George Heyburn, Richard Wines, Carl Figenscher, Robert Schuster, Bill Allen, Robert Zahnizer, Ernest Gates, Arthur Kline, Clinton Miller.

Mount Pleasant Church Service

The Sunday morning service at Mount Pleasant Church, Washington, on Oct. 25, was crowded with National Council visitors. It will be a long time before this friendly church, of which Rev. Walter Morgan is pastor, will welcome to its pews so many clergymen who have rendered exceptional service to the denomination. Many of the central figures of the Council entered into this most worshipful Communion. The decorations of asparagus and chrysanthemums were pleasing. The Piedmont College quartet sang. Rev. Wyman C. Fairfield, the Foreign Pastor, spoke to the children. Rev. Rodney W. Roundy of Laconia, N. H., offered the pastoral prayer. Dr. Jay T. Stocking of Upper Montclair, N. J., preached from the text James 1: 21, "which is able to save your souls," making the inquiry, "Has the church any strong truths today?" He found three, the friendliness of the universe, the realization eventually of all our dreams of goodness, and the certainty that service is the path that leads to peace. Dr. Stocking, at his best, helps men to play the game, and he was at his best here.

The Congregationalist's Bible Class

Paul Before Felix

Comment on the International Uniform Sunday School Lesson for November 22
Acts 24: 10-16, 22-27

Paul, as a Roman citizen, having avoided examination by torture, and having been sent to Caesarea to save him from his Jewish enemies in Jerusalem pledged to take his life, now appears five days later before the Roman procurator, Felix, making his defense. Always courteous, Paul salutes Felix with one of the few favorable things that could be said concerning him, and incidently reminds the governor that his many years as a judge should assure a prisoner a fair hearing and consideration. Paul could express subtle and pointed truth with courtesy.

Paul's defense before Felix had no effect upon the just disposition of his case. Its immediate result was to make Felix tremble, and, like all trembling men, to make him talk about "a convenient season," but it left Felix so little moved in any vital way that two years later when he was succeeded by Festus he was willing, simply that he might please the Jews, to leave Paul bound.

The real value of Paul's address, therefore, is in what it has brought down to the madern world concerning Paul himself and his outlook upon religion and life. This is concentrated in the notable fourteenth verse and in the two verses which follow. These stand out with pre-eminent significance above the immediate purpose of Paul's address, which was the assertion of his innocency of the charges made against him. In repudiating these charges, he acknowledges what has been deemed throughout history by popular bigotry and prejudice the deepest sin that a man can commit. "This I confess," says Paul, "that after the way which they call heresy, so worship I the God of my fathers." Nothing is so amazing as the persistent blindness of the world in relation to its saints and prophets. Men of the utmost holiness and consecration, if they deviate from what is deemed the way of orthodoxy, have been and continue to be the objects of bitter attack and persecution.

We study such lessons as these over and over again, yet on the very day following that upon which hundreds of thousands, if not millions of people, will study this lesson, many will go forth to attack, with the same bitterness that these ancient Jews displayed, men of good conscience whose religious outlook and experience could be expressed only in these words of Paul. The tragedy of it was that Paul was the man who was really devoted to the religion of his fathers; and that is the tragedy of most heresy accusations and trials. When will Christians learn to exercise a loving, patient, prayerful, understanding spirit in relation to these matters? Surely it is only in loving, liberal atmosphere, where all men in their own ways are persistently seeking and expressing truth, that truth can be brought fully to light and that we can all grow into the larger conceptions of the grace of God.

Along with Paul's confession that after the way that his enemies call heresy he has worshiped the God of his fathers should be placed his assertion of the nobility and purity of his motives. The unfortunate thing is that the highest integrity of character and purity of motives are insufficient to save a man from the brutality of accusation and persecution. The heresy-hunter has no eye for the finer values and the higher truths of life. "Herein do I exercise myself," says Paul, "to have always a conscience void of offence toward God and toward men." That, after all, is the refuge and satisfaction of the man falsely accused. He may suffer bitterly but nothing can destroy that inward peace of knowing that he has not blinked at truth, that he has not been false to his trust, and that he has in every way sought to live with a good conscience toward God and toward his fellow men. When Christians everywhere come to see that as the supreme thing in life and character, not only will there be less heresy hunting but there will be new safeguards against error and new possibilities in the attainment of truth.

An Interdenominational Movement in Rhode Island

An interdenominational movement of unusual interest has been taking place in Rhode Island recently. Rev. Hugh Penney of Plymouth Church, Providence, has given us the following account of its inception and growth:

Last spring at least five Congregational ministers from Providence and Pawtucket attended the great Washington Conference and caught the spirit of the convention. At the next Congregational Ministers' Meeting, a Methodist, Christian, and three Congregational ministers gave their impressions of the conference, all stressing the wonderful unity and the spirit of Christian fellowship that prevailed. This brought to our minds the question, "Why not try and carry out that spirit in our own state?"

A committee of three was appointed, Harold S. Capron, James D. Dingwell, and Hugh Penney, to see what plans could be made for deepening the spirit of closer fellowship among our different denominations. In due time the matter was presented to the different ministerial associations for action. And the Baptists, Methodists, Presbyterians, Universalists, and Christians endorsed the movement wholeheartedly and in turn appointed a committee to work with the original three and perfect such plans as were deemed advisable.

First, it was decided to hold a Fellowship Sunday when all the ministers would be asked to exchange pulpits. The day set was Oct. 18 (deferred on account of associations, conferences, etc.), and about 200 ministers, representing some 13 denominations, took part in this Interdenominational Exchange Sunday.

Second, it was thought advisable to hold a union Ministers' Meeting prior to and preparatory for the exchange. This meeting was held on Monday, Sept. 28, over 200 ministers being present, and a wonderful spirit prevailing. It was voted at that time to hold another Ministers' Meeting within three months. Dr. Holyoke, Baptist, presided. Dr. Mason Brown, Presbyterian, led the devotions. The secretary, Hugh Penney, Congregational, and Harold Capron, Congregational, stated the purpose of the gathering and of its development. Dr. William E. Barton, formerly of Oak Park, Ill., gave the address on "The Preacher as a Prophet." The closing prayer was by Dr. Augustus Lord, Unitarian Church.

Carrying out the desire of the meeting and with the hope of fostering this splendid spirit of closer Christian fellowship, the committee has secured Dr. S. Parkes Cadman to speak on Wednesday, Dec. 2. Already a fine spirit of brotherliness prevails and this whole movement seems to be bearing good fruit.

The Pastor Says: An inert mass of undigested learning has been known to sour on the brain. Thus it produces gases and causes the head to swell out of all proportion to its solid contents.—*John Andrew Holmes.*

Missionary Reorganization

The Merger Proposals of the Committee of Twelve as adopted by the National Council at Washington, D.C., October, 1925

[EDITORS' NOTE.—*Because of the length of the Committee's report, we have omitted the preliminary Analysis and Preface, also the long statement of "Considerations which Led to the Report." In the latter emphasis is placed upon the purpose to "humanize and spiritualize the missionary appeal," to secure economy in the sense of "making every dollar go just as far as that dollar can be made to go," to secure efficiency, by "getting more work done and getting it better done for the same expenditure," also to gain "simpler and better relationships."*]

Proposals of the Committee of Twelve

In the general plan of placing the missionary activities of the denomination under two boards, one for home and one for foreign work, we make the following recommendations:

I. Unification and Organization

1. THE FOREIGN WORK. We recommend a complete unification of the Woman's Boards with the American Board, including unification

(a) in the conduct of the foreign mission work of the denomination in the foreign field,

(b) in the administration of the work in the departments at home,

(c) in appeals to the denomination in behalf of foreign missions,

(d) in foreign missionary education and promotion throughout the denomination.

This would make necessary the reconstituting of the present organization along the following lines:

a. *A Prudential Committee* of thirty-six, including at least one-third women, should be elected by the American Board at its meeting in connection with the National Council, the total to be arranged so as to provide "Constituent State" and regional representation. The Secretary of the National Council should be a member *ex-officio* but without vote.

This Committee should hold regular meetings semi-annually, for attendance upon which the expenses of all members may be paid, if so desired. The Committee should also meet semi-monthly *ad interim* for transacting the business of the Board as at present. Expenses for attendance upon these *ad interim* meetings should be paid only for a nucleus of eighteen of its members, one-third of whom should be women, designated by the Board when electing the Prudential Committee. At the same time other members who can attend should enjoy the full privileges of membership. This is a plan which has been found by the commissions of the National Council to operate satisfactorily. The women members in each case should be co-ordinate with the men in every respect as an integral part of the management, in order that the values of the Boards may be conserved.

b. *Departmental Secretaries,* men and women.

c. *A Cabinet* composed of the Departmental Secretaries, substantially on the present basis.

d. *Other organizations* jointly with the Home Board, such as the Commission on Missions, Promotional Council, Laymen's Advisory Committee, and Regional Committees as described below.

2. THE HOME WORK. We recommend the unification of the Home Work by use of identical boards of directors, elected by the several home societies at their meetings with the National Council, this identical board to be known, while considering the whole program of the home societies, as The Congregational Home Board, with hope of ultimate corporate union under that name. The membership of such corporation, when organized, would be the members of The National Council plus 150 members at large and the life members of the several consolidating home boards.

Division of the work into departments would enable this board to retain, where advisable, the present administrative and executive forces. A plan embodying such a division of functions should be left flexible for future readjustments.

This plan would bring under identical management

The American Missionary Association
The Congregational Home Missionary Society
The Congregational Church Building Society
The Congregational Sunday School Extension Society
The Congregational Publishing Society
The Congregational Education Society
The Congregational Foundation for Education
The Congregational Board of Ministerial Relief

The Functions of the National Council in connection with the Annuity Fund for Congregational Ministers.

We recommend the assumption of the work of The Congregational Woman's Home Missionary Federation by the Promotional Council and the Regional Committees later recommended, as it is the judgment of this Committee that the maintenance of a national organization of women apart from the proposed Home Board would be contrary to the principle of unification and would stand in the way of the realization of the very objectives we are trying to reach through the unification of the present missionary agencies. At the same time we believe that the values developed by the Woman's Home Missionary organizations should not only be conserved but enlarged. To this end proposals follow looking to a still larger enlistment of women in the work of the church at home.

The consolidation of the existing societies into one corporation is in our judgment the ideal and practicable method of effecting this unification. We recognize, however, that before a corporate consolidation can be effected, serious problems, both legal and administrative, requiring perhaps special legislation, must be dealt with; and that the solution of these problems will necessarily require time and study on the part of the proposed Home Board. But we believe that the benefits of unification can be attained in large measure through identical boards without corporate consolidation at this time. We feel that it would be unfortunate if the enjoyment of these benefits were postponed during the period which would necessarily elapse before the policy of complete corporate consolidation could be carried into effect.

As a means of bringing about the earliest possible unification of the home work we make the following recommendations: (For convenience we use in these recommendations the term "Board of Directors" to describe the managing board of each society, this being the title now used by most of the societies, although in the case of The American Missionary Association, its board is known as "Executive Committee.")

a. That each of the home societies should provide that its Board of Directors consist of thirty-six members, at least one-third of whom should be women. This board should meet semi-annually. Provision should be made for an administrative committee of twelve to function with authority *ad interim.* Six of this committee should be members of the Board of Directors, and at least one-third of both groups should be women. The boards of directors and administrative committees should be so chosen as to insure rotation, the continuous service of any member being limited to a period not to exceed six years. The by-laws and, if in any cases necessary, the charters of the several societies should be amended by appropriate action to accomplish this result. So far as practicable these amendments should become effective not later than January 1, 1928.

b. That the Boards of Directors of the different societies be identical in membership.

c. That the three Extension Boards consolidate, as recommended by them in their action of May 20, 1925, which is as follows:

"That we request the Committee of Twelve to include in their report to the National Council the necessary recommendations leading to the final consolidation of the three Extension Societies in name, on the apportionment, for promotion and in administration; the legal incorporation of the three in one to be effected if the law permits it without prejudice to the holdings of the Societies."

d. That in order to effect this consolidation and to open the way for the consolidation of the other societies, as soon as they shall find this step practicable, the Executive Committee of the National Council, in co-operation with the Extension Boards, whenever the latter shall have approved the plan, cause to be organized under the Membership Corporation Law of New York (supplemented if necessary by special legislation), a corporation to be called "The Congregational Home Board" with a membership as indicated above and with corporate purposes sufficiently broad to enable it to do any of the various kinds of work within the powers of the several societies, and that the Extension Boards be consolidated with this new corporation in the manner prescribed by the Membership Corporation Law above mentioned.

1. The new corporation should have a board of thirty-six directors, at least one-third of whom should be women, this board to meet semi-annually, the Secretary of the National Council to be a member *ex officio* but without vote. These directors should be elected at the meeting of the Home Board held in conjunction with the National Council and should be so chosen as to provide adequate "Constituent State" and regional representation.

2. The by-laws of the corporation should provide for the establishment of four departmental committees. Each of these committees should consist of twelve members, at least one-third of whom should be women, and six of whom should be members of the Board of Directors, and of these six at least one should also be a member of one of the other departmental committees. These departmental committees should be chosen by the corporation at its biennial meeting.

3. The Board of Directors of the Home Board should be identical in membership with the Boards of Directors of the several societies. The arrangement of the departmental committees subject to later adjustment by the board should be as follows:

(a) *Committee on Church Extension* to dea

with the work now done by the Extension Boards.

(b) *Committee on Educational Interests* to deal with work now done by the Education Society, the Foundation for Education and the Publishing Society.

(c) *Committee on American Missionary Association Work.*

(d) *Committee on Ministerial Pensions* to deal with the work now done by the Board of Ministerial Relief.

Such of these committees as have to do with the work of societies at any time consolidated into the Home Board shall be authoritative, and bear relation to the Board of Directors similar to that now subsisting between the executive committees of the Extension Boards and their Boards of Directors. Such committees as have to do with the work of societies not, at the time, consolidated with the Home Board should be composed of the same individuals who constitute the administrative committees of the societies in question, and their duty as committees of the Home Board should be to keep the directors of the Home Board informed as to the work in their respective fields; with regard to the actual work of administration, they should function as committees of the respective societies so long as these retain their corporate identity.

4. The Secretaries of the societies consolidated in the one Home Board should become Departmental Secretaries of the Board.

5. There should be a Cabinet composed of Departmental Secretaries and secretaries of societies not consolidated for conferences regarding united interests and for the preparation of agenda for the Board of Directors.

6. All appeals to the churches for home missionary purposes should hereafter be made under the supervision of the Promotional Council as set out below. So far as administrative work in the field is concerned the societies not consolidated with the Home Board should continue to be operated substantially as at present, the work being conducted in the name of the society concerned.

e. That the Congregational Home Missionary Society, The Congregational Church Building Society, and The Congregational Sunday School Extension Society, at their respective biennial meetings held in connection with the present meeting of the National Council, take such steps as may be necessary to inaugurate the process as involved in unification and consolidation in the manner indicated above; that the National Council make such recommendations to The Congregational Board of Ministerial Relief as shall provide for its inclusion in the Home Board, if possible.

f. That the Congregational Foundation for Education and the Congregational Education Society effect the consolidation of their work, irrespective of ultimate consolidation with the Home Board; and we recommend that appropriate action to this end be taken by the Education Society and by the National Council, at this session.

g. That the identical Board of Directors, as soon as established, consider the desirability of a unified treasury for all the societies, including the Home Board.

h. The Pilgrim Memorial Fund is a trust fund, the entire income of which accrues for the benefit of holders of contracts of the Annuity Fund. As the trustees of this fund have no administrative duties other than making investments computing distributable income and paying over of income to the Annuity Fund, we see no need to change the present well coordinated arrangement.

i. *The Annuity Fund for Congregational Ministers* is on an entirely different basis from the other societies. The members of the National Council are not members of the Annuity Fund. Under its charter, approved by the National Council, those who hold certificates of membership in the Fund elect trustees from a list of names of eligible persons previously presented to and approved by the Council.

We recommend that this corporation should remain in the control of its members, but that the nominating powers now exercised by the National Council should be exercised by the Home Board; and that five of the trustees be members both of the Board of Directors and of the departmental Committee on Ministerial Aid. This would leave this business corporation under its own control and at the same time give it the benefit of a vital connection with the Home Board while maintaining the present administrative unity with the work of Ministerial Relief.

In order to avoid the necessity of an appeal by the Annuity Fund to the Churches, we recommend that such designation in the apportionment as the Commission on Missions may determine for the Annuity Fund be added to the designation for Ministerial Relief for transmission to the Annuity Fund.

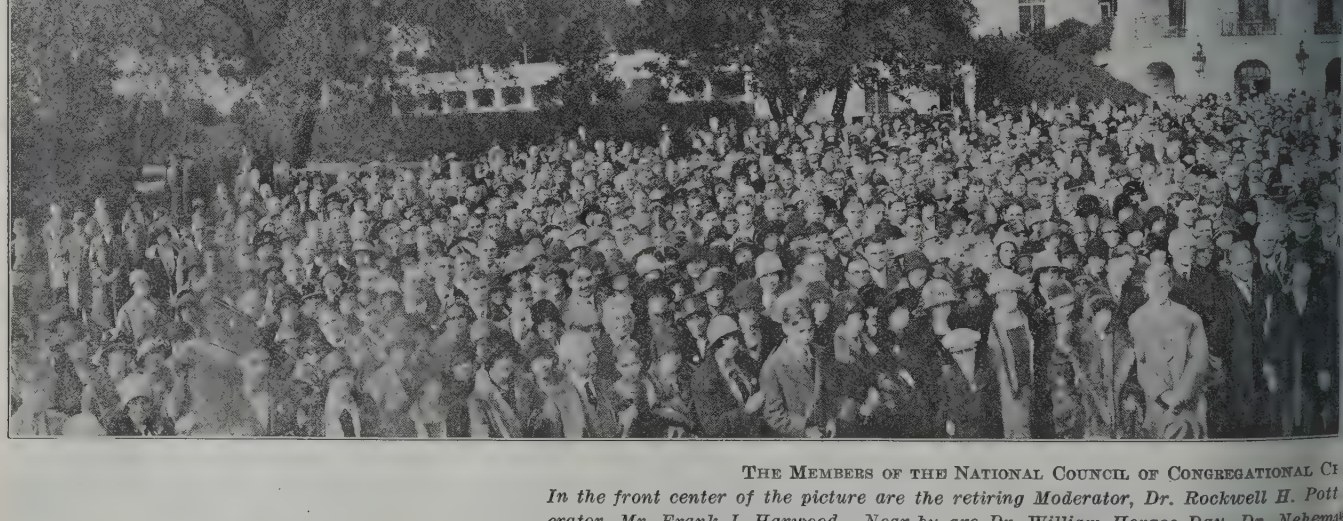
II. Relations of State and National Organizations

We realize that this Committee has no official relation to the State Conferences; that these Conferences are as free to accept or reject the advices of the National Council as the individual church is free to regard or disregard the findings of the State Conference. We also know that the Conferences are eager to co-operate and we propose the following recommendations as bases for negotiations between the Boards and the Conferences.

a. *The Representative Relation.* There is growing recognition of the responsibility of the churches of a conference for missionary and extension work within their borders. This obligation is not necessarily exclusive but it rests primarily on the churches of the state. This has long been recognized by the older states and is being vigorously asserted by the newer states. With this position we are in full accord and believe that this responsibility makes the state organization the logical representative within its borders for the national missionary societies and their regional agencies.

b. *The States to Take Over Local Work.* We recommend that the directors of the Home Boards, wherever it seems to them feasible and as speedily as possible, commit the execution of all local work now done by the Extension Boards, The Educational Society, and The American Missionary Association to the State Conferences. This recommendation of commitment of executive work does not include any suggestion that the national societies should not make appropriations for state work. This commitment of work should be made not alone where the Conference is now self-supporting but also where it is sufficiently strong to contribute, under the total apportionment, amounts equal to the needs of the state budget, including provision for the work turned over; arrangements being made so that part of the benevolent fund of the churches of the state may be paid to the national society, somewhat under the terms of the present plan for Cooperating States in the constitution of The Congregational Home Missionary Society. This would grant the states autonomy in administration with fraternal advice as well as financial assistance.

We recommend that the work of Ministerial



THE MEMBERS OF THE NATIONAL COUNCIL OF CONGREGATIONAL CH

In the front center of the picture are the retiring Moderator, Dr. Rockwell H. Pott erator, Mr. Frank J. Harwood. Near-by are Dr. William Horace Day, Dr. Nehemi the front are also young people who came to the Council for the week-end, and

Relief, State and National, be unified to promote standardization of grants and equitable distribution of funds, and commend the co-operative agreement of the State Boards of Michigan, Maine, and Vermont, which is working to the satisfaction of all concerned. Each of these agreements consolidates the income of the State Board with that of the National Board with safeguards in the use of trust funds held by the State Board and transfers pensioners on the State list to the National roll. State initiative and referendum are maintained by making the State Superintendent, or a State Committee, the representative of the work of Ministerial Relief within the State, and their recommendation is made the basis of action on any application for a grant originating within the State.

c. *Choice of Executives.* In view of the fact that the state organizations are becoming more and more the official representatives of the national societies, and in our judgment this should be so, we approve the suggestions of some of the superintendents that the state organizations in choosing their chief executives might well consult with the national societies, to insure harmony and co-operation.

d. *Co-operation at Board Meetings.* We recommend that state organizations consider the advisability of inviting representatives of the national Foreign and Home Boards to sit regularly with them at their board meetings and that the National Boards reciprocate.

e. *State Percentages.* In view of the simplification of percentages through the proposed plan, we suggest that in the future the Survey Committee of the Commission on Missions, after conference with representatives from the states and the Home and Foreign Boards, shall present at the mid-winter conference three percentages for each state: one for state work, one for the foreign work, and one for the home work; and arrange with the Home Board for subdivision of its apportionment. These percentages should then be acted on by the states, which having once adopted them should adhere to them for the entire year.

III. Co-ordination and Promotion

If unification in the administration of foreign and home work shall be effected as proposed above, the co-ordination of the promotional work will remain to be accomplished. For this the Commission on Missions has been established. Up to the present time the Commission has not been able to fulfill completely its purpose, because although it represented the National Council, which has constituted the majority voting constituency of the Missionary Societies since 1913, and has therefore been in legal authority over the societies, nevertheless, the Commission has not, in practice, been able to enforce its rulings. We make the following recommendations:

a. *The Commission on Missions.* In the interest of economy, but even more for the sake of the clearest mutual understanding, we recommend that the National Council name as its Commission on Missions the members of the Prudential Committee and of the Board of Directors of the Home Board, plus nine members at large, of whom one-third should be women, to be appointed by the National Council. The Commission should have Executive and Survey Committees. At least one-third of the members of each should be women. There should be at least one member at large on each of these committees. The functions of the Commission on Missions would continue substantially as at present plus those specified below. In connection with the apportionment schedule, the Commission on Missions should provide, with the concurrence of the Societies, for the payment from their treasuries of the following items:

(1) Its own budget, including that of the Promotional Council.

(2) The necessary budget of *The Congregationalist.*

(3) A miscellaneous fund to meet the fair share of the denomination in inter-denominational projects.

b. *A Joint Promotional Council.* The Committee recommends a Joint Promotional Council which should be an empowered Cabinet, representing the two national boards directly, and through the Commission on Missions and the State Conferences having supervision of all solicitation of funds for the entire program of benevolences.

We believe a Joint Promotional Council can be so constituted as to provide imperatively needed unification of promotion and have the highest promise of success because this is the normal outgrowth of our past practice and true to our democratic ideals.

A Council of sixteen should include five chosen by each of the two National Boards, at least one of whom should in each instance be a woman, and three chosen by the body of State Superintendents; also the General Secretary of the National Council, the Promotional Secretary and the Secretary of the Laymen's Advisory Committee, *ex-officiis.*

The Promotional Council should be the administrative, but not the authoritative body. The Commission on Missions, and, *ad interim* its Executive Committee, authoritatively represent the Boards. A Promotional Secretary who should be the general administrative officer of the Promotional Council should be elected by the Boards on nomination of the Commission on Missions. He should be co-ordinate with the promotional secretaries of the Boards. The Promotional Council should annually elect its own chairman. It should report to the Executive Committee of the Commission on Missions or to the Commission itself.

The Promotional Council should:

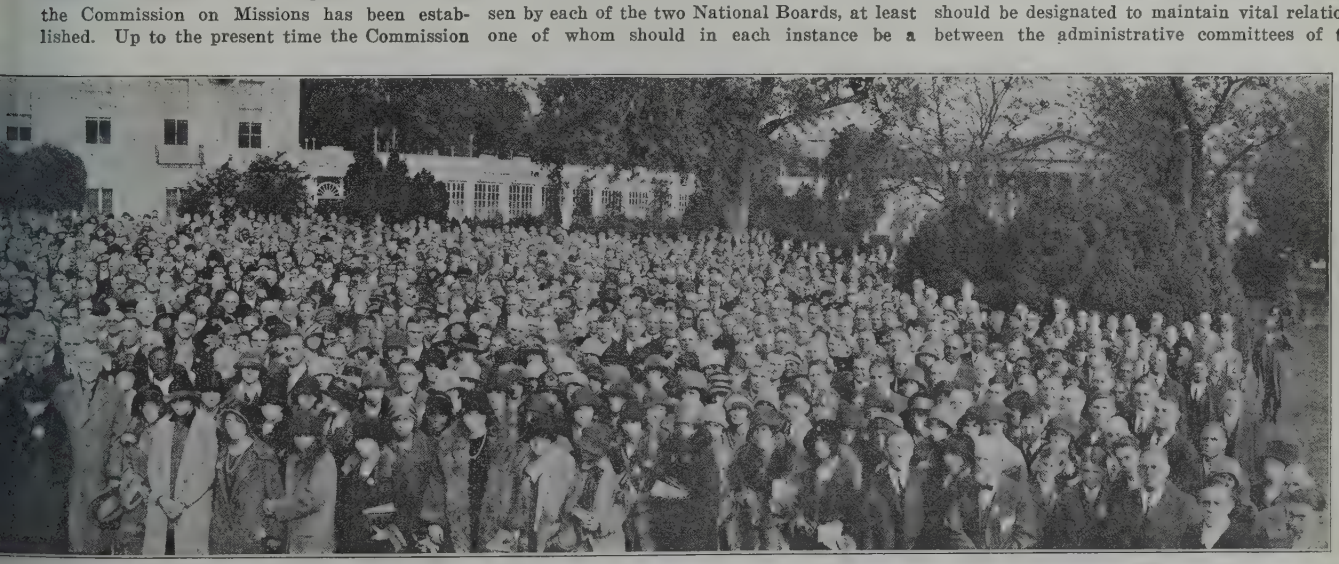
1st: *Prepare and direct a program of promotion* culminating in the Every Member Canvass or other device as time and experience may show advisable.

2d. Develop a secondary program of promotion which may be helpful to churches not working under the standard plan.

3d. Have general supervision of individual appeals hitherto made by the various societies often for special pieces of work. Each society working chiefly in its own interests, has built up lists for special appeal; but these lists contain only a small percentage of the names of those Congregationalists who are of sufficient means to be able to respond to definite appeals. With reasonable regard for the confidential nature of these lists and of the past relations of each society to individuals, it is hoped that the Promotional Council can so co-ordinate such solicitation as greatly to augment the number of Congregationalists who during each year should receive special appeal, and to increase largely the sum secured from such solicitation. The development of practical plans to this end will require that the Promotional Council and the Laymen's Advisory Committee work in closest harmony with each other.

Relation with the Boards. The Promotional Council should be elected by each of the Boards as its official committee on Field Promotion as well as by the Commission on Missions.

Secretaries of the Foreign and Home Boards should be designated to maintain vital relations between the administrative committees of the



THE WHITE HOUSE GROUNDS AT WASHINGTON, OCTOBER 23, 1925
*now president of the American Board, Mrs. Coolidge, President Coolidge, the Mod-
n, Dr. William E. Barton, and Mr. Thomas B. McMillan, former Moderators. At
n of the Council, whom Mrs. Coolidge had just entertained at the White House*

Boards and the Promotional Council. Each of these secretaries should take such part in the common promotional work as shall be arranged by him and the Promotional Council, especially in cultivating lists of individual contributors and in fostering sources of income outside the denomination.

There should be a promotional force of secretaries and others corresponding roughly to the present associate, departmental, assistant, and district secretaries of the societies to be elected by the two boards acting as The Commission on Missions on nomination of the Promotional Council and to be realigned by the Promotional Council as the best good of the work shall dictate. This force should work under the immediate direction of the Promotional Secretary and report through him to the Promotional Council.

We recommend (1) that the National Council request the Commission on Missions to organize the Promotional Council as soon as possible; (2) that the National Council transmit to each of the Societies at its present biennial meeting the recommendation that the entire promotional work as provided under this section on Co-ordination and Promotion be conducted through its promotional committee; that is, The Commission on Missions and its Promotional Council. Specifically this should include the promotional work of the district offices and of the associate, departmental, and district secretaries; the publishing and circulating of promotional literature; the preparation and distribution of stereopticon lectures; the booking of speakers; the enlargement of lists of individual givers and similar services.

c. *Joint Regional Committees.* In order to give the two Boards the fullest contacts with state organizations and the churches, and in order to make effective the plans of the Promotional Council, we recommend the creation of joint regional committees, to be comprised of both men and women and to work in close co-operation with the State organizations. These regional committees should be joint branches of the two Boards, which Boards would be responsible for working out these organizations in consultation with the states. The members of these committees should be appointed by the two Boards sitting jointly as the Commission on Missions, the number of regions and of states to be included in each region to be a matter of joint decision by the Boards. Regional secretaries, state superintendents, and persons doing similar promotional work in states not having organized conferences should be members *ex officiis*, without vote, of the regional committee in their territory. These proposals with regard to appointment and functioning of the Regional Committees should not be construed as in any way invalidating the direct relations of state and national organizations mentioned in Section II of this report.

The functions of these committees should be:

1. The conservation of the work and interest of the present woman's organizations and the securing of active participation in the work by corporate members of the Boards.

2. Promotional and educational work under the Promotional Council in close co-operation with the state organizations so as to correlate the common work of each region as a whole.

3. The promotion of regional conferences, including inspirational gatherings.

4. The carrying on of certain services now rendered by the district offices and secretaries.

These Regional Committees may be built upon the present district organization of the Woman's Home Missionary Federation. They may also take over some of the district offices of the Boards. Other district offices may be discontinued. District offices should not be carried by the Boards themselves unless in certain cases it is found impracticable for the Regional Committees or state organizations to take them over.

These Regional Committees should be the agents of the two Boards in promoting all the interests of both Boards and of the individual churches. They should be made up of both men and women, and we express the hope that there may be associated with them a system of women's organizations formed by the uniting of the Branches of the Woman's Boards and the Unions of the Woman's Home Missionary Federation from local church organizations up to district organizations. This would utilize the voluntary organizations now in existence and at the same time bring the "Foreign" and "Home" women together and place them behind the whole program of the Church. We recommend that the necessary cost of maintaining the offices of the joint regional committees be borne by the two boards, but that in so far as these regional organizations are utilized for promotional work under the Promotional Council the additional expenses incurred on this account should be borne by the Commission on Missions, or by the states where they so desire.

d. *Women's Work.* This would retain distinctive women's organizations, existing because of the basic fact that many more women than men have free time for church work; it would place the women unitedly back of all church interests and responsibilities instead of behind only part of them, and it would do away with the duplication and the lack of direct contact involved in separate national women's organizations, because the local women's organizations would head up into the Regional Committees and through them and the Promotional Council into the two missionary boards. In many of the states the women's organizations might head up into state organizations, and these into Regional Committees. This detail we leave to be worked out by the women and the Promotional Council.

The women's organizations should be responsible in the local churches for:

1. Educational and promotional work in co-operation with the Promotional Council. This should include the establishing of contacts between churches and projects now known as "pledged work."

2. Enlisting women in box work (so far as this may wisely be perpetuated), and in various practical forms of relief work.

3. Promoting organizations for women in the local churches and advising with state leaders on the adjustment of various state and district organizations.

4. Maintaining inter-denominational relations.

IV. The Consolidation of Magazines

(On October 22, 1925, the National Council accepted Sections I, II, III, and V, and referred Section IV back to the Committee of Twelve for report to the National Council in 1927.)

V. General Provision

This proposal deals with the affairs of what are in fact several distinct corporations, which have separate properties and separate control over various trust funds. It is the purpose that all trust funds shall be faithfully conserved and administered according to the expressed wish of the donors and in all respects according to law and good conscience; therefore, notwithstanding anything elsewhere in this proposal written, it is to be understood to be the meaning of this proposal that as a condition precedent to the action of the several societies in taking the steps herein proposed, or any of them, each shall satisfy itself that the step proposed to be taken can be taken without violating any of the provisions of the trusts involved, and this shall include the prior submission of the matter to the courts, for their judgment, where that procedure shall seem wise and can be done.

We believe that the program we have suggested is expressive of the present desire of our church membership, that it will bring about considerable economies; that it will increase efficiency of adminstration, remove present confusion in the approach to the churches and individuals; that it will humanize and spiritualize the missionary appeal, enlarge the number of those who will have interest in our Missionary enterprises, and that it will materially strengthen our denominaional life.

Signed by the members of the Committee of Twelve as follows:

Rev. William Horace Day, D.D., Bridgeport, Ct., Chairman
Mr. Henry W. Beardsley, Kansas City, Mo.
Rev. Hugh Elmer Brown, D.D., Evanston, Ill.
Rev. Harry P. Dewey, D.D., Minneapolis, Minn.
Mrs. Ernest A. Evans, New York, N. Y.
Mr. Elbert A. Harvey, Boston, Mass.
Mr. Henry K. Hyde, Ware, Mass.
Rev. Horace C. Mason, D.D., Seattle, Wash.
Mrs. E. A. Osbornson, Oak Park, Ill.
Mr. Dell A. Schweitzer, Los Angeles, Cal.
Mrs. Lucius H. Thayer, Portsmouth, N. H.
Mrs. Charles R. Wilson, Detroit, Mich.

Snap Shots of the Council

By H. J. K.

A widely known preacher from the West emphasized an impromptu speech with "From sun-kissed California to sin-cussed New York!"

* *

The most beautiful thing in the White House? The smile of its hostess!

* *

Never has the Congregational Book Store brought to the Council such a display of the very books which Christian workers need—and the preachers found the personal counsel of our new manager, Rev. Alexander McKenzie, a very present help in the selection of the most meaty and inspiring sermon-timber. Swain's *What and Why is Man?* was far and away the best seller, with Glover's *Paul of Tarsus* as a close second, and Dr. Gordon's Autobiography going strong.

* *

Moderator Harwood will do! This from the chair, in the thick of the merger controversy: "There are some who will not permit us to discuss certain subjects—we're going to discuss them!"

* *

As tired and happy groups compared notes after seeing the grandeur of the Capitol, the smile that gives the White House its charm, the wonders of the National Museum, the solemn shades of Arlington, the evening splendor of the Library of Congress, and the alabaster glory of the Capitol dome against the night sky—the question often came, "What will you remember longest?" The reply was unanimous. It was the silent, pillared temple where the great, sad, kind face looks out upon his people.

* *

There were 3,344 delegates, 610 of whom were voting delegates.

World Hero Prize Competition

ıder Auspices of the National Council for Prevention of War, Washington, D. C.

VHO are the world's greatest heroes? Here is a question for the young people in our church-school classes and clubs. Id this question may serve as the starting point for the winter's ogram in many such groups. The announcement of this world o prize competition expresses again the new testing of old ideals ich is going on in the world today. Before we choose the world's atest heroes, we must come to some conclusion as to what char- eristics may be looked for in a world hero. Here the new testing evident. What does the reader think of the definition of "world o" as given below? Is this the interpretation which has been nmonly accepted since history began? Is it not rather a some- at new conception of such a character, a recognition of character- ics privately honored but not necessarily included in the popular ture of a world hero? Could there be any better program to put fore the young people than a discussion of the lives of men and men who have measured up to this ideal? Although the competition pen only to pupils in the secondary and higher elementary schools, er groups of young people may enter as heartily into the discussion.

We are not primarily concerned with the final list of world heroes which may result from this contest. It will be of interest but not of paramount importance. Twelve is not a large number of great characters to select from all the peoples of the world, and there may be many who would change the final list in some particular. The results are not of the greatest consequence.

The important thing is that this competition is turning the thoughts of young people all over the world to a new kind of world hero. Those whom the world may have called great will be tested anew. Some may stand the test; others may not. But the fact that young people today will be seeking the answers to such an inquiry means that they will be making the most worth while kind of study of the greatest personalities in history. Here is a "course of study" for classes in the church school. Here is a "program" for church-school or community clubs, something for various groups of young people to do, seeking the answer to a question of common interest, with discussions carried on in the language of today.

THE EDITORS.

$1,200 in Prizes Offered to School Pupils of the World

petition to End World Goodwill Day, 1926

ement M. Biddle, of New York, a member e Executive Board of the National Coun- or Prevention of War, offers through this nization the sum of $1,200 in prizes open e competition of the pupils in the secondary higher elementary schools of the world. e prizes will be awarded for the best short 's on the twelve figures in human history, or women, deemed most worthy of remem- ce as the world's greatest heroes, giving consideration to (1) nobility of character; fearless and self-sacrificing devotion to a cause; (3) constructive work for hu- ity of a permanent character.

Rules of the Competition

To determine the twelve greatest heroes. school through its principal or acting ipal may submit one list only of twelve es. (See restrictions under "Additional ctions.") The twelve names submitted by greatest number of schools shall consti- the final list.

The competing essays. With the list be sent one essay on each of these heroes en by a pupil of the school. The twelve prizes of $100 each will be awarded for best essay on each of the twelve heroes n as above.

Essays shall not exceed 200 words in h.

All essays as finally submitted must be nglish, preferably typewritten and on only side of the paper, which should be ap- mately 8½ by 11 inches.

All lists and essays must be in the hands e Chairman of the Committee of Award r before World Goodwill Day, May 18, 2 They will not be returned and will be the property of the Committee of Award. Augustus O. Thomas, Augusta, Maine, act as chairman of the Committee of d. The other members will be announced

nouncement of the choice of the twelve est world heroes by the schools of the will be made by June 15, 1926. The of prizes for the best essays will be as soon as possible after Sept. 1, 1926.

tional Directions for School Principals and Teachers

normal boys and girls are hero worship- nd are molded by their ideals. The pur- of this competition is to stimulate in teachers and pupils alike throughout the world fresh study of the elements of greatness and broader and more intimate familiarity with the lives of men and women that have possessed these qualities.

Carlyle in *Heroes and Hero Worship* defines heroes as the *Great Men.* Greatness, says H. G. Wells, is shown in "constructive work for humanity of a permanent character." It will be noted that this phrase has been included as one of the three essentials to be considered.

Genius without character is destructive and dangerous. To serve as examples for the youth, heroes should be noble as well as great. This is the second test.

Finally, to stand out in history as the greatest among the heroes, men and women must be so profoundly possessed by a great devotion that they lose self and lose fear and are swept to heights that human beings otherwise never attain. This is the third test.

Teachers should guide their pupils to weigh carefully by each of these three standards the heroes of all peoples and of all periods of history. We make, however, two important exceptions. It has seemed best to exclude from the competition the names of founders of religions whom their followers revere as divine. The names of persons now living are likewise excluded because the permanence of their work cannot yet be determined.

Each school may determine the details of its own competition which, however, should follow these general lines:

First, it is hoped that there may be special research accompanied by classroom discussion.

Following this period of study, each pupil may submit to his teacher essays of not over 200 words on such of the heroes as he chooses.

On the basis of these essays shall be selected the twelve figures for whom, in the light of the terms of the competition, it is deemed the best case has been made; and these shall constitute the official list to be submitted by this school in the world competition.

The best essay that has been handed in on each of these twelve heroes shall be translated into English, written on one side of the paper —typewritten if possible—and transmitted with the winning list properly certified by the principal to the Chairman of the Committee of Award, Dr. Augustus O. Thomas, Augusta, Maine.

Blanks to be filled out and signed by the school principal in transmitting the essays may be obtained singly or in quantity upon application to the National Council for Prevention of War, 532 Seventeenth Street N.W., Washington, D. C., U. S. A.

Local Prizes Suggested

It would add to the interest and value of the competition if local newspapers, civic leaders, or organizations should offer prizes to local contestants. In the United States, for example, each Parent-Teacher Association may be interested to secure an award of prizes for its own school. Community, state, and national contests would still further quicken interest and in no way interfere with the world-wide competition.

Bearers of Wood

By Lisle Burroughs Swenson

A curious throng
Through the city's streets—
  Blue-eyed, black-eyed, brown—
Shifting their heavy
Loads of wood
  From hand to head, then down.

Does the world seem a care
To the "bull" and the "bear,"
  With the stock going up—going down?
Have a look! See the boys!
See the girls! as they shift
  Their wood-loads to head and then down.

Have you followed them home—
Tiny bearers of wood—
  To look at the toys that are made
From the sticks and the chunks
That are borne on the heads
  Of the little street-arab and maid?

"Toys," said I? "Ha!"
The world crisps a laugh,
  "I drive them to hunt for the gain
Of the wood giv'n by kind men
Who've known naked coal-bins
  And chill and want and pain."

Oh, watch them again,
Christ's women and men!
  Can the children know God as they should,
Fighting comrades and quarreling,
Swearing, biting, and tearing
  To clutch a few pieces of wood?

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place. He will direct your paths. He will accept your efforts, if they be faithful. He will bless your aims, if they be for your soul's good.—*Frederick W. Farrar.*

OUR INVALID PARISH

Winfred Rhoades
Pastor

More About My Music Box

That music box of mine is a never-ending enchantment. Something within my mind, often without any conscious effort on my part, seizes and holds bits here and there from the great music upon which my ears have feasted. Something, without my conscious effort or even conscious awareness, starts up in my mind the memory of the sound, so that when at last I become aware of the music that is going on I am already far along, not seldom, in one piece or another. In some mysterious way I can *hear*, as if with hidden ears in the inside of my head, measures so intricate that if I try to reproduce them with lips or throat I find myself baffled.

If you go into psychology, you find one learned man speaking of these retained impressions as *engrams*, another as *neurograms*. Call them what you will, account for the process as you may, things are retained that I have not tried to retain. Without my knowing why or how, without any expectation on my part, this or that awakes to activity below the level of consciousness, while the conscious part of my mind is occupied with things entirely different. Then suddenly consciousness discovers what is taking place, usually (in the case of the music) to my joy, sometimes to my vexation; for now and then the music that I find going on in my head is something I dislike, but which has continued to live on somewhere within me in spite of my desire to be rid of it. That, too, is a "neurogram." That, too, is likely to surprise me by springing into activity perhaps after an interval of many years of apparent forgottenness.

But this I notice. The more I am in the way of music that is lastingly satisfying, the less likely am I to find any of the unwelcome stuff forcing itself upon me unasked. When my neighbor's phonograph squawked daily with the horrible noises of cheap jazz, I found the jazz taking root in my mind in spite of me; when he fed my ears with loveliness, then loveliness came daily from that mysterious inner music box which I carry around all the while—came spontaneously, without my being obliged to will it.

My neighbor is finding, too, that the soul's growth depends upon the food which is given it. As he lies day by day on his porch, or sits up for an hour or two before going back to bed for another long bout with the pillows, no longer does he turn on the jazz. Rather is it that airy-fairy *Scherzo* from the *Midsummer Night's Dream* music with which he regales his ears, and the *Twelfth Nocturne*, and a Spanish dance that Kreisler has made familiar, and Mozart's great *E Flat* quartet. At the same time he is discovering the delights of color and design. The grotesques of popular magazine illustration do not now satisfy his hungry spirit. He is studying the heroic artists, collecting reproductions of the masterpieces, adorning his walls with prints that bring refreshment to the eye and vision to the soul; and he is reading John Addington Symonds and Paul Van Dyke as guides into a republic of delights that only a year or two ago held for him no slightest lure. The new interests are leading him to beatitudes he had not guessed life could hold. "It gave me a boost from which I have never descended," he said the other day, about one of his finds; "it lifted me to a new plane."

Closet and Altar

SHUT-IN DAYS

The Lord will strengthen him upon the bed of languishing.—Ps. 41: 3.

In one thousand trials it is not five hundred of them that work for the believer's good, but nine hundred and ninety-nine of them, and one beside.—*George Müller.*

An illness like mine reveals many things to the soul. One is the vast difference between theoretic or unpractised religion and philosophy and experimental. My conclusion is that we learn nothing from theory, and that is the reason why life is so hard a school. Everything of value to us must be a suffered experience; otherwise, little or nothing is acquired. All evolution is through suffering, and there is no other mode of advancement and progress. That is my discovery.—*William Davies.*

Long days and nights upon this restless bed,
Of daily, nightly weariness and pain!
Yet thou art here, my ever-gracious Lord,
They well-known voice speaks not to me in vain—
"In me ye shall have peace."
Father, the flesh is weak. Fain would I rise
Above its weakness into things unseen.
Lift thou me up. Give me the open ear
To hear the voice that speaketh from within—
"In me ye shall have peace."

Horatius Bonar, abr.

He that knoweth best how to suffer will best keep himself in peace. That man is conqueror of himself, and lord of the world, the friend of Christ, and an heir of heaven. —*Thomas à Kempis.*

Sure I am, it is better to be sick, providing Christ come to the bedside and draw the curtains and say, "Courage, I am thy salvation," than to enjoy health, and never to be visited of God.—*Samuel Rutherford.*

For what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious and honorable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your Heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.—*Anglican Prayer Book.*

O God, who makest cheerfulness the companion of strength, but apt to take wing in time of trouble, we humbly beseech thee that if, in thy sovereign wisdom, thou sendest weakness, yet for thy mercy's sake deny us not the comfort of patience. Lay not more upon us, O heavenly Father, than thou wilt enable us to bear; and, since the fretfulness of our spirits is more hurtful than the heaviness of our burden, grant us that heavenly calmness which comes of owning thy hand in all things and patience in the trust that thou doest all things well. Amen.

Rowland Williams.

CHRISTIAN ENDEAVO

Passing Our Joys Around

Comment on the Prayer Meeting Top for November 22-28

BY CHARLES ERNEST WHITE

Topic: God's Bounties: How Can We S Them with Others? Deuteronomy 28: Matthew 25: 34-40. (Thanksgiving Meet

Light from the Bible Passages

God's richest blessings await the people live closest to him. Such relationship m an effort to hear God and to obey what h veals to us. Blessings, material as wel spiritual, are the reward of those who God's will above their own, who choose ways rather than their own.

Doing good to others deliberately is t heartily approved, but that which the M especially commends is the habit of mind w does kindnesses unconsciously and with thought of thanks or praise. The beaut such service is that it really is done for who went about doing good.

Leads for Leaders

Grateful joy should be the keynote of meeting. Sing a number of the more mo hymns of thankfulness. Ask for a chain of prayers of thanksgiving, specifying the th for which the people are thankful. Use beautiful prayer of David in 1 Chronicles 11-19, making only such verbal changes as be necessary. Have different members read tracts from the richer Psalms, like the 65: 2 145: 1-7; 103: 1-5; 44: 1-3; 106: 1-5; 105; 146: 1-10.

Consider the effect of our acknowled God's gifts to us on others. This may their thoughts to him who has innumer gifts to bestow, and thus secure them for t who do not now take them from the Gi hand.

Are there poor in our community? Are t those who feel that they have little cause t thankful? The value of a cheery word, a l call, a thoughtful, even if not expensive,

An excellent opportunity for emphasi sharing with others through missionary in est, prayer and gifts of life as well as mo Have we any right to "eat our loaf alone"

Thoughts for Members

"Another day in which to cast
Some silent deed of love abroad,
That, greatening as it journeys past,
May do some earnest work for Go

"Thanksgiving is simply remembering soned with justness and reverence. It thought climbing from the lowest to the h est. It is the mind traversing its old jour recognizing that God's company was all al the way, and lifting up here and there me rials of divine holiness."

Now sing we a song for the harvest;
Thanksgiving and honor and praise,
For all that the bountiful Giver
Hath given to gladden our days;

But now we sing deeper and higher,
Of harvests that eye cannot see;
They ripen on mountains of duty,
Are reaped by the brave and the free.

A Moment of Prayer

Thy manifold blessings to O God! May day never come, when we forget them. M our hearts, we pray with such deep rem brance of them that we may welcome opp tunities of gladdening the hearts of others w our generous sharing of them. Amen.

WITH THE CHILDREN

Two Blizzards and a Bear

By Winifred Davidson

Cash Trevis and Sandy Streaterson were ngratulating themselves on their good luck.

"There's hard tack. Three dozen. That ight to last us a week, if we're careful," id Sandy, as he finished counting the stale rackers.

"And almost a half-pound of tea. And atches. And two candle-ends," laughed Cash. Oh, we're in luck."

"With what rabbits we can get—we could ve ten days or two weeks here."

The boys had been returning from a lumber amp in the upper hills when they were over-ken by a snowstorm, which, beginning so ghtly that they paid no attention to it, had ded in a genuine blinding blizzard. They ad fought their way forward to an old camp, alf hidden among the trees and fallen brush.

"It will have to let up in a day or so," said ash, after a spell of listening to the raging orm outside. "It can't possibly last very ng."

"No, it's getting too late in the season," reed Sandy. "But in the meantime, whether can or can't, it's out there howling as if it ere the middle of January!"

Day after day passed. The boys were snug ough inside the hut, but to sit idle and know at rations and ammunition were getting fear-lly low was almost more than Sandy could dure after the second day.

On the third day they heard a faint haloo in e direction of the hills.

"Rescue party!" They laughed and gathered eir belongings together, ready to hurry along eir rescue.

"Funny—I can't hear more than one," mut-red Cash, stopping to listen more attentively.

"Nor I. Hello! Hello!" shouted Sandy.

"Help!"

There was no mistaking that cry. No res-ers, but some one else in trouble, they ran t to find.

It was Bert Hughes, hungry, frightened, ex-usted. They dragged him into camp, laid m on the floor, made hot tea and offered him me roast rabbit and hard tack—half of one rtion of the precious bread.

"Can't you be a little more generous?" ained Bert, eating ravenously. "I could do way with a stack of crackers as high as oor."

"We've got to go easy," explained Cash. We've been here three days now, and there's telling when we'll get out. What happened you?"

"I lost my job. I mean, I quit. I knew you lows were on the way home and I thought you could, I could"—

"We've got to get home for exams," ex-ained Sandy. "We were hired only until aturday. Are the men still working?"

"They were when I left. Billy tried to get e to stay—he was so short of help—but I was ck and tired of that job and I just left."

"But the storm must have started? You dn't walk right out into the blizzard?"

"I started right after you did. Oh, I took enty to eat and I was pretty sure I could id this place—but it took me longer than I ought."

"We'll start for home in the morning," said Cash, who, for some reason better known to his companions than to himself, usually made decisions for them all. "We can't last here two days more, and if Bert could travel this far in that weather—well, certainly it's bound to be better by morning and we'll start."

But when Cash and Sandy rolled out of their blankets in the morning, Bert had gone. There were two crackers left, about a spoonful of tea, and neither ammunition nor rabbit meat.

"There's gratitude," shouted Sandy, angrily, when the truth was upon them. "Give him half of our starvation rations and he takes all!"

"If he can find the trail down, we can!" said Cash, determinedly. "It can't be quite such rough going either, or Bert wouldn't have tried it. Let's take a good drink of tea now and put the crackers in our pockets. And let's start!"

They were making fine progress in spite of their hunger. They had been resting for days and felt a strange lightness that was almost like new strength.

"Tracks!" whispered Sandy. "Bear tracks!"

"More like a human," said Cash. "Do you suppose"—

"Suppose nothing," broke in Sandy. "If Bert's wandering around here, he can just wander. He's got everything to take care of himself with. Isn't that the sugar pine just over High Ledge? If it is, I know the way home, and we'll be there tonight."

Cash stood still. There was something familiar about the sound that came to him. It was a cry for help and it was no other than Bert Hughes. Involuntarily, Cash turned northward and set off in the direction of the calling, which seemed to him to grow even fainter than when he had at first heard it.

Sandy was stubborn. "Why should we look him up again?" he argued. "He's got everything to take care of himself with. Let's get home and send some one else out to look for him."

But Cash went on. He felt a good deal as Sandy did, but something kept his feet going in the direction of Bert's failing cries. He was conscious after some minutes of Sandy's following. Suddenly he began to run. The cries had ceased.

Within a shallow cave, too low to stand in, lay Bert, almost too worn out to speak. About him had drifted the last hours' snows, for it was evident that he had taken shelter earlier in the day and had made himself a rude screen of pine boughs.

"I had a fight," he whispered,—"a fight with a bear."

Cash could believe him. Bert's clothes were torn and his head was scratched.

"I think I shot him in the leg," he said, presently. "I don't know how I got away—how I found this place."

"Can you walk?" asked Cash. "Sandy thinks he knows the way home from here. Get up and let's try for it."

"Can't," whimpered Bert.

Cash began to wonder about Sandy. He had not approached the cave. Could it be that he was lost now? That he had turned back and left his companions in this place? Well, there was nothing for it but to wait where they were now. He couldn't leave Bert to die of terror.

To his dismay—Bert had fallen asleep and knew nothing of it—the storm increased. There had been comparative quiet all day, but now the wind had risen again and the snow smothered down until it seemed to Cash that they would never be able to dig themselves out. All night he crouched, listening.

From a half-conscious dazed state of mind he came to his senses. There was something going on outside. Bear or human, he must see what it was. Bert had revived and was on his knees beside him. Excitedly they tore at the screen of boughs and dug at the wall of snow. A voice outside was calling.

"Cash! Cash Trevis, are you there? Bert! Bert Hughes!"

"Here, Sandy!" cried Cash, and in a moment they were free.

"What happened?" he asked, looking from Sandy to the group of neighbors who were just straightening up after their swift shoveling at the mouth of the cave.

"I saw where you were heading for," said Sandy, "and was coming along behind you—much as I hated to do anything for Bert, after the way he had acted"—

Bert interrupted. "I don't blame you. I don't know what made me"—

Sandy went on, "And then I heard Mr. Franklin calling. Billy and the men had gone to the village by sleds, and when they found we hadn't got home yet the men organized a rescue party."

"And stopped to finish up our old enemy, a bear that's been prowling around the last few months," explained Mr. Franklin.

(*All rights reserved*)

Bumpa's Cane

By Helen Hartness Flanders

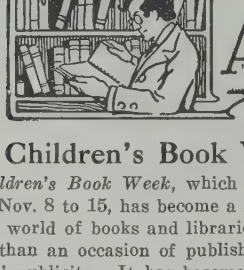
My Bumpa has a shiny cane.
Sometimes it's just a peg
To hold his hat. Or it can be
A pointer or a leg.
But it is NEVER what it is—
—A fine cockhorse—!

A cockhorse with a sweeping tail!
A cockhorse that can rear
And back and snort and plunge along
Kicking his heels. . . . I hear
My Bumpa wants a cane of his.
—Whoa, my cockhorse!—

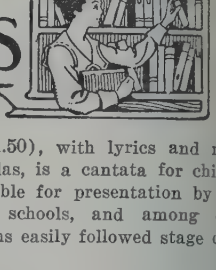
Thanksgiving Fable

It was a hungry pussy cat upon Thanksgiving morn,
And she watched a thankful little mouse that ate an ear of corn.
"If I ate that thankful little mouse, how thankful he should be,
When he has made a meal himself, to make a meal for me!
Then with his thanks for having fed, and his thanks for feeding me,
With all his thankfulness inside, how thankful I shall be!"
Thus mused the hungry pussy cat, upon Thanksgiving Day;
But the little mouse had overheard and declined (with thanks) to stay!

—*Oliver Hereford.*



AMONG THE NEW BOOKS



Children's Book Week

Children's Book Week, which falls this year from Nov. 8 to 15, has become a notable feature in the world of books and libraries. It is much more than an occasion of publishers' and booksellers' publicity. It has become an expression and symbol of intelligent and well directed interest in the providing of wholesome, well-written literature for children, and in the exclusion from this field of trivial, unwholesome, and badly written books. The volume of good books, full of the zest of life and adventure, stimulating to the mind and the imagination, colorful, suggestive, informing, is so large, and is constantly so enlarging, that there is no excuse for allowing children to pick up their reading by chance, or without careful regard to its quality. It is interesting, also, to observe that though some fine editions run into much money children's books on the whole, particularly the standard, tried and tested books, continue to be much cheaper than the general run of books. This is no doubt due to the fact that desirable children's books, of recognized merit, can be issued in large editions. It is amazing and gratifying to watch the rivalry between the best publishing houses in bringing out the most distinctive and attractive editions of books old and new. In a world unduly given to business competition and athletic contest, may we not easily underestimate the meaning and value of these rivalries in the higher realms of art and literature? We may rest assured that besides its service in interesting and enlightening the young the modern volume of literature for children involves a real contribution to life. Grown-ups would find it well worth while to follow in the libraries, or as opportunity may offer, the production of books for boys and girls. It is a fascinating field.

Children's Book Week comes too early for adequate reference this year, in view of the pressure upon our space owing to the National Council gathering. On Nov. 26, however, *The Congregationalist* will issue a special *Young Folks' Book Number*, in which the most notable children's books of the season will be introduced to our readers.

Among the books for little children, of which the chief value lies in their pictorial appeal and in the beauty of their imagery, and which make accordingly excellent gifts for tiny tots, the following might be listed. Others will be noted, and books for older children will be characterized in the *Young Folks' Book Number*. For the convenience of our readers we give in this list of books for little children the name of the publisher and the price:

Beautiful Books for Little Children

Among the books of religious interest are *Children of the Old Testament*, and *Children of the New Testament*, published by Nelson in the *Golden River Series*, neat little volumes, nicely illustrated, in which the stories are excellently told ($.75 each). *Stories from Tennyson* is in the same series.

The Children's Master, by Winifred Scutt (Revell. $1.25), tells the story of the Christ-life in twenty-seven unique chapters in each of which a child appears as a witness of the event described in the progress from Bethlehem to Bethany.

Arthur Mee's *Children's Bible* (Doran. $3.00) is the Bible arranged for children, in the Authorized Version, with no word added or altered, and with a wealth of illustration from the art galleries of the world.

The Child's Bible, arranged by Ella Broadus Robertson (Nelson. $2.00), consists of connected readings from the Old and New Testaments in the American Standard Edition of the Revised Bible. It has sixteen full-page Bible pictures.

Sherman and Kent's *The Children's Bible* (Scribners. $1.75) is now available in a popular, low-priced edition, with full text and illustrations, and of excellent quality, though somewhat smaller than the original edition.

Though of special interest for workers with Primary children, Sundays and week-days, containing little nature songs, animal songs, and simple marches, as well as hymns, *Song and Play for Children*, by Frances Weld Danielson and Grace Wilbur Conant (The Pilgrim Press. $1.25), will appeal to children themselves and delight mothers who are teaching their children to sing. It is by the authors of *Songs for Little People*, already widely used.

Singing Games and Drills, prepared by Chester Geppert Marsh, Director of the Westchester County Recreation Commission (Barnes. $2.00), presents a wide variety of singing games, action songs, drills, etc., indicating the suitable accompanying movements. For younger children of school age.

The Musical Tree, by Sarah Stilwell Webber (Penn Pub. Co.), is a finely illustrated book containing words and music of fourteen songs for younger children, the first of which gives the book its title.

The King's Breakfast (Dutton. $2.00) presents fourteen lyrics from A. A. Milne's notable book of children's verse, *When We Were Very Young*, set to music by H. Fraser-Simson. The popularity of Mr. Milne's volume will make his book widely sought.

Without music, but illustrated by reproductions of famous paintings is *A Book of Lullabies*, compiled by Elva S. Smith, of the Carnegie Library, Pittsburgh (Lathrop, Lee and Shepard. $2.50). It is a comprehensive collection of Cradle Songs and Folk Lullabies from many lands and authors.

In the *Little Library* ($1.00 each) Macmillan has some new and attractive titles: *A Dog of Flanders*, by "Ouida"; *Dame Wiggins of Lee*, for which John Ruskin wrote some verses; *The Pope's Mule*, by Alphonse Daudet; *King Penguin*, by Richard Henry Horne; *The Little Wooden Doll*, by Margery Williams Bianco; and *A Visit from St. Nicholas*, by Clement G. Moore.

A Gallery of Children, by A. A. Milne, illustrater by H. Willebeek Le Mair (David McKay, Philadelphia. $3.50), is a *de luxe* edition, printed on heavy paper, with wide margins, and twelve beautiful full-page illustrations. An unusually artistic book.

David McKay also publishes *Adventures in Our Street*, written and illustrated by Gertrude A. Kay ($2.50). The everyday things that happen to children are written up with that happy touch that only those who come in contact with small children sometimes use so successfully in making everything that they elaborate seem wonderful adventure to a child.

The Little White Gate, by Florence Hoatson (Crowell. $1.35), is a delightful book of original verse for younger children, with four-color illustrations by Margaret W. Tarrant.

The Brownies in Fairyland, by Palmer Cox (Century Co. $1.50), with lyrics and mus by Malcolm Douglas, is a cantata for childre in two acts, suitable for presentation by chi dren in Sunday schools, and among othe groups. It contains easily followed stage dire tions.

Tales that Nimko Told, by Mary Brecht Pu ver (Century. $1.50), is an attractively illu trated book of stories and verse for small chi dren.

Little Dog Ready at Home, by Mabel Stryke (Holt. $1.75), contains the further adventure of a little dog who won friends in a former volume. The illustrations are by Hugh Spen cer.

Twelve Tales for Children (Appleton). A collection of fairy stories by various authors

Uzz, Fuzz, and Buzz, by Tinker Taylor (Ap pleton). The story of three Fairy-Babies

The Secret of Tarbury Tor, by G. C. Vicker (Appleton). A mystery story for boys

These three Appleton books are all importe from Great Britain and are attractive in tex and illustration.

The Story of Jack, by Horace Lytle (Apple ton. $1.50), is a book of dog stories. Th illustrations will quickly intrigue the youn reader.

Mr. Marionette, by Kathleen Colville, wit drawings by Albert Rutherston (Houghto Mifflin. $1.50), tells of the adventures of puppet-show man and a small boy who accom panied him.

The Lost King of Oz, by Ruth Plumly Thompson (Reilly and Lee), is an imaginative tale founded on, and continuing, the famous Oz stories of L. Frank Baum.

Merrylips, by Beulah Marie Dix (Macmillan. $1.75), is the stirring story of the adventures of Merrylips while disguised as a boy during the days of strife between Roundheads and Cavaliers.

The Water-Babies, by Charles Kingsley (Nelson. $1.50). This edition, illustrated by Anna Anderson, presents Kingsley's famous story in a beautifully-printed text and exquisite setting.

Skeezix and Pal, by Frank King (Reilly and Lee. $1.00). Pictures and stories of two characters whom the comics have made famous.

Mother Goose Secrets, by Barbara Webb Bourjaily (Small, Maynard. $1.50). The mother of three small boys reveals for children everywhere such secrets as why Little Boy Blue fell asleep under the haystack and other mysteries that Mother Goose did not explain.

JESUS AND THE JURY, by ASHLEY DAY LEAVITT (The Pilgrim Press. $1.00). See editorial reference.

THE HEAVENLY LADDER, by COMPTON MACKENZIE (Doran. $2.50). This book, which completes the trilogy begun in *The Altar Steps* and *The Parson's Progress*, relates the disheartening, sometimes turbulent, and eminently unsuccessful attempts of Rev. Mark Lidderdale to ram extreme High Church practices down the throats of his simple parishioners at Nancepean, on the seacoast of Cornwall. Conspicuous traits in Mark's character are his appreciation of natural scenery, his love of children, and his unselfish devotion, as especially shown in his kindness to the downtrodden girl whom he rescues from drowning. The book closes with the hero becoming an adherent of the Roman Church.

Maintaining the Standards of the Ministry

(National Council Addresses)

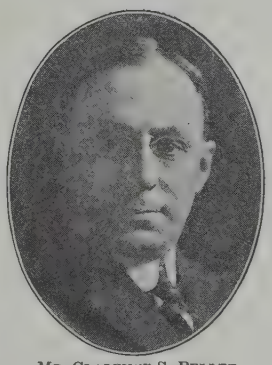
A Notable Pastor Speaks His Mind

REV. CLARENCE H. WILSON, D.D.
For sixteen years pastor Glen Ridge Congregational Church, New Jersey

"The day of good Saint Francis is past, and it will not return. The mendicant, once honored, has fallen, long since, from his high estate. A new ethic prevails. It requires that the man in every calling shall earn his keep and pay his way. The ministry can claim no exemption from this rule. In order to maintain its claim upon the choicest sons of the church, it must promise an adequate support which can be accepted without any implied humiliation."

What an Insurance Man Thinks of the Annuity Fund

"The test of an insurance management is its expense ratio. That of the Annuity Fund, 5.8%, is just one-third the average expense ratio of ten leading life insurance companies, and less than one-half of the lowest of which I have knowledge. The Annuity Fund enables ministers to help themselves. We ought to do these things: (1) Get a membership for our pastor on the new plan, paying at least one-half of his dues through the budget; (2) Build up the Pilgrim Memorial Fund to the objective of $8,000,000 established by the National Council; (3) Form the habit of meeting our apportionments in full before the dawn of the millennium."



MR. CLARENCE S. PELLET
Of the firm of Critchell, Miller, Whitney and Barbour, Chicago

What the Churches Are Doing Through the Apportionment

For the Annuity Fund. To fulfill the obligation of the churches to the older ministers through the Annuity Fund requires $50,000 a year from the apportionment. The churches have been paying only $20,000. In the apportionment for 1926 the designation to the Annuity Fund is lifted from 1% to 2% to meet the requirement.

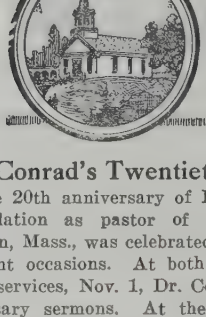
For the Board of Relief. To provide pensions for the veterans who had no opportunity through the Annuity Fund, the apportionment designates 4% to the Boards of Ministerial Relief. Offerings, however, have not been sufficient to put into effect the standard of pensions approved by the Commission on Missions, since the roll has increased radically. It is significant that for the first ten months of 1925 the net increase was more than three times as great as in 1924. At present the average pension for a minister is only $360, including the Christmas remembrance, and for a widow, $265.

The Every Member Canvass is at hand. When you sign your pledge remember the part of the comprehensive program of our churches which deals with the safeguarding of the ministry.

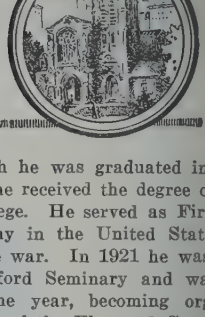
THE MINISTERIAL BOARDS

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
(Thirteen co-operating State Boards)

100 East 42nd Street , New York City



NEWS OF THE CHURCHES



Dr. Conrad's Twentieth Anniversary

The 20th anniversary of Dr. A. Z. Conrad's installation as pastor of Park St. Church, Boston, Mass., was celebrated in a series of significant occasions. At both morning and evening services, Nov. 1, Dr. Conrad preached anniversary sermons. At the close of the evening service the Foster Memorial Carillon Chimes in the tower of the church, just presented by Miss Harriet Foster in memory of her parents and grandparents, was dedicated in an out-of-door service.

On Tuesday evening, Nov. 3, the anniversary was observed with addresses by Dr. Daniel F. Poling, associate pastor of the Marble Collegiate Church in New York City and president of the United Society of Christian Endeavor, by Dr. Conrad, and by Alfred H. Colby, chairman of the board of trustees of Park St. Church. Dr. Conrad and Mr. Colby joined in burning a $55,000 mortgage upon the church recently paid off. Dr. Conrad was highly complimented for his remarkable ministry.

Large numbers attended the anniversary occasions. Many letters of compliment and congratulation from clergymen and others were received.

During Dr. Conrad's Park St. pastorate he has received over 2,000 members into the church. More than $600,000 has been raised and expended by the church during this 20 years. The church has prospered and Dr. Conrad's strong preaching ministry has attracted congregations which fill the church Sunday mornings and evenings.

Under Dr. Conrad's leadership the church building has been renovated twice, a new organ with echo organ and organ chimes has been installed, a new reredos and chancel has been built, the basement has been reconstructed, and many other improvements have been made.

The latest feature to be added is the much appreciated carillon chimes. An endowment fund of $40,000 has been raised.

Dr. Gordon's Lectures

During November and December Dr. George A. Gordon, minister of Old South Church, Boston, is giving a series of lectures under the general title, "Omar Khayyam and Christianity." On Nov. 6 the subject was "Omar and Fitzgerald." and on Nov. 13, "Omar's Experience in Life." The dates and subjects of the remaining lectures are: Nov. 20, "Omar's Philosophy of Life"; Dec. 4, "What Is Christianity?"; Dec. 11, "Christianity and Some of Its Distortions"; Dec. 18, "A Great Modern Christian."

Mr. English Installed at Putnam, Ct.

Impressive services marked the installation of Rev. James F. English as minister of Second Church, Putnam, Ct., on Oct. 15. He comes of a family long held in high esteem in Congregational circles in Connecticut. His father, Rev. W. F. English, Ph.D., is treasurer of the Missionary Society of Connecticut, and his brother, Rev. W. F. English, Jr., is secretary of the American Board for the Middle States District, with headquarters in Chicago. A notable feature of the service was the presence of both father and brother, the former giving the prayer of installation and the latter preaching the sermon on "The Church and the New Day."

A classmate of Mr. English's at Hartford Seminary, Rev. D. P. Hatch of Woodstock, extended the right hand of fellowship, and other parts were taken by Rev. S. T. Livingston, Rev. T. H. Jones, Rev. W. C. Prentiss, and Rev. F. B. Richards, D.D.

Mr. English is a native of East Windsor, Ct., and was educated in the public schools of that town and in Monson Academy in Monson, Mass., from which he was graduated in 191 Four years later he received the degree of B. from Trinity College. He served as First Se geant in the Army in the United States ar France during the war. In 1921 he was gra uated from Hartford Seminary and was al ordained the same year, becoming organiz and first minister of the Elmwood Communi Church, West Hartford.

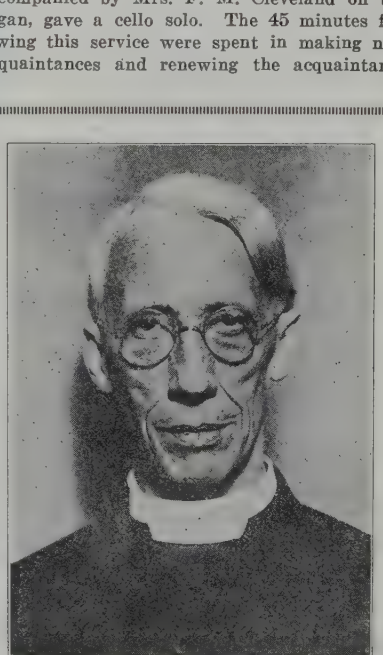
The Church and the Young People

Young People's Rally at Fargo

On Oct. 11, First Church, Fargo, N. D., was the scene of a young people's rally attended by young people from the Congregational Churches of Wahpeton, Hankinson, Dwight, Hillsboro, Amenia, and Valley City, N. D., Moorhead, Minn., and Plymouth, Fargo, N. D. They were guests of the young people of First Church, Fargo. A song service at four o'clock was followed by a general discussion of the theme: "What shall be our objectives for the year as to our young people's camp, our social life, our educational life, and our spiritual life?"

A vesper service at 4.45 was addressed by Rev. E. A. Allin of Wahpeton, who spoke on "Consecrated Character." Rev. Clarence Carr of Hankinson led in prayer and Robert Love, accompanied by Mrs. F. M. Cleveland on the organ, gave a cello solo. The 45 minutes following this service were spent in making new acquaintances and renewing the acquaintance of those met last spring in the young people camp.

After a supper served by the women of th church, representatives from the differen groups took part in a round-table discussio led by Paul Dickey, on the subject, "Wh Gives Jesus the Right to Spiritual Leadership The following were the sub-topics: Jesus t Great Heart; Jesus the Loyal Leader; Jes the Sincere; Jesus the Fearless; Jesus the Ma of Self-Control; Jesus the Complete Counselo



DR. G. CAMPBELL MORGAN

During the week of Oct. 26, Dr. Morgan delivered a series of lectures in Boston, both at Tremont Temple (Baptist) and Park Street Church. He is an English Bible authority and lecturer on the Bible, who claims that the younger generation of today have the nervous force and energy to revolutionize the world, but much of it is being expended in the pursuit of pleasures. In his addresses in Boston he interpreted the Bible from various angles

Conference at Beverly, Mass.

Dane St. Church, Beverly, Mass., is awak to the fact that its young people are thinkin on subjects more important than the featu picture at the local theater, or the latest ja step. On Oct. 3-4 a Young People's Confe ence was held at that church, in which n only Dane Street young people participate but Congregational young people from nearb cities.

The various committees were at work sever weeks before the date set for the conferenc studying literature and holding interviews wit the secretaries of the numerous boards an others who were able to help in giving the de sired information. As a result of this tho ough investigation, the young people were read to present to the conference information of im portance not only to the young people, but t the older folks as well.

At the General Conference on Saturda afternoon, the theme was "Congregationalism and the subjects presented were: (1) Genera Organization; (2) Agencies; (3) The Nationa Council and Proposed Mergers. Following th General Conference were simultaneous confer ences on (1) Race Relations; (2) Peace Move ment; (3) Youth Movement; (4) Prohibition These conferences were conducted by the chair men of the various committees, who were as sisted by the following counselors: Rev. Erwi L. Shaver, Secretary of the Congregationa Education Society for New England; Rev Harry T. Stock, Secretary of the Congrega tional Student and Young People's Depart ment; Miss Anna Estelle May, Women's Sec retary of the Congregational Social Servic Department; Dr. William E. Jones, pastor o the church; and Mrs. Jones, counselor in th Dane St. church school.

Immediately following the simultaneous con ferences, a report of the findings of each con ference was brought before the General Con ference. The Committee on Prohibition wen on record as favoring law enforcement to th extent that violators of the Prohibition law should receive a jail sentence instead of th usual fine now imposed by the courts. A rec ommendation of the Committee on the Nationa

ouncil and Proposed Mergers was made and opted that the conference go on record as faring a merger of some sort, even though it not exactly in accordance with the latest port of the Committee of Twelve, and that report of such action be submitted to the ational Council at its meeting in Washingn.

The banquet hour was, as usual, a merry e, and the air was filled with school songs d cheers. Directly after the banquet, Rev. seph E. Barker, student pastor at New ampshire State University, gave an inspirg talk to the young people on their place the world's program.

At eight o'clock the members of the conferce returned to the church auditorium to ten to Miss Margaret Slattery, who had only few days before arrived from a study of conions in Europe, especially as relating to the outh Movement there. Miss Slattery told the ung people that they had today, as never bere, an opportunity to show what they could ; that the world looks to them to untangle me of the great problems that others have iled to solve. She spoke particularly of the allenge to youth today to differentiate beeen that which is pure and noble and lasting, d that which is cheap and tawdry and tranory. She referred to the young people as ekers after truth, and said that when people e willing to know the truth, then, and then ly, will we have peace. She closed with an peal to the youth of today to dare to lead t to the finer and nobler things of life.

At the Sunday morning service, the sermon s preached by Mr. Shaver, one of the counlors of the previous afternoon. He took for s subject, "The Investment of Youth." At at service eight young men were commisoned to serve at the Communion service for e young people in the afternoon.

Rev. William E. Jones, pastor of the church, nducted the afternoon session, and was asted in the Communion service by Mr. Shaver d Rev. J. J. Russell of the North Beverly urch.

The conference was one of great interest and tal importance to the young people in the nsideration of some of the great questions the day, and it is hoped that a similar nference may be held another year.

A. F. M.

X. B. K. Annual Meeting

The fifth annual convention of the young en's church fraternity known as X. B. K. as held with First Church, Methuen, this ll. The convention was welcomed by the nister, Rev. E. W. A. Jenkinson, and the eaker of the afternoon was Rev. Earl Harr of the Methodist Episcopal Church, Auburnle. It was a vital and challenging address the 125 delegates on the topic, "The story Life." Melvin Haynes of Ballardvale, a stunt at M. I. T., presided. This fraternity has d a splendid growth since it was founded out three years ago. It maintains its interdenominational character, having chapters in aptist, Congregational, Episcopal, and Methist churches, and it has grown from 36 chapers and 700 members in 1922 to 50 chapters d 1,500 members at present. It is taking re of the boys over 15 who otherwise begin drift away from the church. It uses the ang spirit" in the interest of Christian living.

Week-Day Religious Instruction

The churches of Rapid City, S. D., petitioned e school authorities for the dismission of the th, sixth, seventh, and eighth grades at three clock on Thursdays for religious education the churches. The Congregational Church co-operates in the movement. About 70 pupils from these four grades are receiving instruction at the hands of four excellent teachers in the Congregational Church.

From West to East

CALIFORNIA

Prayer and Social Service

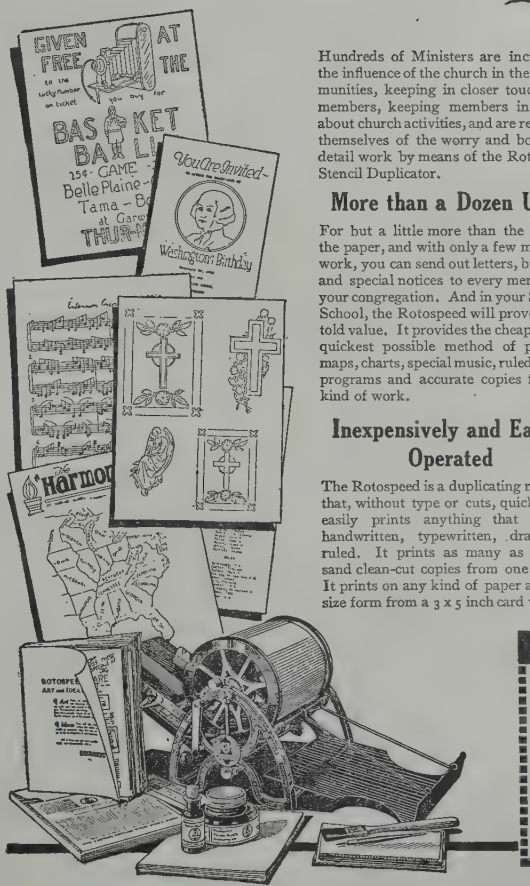
Mount Hollywood Church, Los Angeles, is known as a "church where the people love to come to prayer meeting." Some consider it a secret of the interest in the work, where the rooms are pitiably crowded with youth in the church school. With the devotional and evangelistic note, there is combined in a rare way in the minister a passion for social service. Dr. E. P. Ryland is chairman of the Commission of Playgrounds in Los Angeles, which uses $750,000 in that important provision for the safeguarding and development of the children and young people of the great city. In going East to the National Council, he took the opportunity to visit and study playgrounds in various cities.

Messiah's Young People

Messiah, Los Angeles, has a wealth of fine young people; 340 were at the Sunday school rally and graduation service, 116 at the young people's dinner. These form two groups of 75 each for the League of Youth and are well organized and enthusiastic.

At the midweek meetings, the minister, Rev. E. D. Gaylord, conductd a series of discussions: "What Is Truly Spiritual Life?"; "The Spirit

Carry Your Influence *into* the Home



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and the Bible"; "The Spirit and Prayer"; "The Spirit and Fellowship with Christ." In early October, the "Church Nights" were resumed. For six weeks, Dr. Kenngott led in the study of the home book, *Our Neighbors from over the Border.*

Corps of Part Time Workers at Claremont

Churches too numerous to mention possess an assistant pastor or a director of religious education. Claremont is trying the experiment of having such functions distributed among a corps of workers, who give part time and and are paid salary. There are 13 of these in the paid lay ministry, and include all the superintendents of departments in the church school, counselor for the League of Youth and girls' work, director of boys' work, those in the church office, and the directors in the ministry of music. Such a distribution of functions secures the hearty assistance of a large number of trained men and women. It is thought the variety of impact and the enthusiasm of corps effort will secure much more interest and more effective results than to combine all in one person with whole time.

When Sunday Comes
By John Andrew Holmes

When the minister faces his congregation he preaches as if they were all sinners, but when he buries them one by one he talks as if they had all been saints.

For its midweek meetings, the church is pursuing the studies in a syllabus, entitled *Why the Church?* Each opening fall meeting of the women's union is a "Presidents' Meeting." An address was given this September by Mrs. J. M. Eakin on "Some Presidents I Have Known." An Emmanuel Class meets Sunday evenings with Mrs. R. G. Denison as leader, which studies "Christian Thought."

With the ample ground space secured by the recent purchase of additional lots, the church is entering a campaign for two new buildings, one for religious education, the other an auditorium for worship. In shaping their plans, they wish to include facilities for conference service, schools and classes, young people's and other gatherings of more than sectional interest. When this matter was presented to the board of directors of the conference, it was heartily approved. Claremont would thus become a distinct and acknowledged center of Congregational effort.

Honored at Wedding Anniversary

Rev. and Mrs. Ernest Day were apprised in a new form of the warm regard in which they are held by the people of Whittier, by being surprised with a reception on the occasion of their 25th wedding anniversary. The 63 pieces of silver with 50 silver dollars were much; but the least really in the expression of love. Such affectionate words, such congratulation, such avowal of friendship—these are the gifts that puff the soul with pride, or enlarge it with renewed determination to service. The latter is the effect with the Days of course. It is their rare devotion that is so richly answered in the affection of the people of Whittier.

C. F.

TEXAS

School of Missions in Houston

A successful Interdenominational School of Missions was held in the First Christian Church at Houston, Oct. 5-9, sponsored by the Federated Missionary Society of Houston. The committee which arranged it was composed of one member from each denomination represented in the federation.

The program was outstanding. The mission study class on "The Slave in America" was taught by Mrs. E. H. Silverthorne, of New York and Philadelphia, president of the Federation of Women's Boards of Foreign Missions for North America. Miss Esther Case, of Nashville, Tenn., taught the class on "Latin-America." Miss Case was a missionary in these countries for many years and is especially well fitted to conduct such a class.

Miss Anne Van Devanter, also of Nashville, conducted a highly instructive course in Junior Methods. Mrs. L. M. Hogsett, of Houston, held a class each day for leaders of young people's work. More than 25 members of this class pledged themselves to go out and make their lives count as leaders of young people in the highest sense.

A Bible lesson was given each day by Dr. A. Frank Smith of the First Methodist Church Houston. A strong address was also give every day by a different minister of the city The program included much inspirational musi and many other interesting features.

The inspiration of this school towards deeper interest in missions will be felt by larg numbers of people.

NEVADA

Accepts Call to Federated, Reno

The Federated Church at Reno (Congrega tional and Presbyterian) faces an unusual sit uation. Probably few cities present so com plex a social situation as does this city of eas divorces and its accompanying vices. A stat university with a large student body offer a challenge to our church. After two Con gregational pastorates, a Presbyterian minis ter now goes to this work. Dr. W. M. Case formerly of Eugene, Ore., has recently accepte the call.

Dr. Case was overseas with the Y. M. C. A during the war. A man of fine presence an splendid educational training, he is wel equipped for the task. He suffered ill health for a time and had to step aside from his work for a prolonged rest. His gifted wife then

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assumed the general secretaryship of the Y. W. C. A. at San Jose, Cal., where they have made their home for the past two years. Mrs. Case conducted a successful campaign for $50,000 to provide an annex to the "Y" building, and is now engaged in the construction of the building. Since the recovery of his health, Dr. Case has been a popular supply preacher in Northern California. Mrs. Case will join her husband at Reno when she can be spared from her present important work. They will make a great team for our Reno Church.

COLORADO

Third, Denver, Stresses Memory Work

Third Church, Denver, Rev. G. H. Burgess, minister, specializes in religious education. In addition to the graded lessons each class has definite memory work to learn. There is a systematic plan of credits for attendance, for work done, and for presence at the preaching services. At a recent rally day each class repeated the required memory work, one class of high school girls giving in concert the entire Sermon on the Mount. Certificates for the year's work were presented to the pupils, and six who had a class record of 100 per cent were given Nelson Bibles by the minister. A teacher training class helps keep up the working force of the school. Repairs and improvements costing $1,500 have been made to the church building.

Dr. Markley Thirteen Years at Longmont

Rev. Monroe Markley recently began his 13th year of fruitful ministry with the Longmont Church, the event being celebrated by the church with appropriate services. In his anniversary sermon Mr. Markley paid the following tribute to the church.

As the result of our quest for truth in the spirit of love we have here a church unhampered by rigid, man-made creeds, free from the murky atmosphere of dogmatic tradition, but a church marching forward in the exhilarating exploration of the life of the spirit, holding fast to the good in the old, accepting the good in the new, believing that the cross of Christ is not a symbol of death but a beacon of life—a church where hope visualizes, where faith actualizes, where love vitalizes—a church worthy of yesterday, ready for today, and prepared for tomorrow.

A large educational wing has been added to the church building and the interior of the auditorium has been redecorated. The church is united and enthusiastic in a larger program of religious education. Dr. Markley's pastorate is one of the outstanding as well as the longest in Colorado Congregationalism.

NEBRASKA

Corner Stone Laid at Fairmont

The corner stone for the new building of the Federated Church, Fairmont (Congregational and Presbyterian), was laid Sunday afternoon, Oct. 11. The building is of red brick with white stone trim. It will be ready for dedication in April, 1926; the total cost, including furnishings, being about $55,000.

The main auditorium will seat 250 and the balcony 100 more, and this seating capacity may be increased by opening French doors into the lecture room, which seats another 100. Departmental rooms are provided for five departments of the church school, and these will be sub-divided into rooms for the individual classes. The basement has a beautiful red brick fireplace, and connects with the main assembly room of the basement by French doors which will increase the dining room capacity to 275. These rooms, with a seating capacity of 300, have a well equipped stage with individual control for colored foot lights.

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and Dr. W. A. Tyler of Lincoln assisted the pastor in the corner stone services. The pastor and the officers of the church, together with the superintendent of construction, assisted in laying the stone.

Dr. W. F. Perry is the first pastor of this church since the federation took place Jan. 1, 1923. He is enthusiastic in his belief that federation would be the salvation of many small town churches.

ILLINOIS

Long and Notable Service in Galesburg

Prof. W. F. Bentley, a graduate of the Oberlin Conservatory of Music, came to Knox College, Galesburg, in the fall of 1885 to take charge of the infant Conservatory there. He has been the only director the Knox Conservatory has had since then, and the trustees of the college, in expressing their appreciation of his work in that capacity last June, made special mention of the fact that in the 40 years of his administration the conservatory accounts have never shown a deficit. He has been not only a remarkable musician, teacher, and inspirer of other teachers, but an unusual administrator and business man as well.

In October, 1885, he became leader of the choir in the Old First Church, continuing in that position until the Old First and First Congregational Churches united to form Central Church, and passing without break to the leadership of the choir of the new church. Thus his service has never been interrupted. For 35 of these years he has had Prof. John Winter Thompson, head of the organ department of the conservatory, as organist, and thus the choir has enjoyed the long continued leadership of two exceptional men.

At the Communion service on Oct. 5, without previous plans or preparation, the congregation adopted by rising vote an expression of appreciation of the services of Prof. Bentley which was later printed in the church bulletin. Saturday evening, Oct. 24, the choir made him a present of a beautiful gold watch, and Sunday morning, Oct. 25, the congregation gave him two great baskets of chrysanthemums, 40 in all, and turned the morning service, at its close, into an impromptu reception when hundreds pressed forward to clasp his hand in greeting and gratitude. Scores are writing notes and letters also, to show how greatly they value the spiritual service he has rendered to them by his handling of the music in the church.

Rededication at Mounds

On Sunday, Oct. 4, First Church, Mounds, rededicated its edifice, which has been rebuilt at an expense of about $7,500. The building has been moved back from the walk 20 feet and raised up, a basement of concrete having been placed under the entire structure, and supplying coal room, toilet, kitchen, and a dining room large enough to seat 150 people. The auditorium upstairs has been newly plastered, a gallery to accommodate 100 people has been put in, three class rooms have been provided, and art glass has been placed in the entire building. On the outside the walls have been stuccoed, the tower changed to simple lines, and an entrance porch of concrete added.

Since the pastor, Rev. G. B. Waldron, took the work two years ago last Easter, 33 have been added to the church, 30 of them on confession. Most of these came from the Sunday school, so that practically the entire school above the primary department is now in the church. The school doubled its membership soon after the coming of the pastor and has now doubled again. The congregation has raised in cash and pledges enough to meet the cost of the improvements, including about $900 of the $1,500 loaned by the Building Society. Mr. Waldron was for nine years in charge of the mission work in Florida as assistant superintendent under the Extension Boards.

MICHIGAN

Richmond's Community Field Day

The church at Richmond recently made a new departure from its regular routine, by holding what was called a "Congregational Community Field Day." The committee in charge secured a grove about four miles out from town, arranged an interesting program, and sent postcard invitations to members and friends of the church. As a result a crowd of about 150 gathered in the grove, held a service together, and then had a bountiful picnic dinner. During the afternoon an impromptu program of singing and talks was carried out, and toward evening the gathering dispersed. The Columbus Congregational Church joined in the field day.

The results as regards the church have been beneficial. The work of the church is getting under headway more rapidly this fall than in previous years, and a better spirit prevails generally. Rev. G. H. Coman is pastor.

VIRGINIA

Czechoslovak Churches

Our Czechoslovak church in Prince George County has two houses of worship: one in Disputanta and the other about seven miles out in the country at Begonia. Rev. Andrew Kovac preaches at both places. The membership of the church is 159. Eighteen were received last year. There is a group of fine young people, and for their sakes an addition was built to the church at Begonia to provide for the Sunday school, and for social purposes. A tower also was added and the building was otherwise improved.

The renovated building was re-dedicated in August, in the presence of an audience that taxed the capacity of the church. Rev. John Kocerha from Pittsburgh was the principal speaker, preaching in Czechoslovak and English. At a later service during the week of rededication, a church picnic was held, at which Mr. Kocerha gave an account of his recent visit to Czechoslovakia and was surprised and pleased to find that he had visited and talked with relatives and friends of some of these Czechoslovak citizens of "Old Virginia." For several years the crops have been poor in this region, but the people are now rejoicing in a brighter future in their farm life and also in their church life.

NEW YORK

Accepts Call to First, Pulaski

At a meeting of the members of First Church, Pulaski, Oct. 29, a unanimous vote was cast to extend a call to Rev. L. H. Palmer, of Auburn, to become pastor of that church, which has been without a regular pastor since last January. Mr. Palmer has accepted the call and will begin his pastorate Dec. 13. He is a graduate of Colgate University, class of 1917; served a pastorate of three years in a church in the western part of the state, and has, for four years, been assistant pastor and director of religious instruction in the Second Presbyterian Church, Auburn.

CONNECTICUT

Anniversary at Lebanon

Looking backward to the days of the Revolution, Lebanon holds a place of prominence. This was the home of the Trumbulls, and the war office still stands where 1,200 councils of war were held and Washington, Franklin, and Lafayette were frequent visitors.

On Sunday, Oct. 18, the Congregational Church celebrated the 225th anniversary, and the pastor, Rev. F. S. Sellick, welcomed an audience that occupied the room to the fullest capacity. The anniversary address in the morning was given by Dr. B. W. Bacon of Yale Divinity School, whose ancestors lived in Lebanon a century ago. In the afternoon greetings were brought from former pastors, and from the New London Association by Rev. C. H. Rick

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, and from neighboring churches by Rev. L. Harris, Rev. A. G. Littlefield, Miss Lydia tig, and Mr. E. P. Lyman. Mr. G. S. ard, State Librarian, presented the histor- address under the title, "Lebanon from Outside," an address both instructive and iring.

n the evening Dr. J. B. Lee of New Lon- spoke upon "Inveteracy and Present Ex- ence," and an impressive Communion ser- closed an eventful day. The decorations n autumnal foliage were charming, and the nen served at noon and in the evening two erous repasts. Delightful music by the r and Mrs. E. L. Robinson gave much sure. Under the present able pastor, Mr. ick, the entrance upon a most serviceable re has an auspicious beginning.

t Church, Somers, Dedicates Organ

n the evening of Oct. 23, the Somers Church cated the Mabel G. Kibbe Memorial Organ, gift of Mrs. Ernest S. Fuller, wife of Judge est S. Fuller. The service was brief and ple, but left an unforgetable impression on congregation of about 300, largely because he address of dedication delivered by Rev. S. Holloway of New York City. Despite fact that his wife had passed away on the rious day, his sense of duty and of the redness of the occasion made it possible him to go through with the service. The minister, Rev. E. T. Jones, read the dedi- ry statement and offered the prayer of ecration. The benediction was pronounced Rev. F. A. Balcom, a retired minister, who resident of Somers.

r. Robert H. Prutting, organist and musical ctor of the Hartford Seminary Foundation, an organ recital, assisted by Mr. Harvey chinson, bass soloist, and Mrs. Clarabel hman, accompanist. The recital brought the possibilities of the organ—a two man- electric with detached console, made by the tin Organ Co. of Hartford, Ct.

r. Benjamin A. Gager, in expressing the eciation of the Somers Choral Society, pre- ed Mrs. Fuller with a bouquet of roses.

ination of John S. Marsh

he Oxford Church was the scene of an in- sting meeting of the pastors and delegates he Naugatuck Valley Churches, called to- er in council to examine and ordain Mr. n S. Marsh, a graduate of Yale Univer- and Hartford Seminary. He has been ing the Oxford Church as pastor since last .

he council voted to ordain Mr. Marsh and the evening had the formal services of nation. The sermon was by Prof. William Villoughby, of Hartford Seminary; the ordi- on prayer by Rev. E. F. Campbell, of Yale versity; the charge to the minister by Rev. rik Van Wie, Presbyterian pastor from Han- , N. Y.; the right hand of fellowship was ially and eloquently extended by Rev. A. Budd of Second Church, Derby, Ct.; and charge to the people was given by Rev. n Barstow of Hartford. The service closed the benediction by Mr. Marsh.

the close of the present year of service as or of the Oxford Church, Mr. Marsh goes under the American Board for service in desia, South Africa.

itneyville Parish House

n Sunday, Oct. 11, the members and friends he Whitneyville Church assembled to ded- their new parish house. The dedicatory ce, at 10.30, was in charge of the pastor, P. E. Mathias. After a short address on the Glory of God Through Service to Men," he led the people in a beautiful and impressive service of dedication. At a fellowship service in the evening the ministers and members of a number of neighboring Congregational churches attended, four of the visiting ministers making short addresses. The concluding feature of the dedication exercises was a social for the members and friends of the church on Oct. 14.

Whitneyville is a suburb of New Haven, and has had an amazing growth in population in recent years. This made necessary the erection of the parish house, which is splendidly adapted to be of wide and varied service to the people of the church and community.

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three sides of the main floor. The basement story is built of trap rock and the remainder of the building of red brick, with gray sandstone trimming.

By taking advantage of a sharp slope in the land the basement has been made a ground floor fronting Lake Whitney. It contains the heating plant, a fine kitchen, a large dining room, and space for bowling alleys.

On the main floor is a large auditorium which also serves as a department room for the intermediate, senior, and adult grades of the Sunday school. This floor also contains a splendid stage flanked with dressing rooms which make good Sunday school class rooms. At the end of the floor opposite the stage are two department rooms for the kindergarten and primary grades of the Sunday school.

The gallery floor contains the department room for the junior grades of the Sunday school and this room is flanked on the one side by the Sunday school library room and on the other by the ladies' parlor. On this floor there are also Sunday school class rooms and space for class work.

The building occupies a commanding site on the bank of Lake Whitney, opposite the Ne Haven Country Club. The site offers wonde ful scenic possibilities, and it is hoped that wi the aid of a landscape artist it may be ma a beauty spot in the community.

The approximate cost of the building, exc sive of the land, was $42,000.

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MASSACHUSETTS

From Quincy to Charlestown

When in June *The Congregationalist* note the Granite City's tercentenary in an extende review of Congregationalism in Quincy, an ou standing contemporary pastorate was that Rev. T. W. Davison, of the Atlantic Churc Mr. Davison resigned Nov. 1 to accept a call First Church, Charlestown.

Mr. Davison's work in Quincy has been co spicuous for material prosperity and growt Three years after his coming in 1908 a sto church was dedicated. Since then a mode parsonage has been built and the church hol land for an adequate parish house. More tha 350 have been received into membership in t 17 years of his pastorate. The church at Squa tum is another tribute to Mr. Davison's unti ing effort. He gave himself to its nurtu through the better part of 13 years, duri which organization was perfected and a hou of worship created from an old colonial re dence. In duration Mr. Davison's Quin ministry exceeds that of the pastors of all d nominations. The Charlestown pulpit becar vacant last June on the death of Rev. C. Talmage. In spite of Roman Catholic e croachment and greatly changed conditions th

Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston) cost 15 cents additional. Cash in advance only.

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ent parish ministers to nearly upwards of families and has a school enrollment of 400. t Church is regarded by the City Mis- ary Society as its most promising down- n problem. Mr. Davison will enter upon new field, Dec. 1, with high courage and loyal support.

bury Church Destroyed

n old landmark in Sudbury, the 150-year- house of worship of First Church, was de- yed by fire the latter part of October. The of this old building as a meeting house was ntinued 15 years ago when the members he church erected a new edifice, the Me- ial Church in South Sudbury. The prop- had been used at various times since then community center for entertainments.

NEW HAMPSHIRE

Activity at Littleton

t Littleton, Rev. G. A. Merrill, pastor, e Sundays in September and one in October used as "enrollment days" in the church ol. Not only were old members asked to ra and bring another member, but were asked to take a "pledge of allegiance" to hurch and its educational program. Oct. 1 Field Day, when neighboring churches d in a service of inspiration and educa- for the world-wide work of the Kingdom. woman's missionary society has made a did start, with increased membership and ogram of study on Latin America. During ist a generous offering was sent to the rican Board and during October the every ber canvass was made.

mer Ministry at Salisbury

. Arthur E. Wilson and Mrs. Wilson had able summer pastorate at Salisbury, where anding features of the season's work the increase in church attendance at the ing service; the establishment of an eve- service; organization of the Junior Church ades; reorganization of the church school Mrs. Wilson as superintendent, and the tenance of a vacation Bible school of 12 ses- with excellent work done; and the ladies' society brought to life after 16 years of ivity. Much was done for the social life he community, including the presentation g August of *The Old Peabody Pew*, with success. On leaving Salisbury Mr. and Wilson were given a reception at the ge Hall and presented with a purse of y from their friends in the community.

urch and Ministerial Record

Calls

S, R. E., formerly of Second, Beverly, Mass., Pilgrim, Superior, Wis. At work.
EY, J. A., Alden, Ia., to Gilman. Accepts.
ION, T. W., Atlantic, Quincy, Mass., to First, rlestown. To begin Dec. 1.
S, CHESTER, Yucaipa, Cal., to Chula Vista. work.
ING, ISAAC, Los Angeles, Cal., to Ventura.
HORN, HAROLD, to Little Lake, Cal.
A, VICTOR, formerly of Worcester, Mass., to Minut St., Maynard. Accepts.
ER, L. H., director of religious instruction, ond Presbyterian, Auburn, N. Y., to First, aski. Accepts to begin Dec. 13.
N, F. N., Wilmington, Vt., to Second, Hadley, ss. At work.
ASHI, P. O., to Japanese Church, Oakland,
IN, H. P., Center, Brattleboro, Vt., to Old Sbrook, Ct. Accepts.

Resignations

ER, F. A., West Stafford, Ct. To reside in Pnam.
IZU, HIASO, Japanese, Oakland, Cal.
RA, P. K., Japanese, Pasadena, Cal.

Installations

CHURCH, A. C., *i.*, Free Christian, Andover, Mass., Oct. 15. Sermon by Dr. J. Percival Huget; other parts by Rev. Messrs. W. B. Tuthill, M. W. Stackpole, F. A. Wilson, E. E. Youtz, A. S. Wheelock, and E. V. Bigelow.

Personals

BAYES, REV. R. E., after a six year pastorate in Second Church, of Beverly, Mass., has accepted a call to Pilgrim, Superior, Wis. Mr. and Mrs. Bayes recently returned from a year of study and travel in Europe. Mr. Bayes is a Yankton A. B. and an Andover Seminary S. T. B. While in England he was a special student at Mansfield College, Oxford.

BURNHAM, DR. E. A., of Winslow Church, Taunton, Mass., has been elected president of the Taunton Ministerial Union.

DUXBURY, JOHN, the well-known English reader, will begin another reciting tour in America on Feb. 19, 1926. Mr. Harry Brimer, 1006 Capitol

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City .....
Church .....
Society .....
Reference .....

St., Washington, D. C., is arranging his bookings.

FULLER, REV. AND MRS. F. A., West Stafford, Ct., were recently given a reception by members of the church and were presented with a purse of $50 in gold, the gift of parishioners and townspeople. During the past four years Mr. Fuller has been pastor at West Stafford, but left Oct. 1 to take up residence in Putnam, where he recently purchased a home.

MASON, WALTER L., headmaster of the Wilton, N. H., High School, was licensed as a lay preacher at a special meeting of the Hillsboro Association at Wilton, Sept. 17. Mr. Mason is not looking forward to ordination. After the candidate's statement of experience, he was asked many questions, and the association voted unanimously to license him.

NORTON, DR. STEPHEN A., who three years ago completed a pastoral service of 20 years at First Church, Woburn, Mass., is at present supplying the pulpit of that church, now without a pastor. The church has made him pastor *emeritus*. Dr. Norton has been for three years with the Manhattan Beach Church in California and plans returning to that state in the early winter to make a home at Claremont, where his brother, Dean E. C. Norton, has been from the beginning of its history connected with Pomona College.

STANNARD, REV. E. L., recently retired from the pastorate at Dalton, N. H., and has remained in the community as a citizen of the town. He has been already honored by being appointed town clerk. He has built a home there and secured employment in a neighboring industrial plant. Since Dalton has not yet secured a successor, Mr. and Mrs. Stannard have continued their interest in the Sunday school, and that department of the church activity is kept up, with several additions to the cradle roll.

TUCK, REV. E. A., of Federated Church, Sturbridge, Mass., is taking a motor trip to Florida on a six months' leave of absence on account of Mrs. Tuck's health.

Accessions

	Conf.	Total
CALIFORNIA		
Long Beach, First		16
Los Angeles, Garvanza		12
Mesa		18
Messiah		7
Hollywood		8
Lawndale		14
Pasadena, First		9
San Diego, Mission Hills		7
Willowbrook		14
ILLINOIS		
Evanston, First		9
MASSACHUSETTS		
Attleboro, Second	7	13
Newton Highlands	2	13
South Acton	1	6

Events to Come

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Dec. 4, 10.30 A.M.

WOMAN'S BOARD OF MISSIONS, 58th annual meeting, Plymouth Church, Brooklyn, N. Y., Nov. 11-13.

INTERDENOMINATIONAL STUDENT CONFERENCE, Evanston, Ill., Dec. 29, 1925- Jan. 1, 1926.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, quadrennial convention, Birmingham, Ala., April 12-18, 1926.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

PAGE—In Burlington, Me., Oct. 27, Andrew W. Page, son of the late Deacon Philip Page, at the age of 73 years.

MARY ORMSBEE ALLEN

Mary Ormsbee Allen, widow of the late Edward L. Allen of Fair Haven, Vt., died at Fairview Home, Pittsford, Vt., Aug. 18. Funeral services in charge of her pastor, Rev. R. H. Ball, were held at the home of her son, F. E. Allen, in Rutland, Aug. 21, and burial was made in the family lot in Cedar Grove Cemetery, Fair Haven.

She was a fond and inspiring mother, a lifelong Christian, an ardent Congregationalist, for 60 years a member of the First Congregational Church of Fair Haven, and an enthusiast for the spread of the Kingdom in all the world.

REV. FRANK WARREN DEAN

At Sebastopol, Cal., Sept. 17, 1925, Rev. Frank Warren Dean entered the higher life. For more than two years he had been in failing health from heart disease.

He was born in Blairstown, Ia., Aug. 21, 1869, was graduated from Doane College, Neb., in 1895, and from Andover Seminary in 1898. He was ordained in 1898 and served churches in the Middle West and in California. In 1899 he married to Miss Gertrude E. Camp, who survi him.

For nearly nine years he was superintend and chaplain of the Old People's Home in Francisco.

By his self-sacrificing service, his sweet Ch tian character, and his patience in suffering, endeared himself to all with whom he associated.

HARRY C. MESERVE

Harry C. Meserve of Waltham, Mass., se tary of the National Association of Cotton Ma facturers and widely known in the textile dustry, died in Boston, Oct. 22, after an illn of several days.

He was born in Quincy, Ill., July 12, 1868, graduated from the Lowell (Mass.) High Sch in 1886, and applied himself to private st until 1891. In 1894 he was graduated from with a degree of bachelor of divinity, remain at the Divinity School for a year's post-gradu work. He married Bertha F. Murkland of Low He was ordained to the Congregational minis and from 1893 to 1900 was pastor of Fi Church, Springfield; from 1900-03, of Plymo Church, Indianapolis; from 1903-14, of F Church, Danbury, Ct.; and from 1914-17, of N. Y. Three years ago he published *Lowe An Industrial Dream Come True.* He leave widow and three daughters, Mrs. Consta Young of Lowell, and the Misses Jean Faith Meserve, and a son, Harry C. Meserve,

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ALONG OUR STREAM OF FREEDOM (Ps 126)

Its True Head

It is said Lake Itasca, the source of the Mississippi, received its name by the combination of the last and first syllables respectively of the two Latin words, Veritas and Caput, meaning True Head.

Having followed this stream in its meanderings in various parts of the land and at various depths, it is good now to come back again to its true head. For old New England is the true head of that stream of freedom that has blest my race in every part of the Republic.

THE MOTHER OF ALL

It should not be forgotten that this section which has been a real mother to the country owes in turn its greatness to the church. The idea of the primacy of God and the equality of man nurtured by the church made New England unique and germinal. The little white meeting house was the mother of the Republic and the town meeting the model of our political system. Back of this lies the observance of the Sabbath, now, alas, all too slack, and underneath it the impregnable rock of Holy Scripture. It was, therefore, a great privilege and a source of inspiration to preach in the Belleville Congregational Church of Newburyport, Mass., founded over one hundred and twenty years ago. Standing in such a place one has a real conception of the stability of the Christian Church. Realizing what streams of good have flowed from such a church, it is forceful and appropriate to declare that the church is the mother of all that is good, and therefore deserves the best of our time, talent, and treasure for her service. And it should be illuminating and suggestive that this centenarian church holds services through the summer, morning, noon, and night, and the attendance is good.

THROUGH WHITTIER'S COUNTRY TO GARRISON'S HOME

Motoring from Haverhill to Newburyport one is traveling through an enchanted land where Whittier sung his immortal bards of liberty to the spot where Garrison was born, who dared to be as harsh as truth. New England will be remembered as the mother of two wars,—the Revolutionary and the Civil. The deeds of both these were nurtured in Newburyport. This was the first town of the Province to agree to refuse to buy British goods. This was the beginning of the movement that came to a climax in the Tea Party in Boston Harbor. Then, too, William Lloyd Garrison, born here, was the first to devote his life to the work of agitation in behalf of the freedom of the slave. It was because he would not retract or equivocate but would be heard that the country eventually burst into fratricidal flame. His native town that once refused to hear him has erected a monument to him as its chief citizen. Thus the man who was threatened, mobbed, beaten, imprisoned for his work's sake eventually won, dying at a ripe old age, full of honors both at home and abroad, the Father of Abolition.

IT SHOULD BE DONE

In the South, where the vast majority of the whites are Baptists and Methodists, Negroes are prevailingly so, and have great churches of those faiths and orders. By the same token, in Boston, where Congregationalists are in ascendency in the dominant group, we should have a strong Congregational church among the colored people. Of course, I know there are many considerations involved, and yet after all has been said, it is still true that there ought to be such a church here. There are ideals our people need that are peculiar to the Congregational people. Such a church would unify the colored people of Boston and make them a power for their race and a blessing to the community far beyond their present possibilities. By consolidating churches on the border of the thickly populated colored community adequate facilities could be provided that would be the home for such a church, and not one worshiper would thereby be deprived. Progress waits on co-operation. Who denies that it should be done? The quicker the better!

HENRY HUGH PROCTOR.

"Spanish Moss" for Christmas from Tougaloo College

Colored students of Tougaloo College, Tougaloo, Miss., will gladly send to anyone who asks for it, as a Christmas decoration, a package of the gray moss, often called "Spanish moss," that drapes the trees of their campus. Unique as such a decoration, it is most effective not when used by itself in heavy masses, but when hung in light festoons against backgrounds of dark Christmas greens. And so used, a pound will serve for a parlor with its Christmas tree; two or three pounds for a Sunday school room, church parlor, or small church; five or six pounds for a larger church.

Address: MOSS DISTRIBUTORS, TOUGALOO COLLEGE, TOUGALOO, MISSISSIPPI, and without fail give your own address in full.

While this will be sent without charge, as a Christmas greeting from Tougaloo College students, those who enjoy the moss are asked to make it known publicly, by church calendar if possible, whence this unique decoration has come. And it will be appreciated if they add at least most of the following facts:

Tougaloo College, founded in 1869, is the American Missionary Association school of Mississippi for the advanced education of colored youth. Attendance, about 450. An interracial faculty of 34. The college of about 40 students, though still small, is rapidly growing. The high school stands at about 160. The elementary grades are needed as a practice school for the teacher training students. And through its great specialty as a trainer of teachers, Tougaloo College renders its state its greatest service, because Mississippi (1) is rapidly establishing colored high schools and improved rural schools for which it must have more and ever more well-prepared teachers, but on the other hand (2) has no publicly-supported standard colored normal school. Tougaloo College is specially well qualified to supply this lack, in a state having a colored population of more than 900,000. And to increase its equipment it has been offered by the General Education Board $25,000 toward a new school building, on condition of its first raising $25,000, of which about $22,000 has now been raised in cash. Thus is this American Missionary Association school endorsed by educational experts as having educational leadership.

The American Fleet in New Zealand

The Congregational Churches of Auckland, New Zealand, made the visit of the American Fleet an occasion for a great denominational rally on Aug. 16. Realizing that neither of the city churches—Beresford Street and Mount Eden—would be large enough to accommodate the congregation expected on such an occasion combined services were held in the Auckland Town Hall. A massed choir of 250 voices rendered special music. Some 2,000 people gathered for the morning service, while in the evening the attendance numbered 3,000. The preachers for the day were Rev. L. B. Fletcher, recently of Cardiff, Wales, and the Rev. Stanley Morrison, late of Boston, and a special writer to the Boston *Evening Transcript*. A large number of officers and sailors from the American Fleet attended. Altogether there were eight battleships in the Auckland Harbor, including the "California," "West Virginia," "Tennessee," "Maryland," "Colorado," "Idaho," "New Mexico," "Mississippi," with 12,000 men aboard. After the morning service a large number of sailors were taken off to the homes of their hostesses for the day. The men were

(*Continued on page* 687)

WOULD YOU?

I WILL NOT SMOKE
SAID LITTLE TOMMY REED;
TOBACCO IS SUCH A
VERY FILTHY WEED,
IT SMELLS MY BREATH
IT SPOILS MY CLOTHES:
AND MAKES A FUNNEL
OF MY NOSE. —N.Y. Journal

WOULD YOU HELP
SAVE THE BOY?
JESUS CHRIST
WAS THE CHILDREN'S FRIEND
He said in Matthew 18:6
But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
BRAINS, LUNGS AND HEART
OF BOYS WHO SMOKE CIGARETS
BURNED OUT, Did they LEARN from YOU?

WHICH WAY ARE YOU LEADING?

'Twas a SHEEP, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep, that had gone astray,
From ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back to the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger. If they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs, today;
If the lambs are lost, what terrible cost
Some sheep will have to pay! —Author unknown

The Prophet Hosea said: "My people are destroyed for LACK of knowledge." TODAY, **it is because of lack of the USE of KNOWLEDGE they have! Listen:**

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SHE, "*Oh, honey, can't you hold out till we collect enough cigar bands to get that new rug?*"

HOW CAN I HELP? Use the form below on a card 3½x5 with the children and the poem on the side with the older people. Send **10 cts FOR 25**

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'God gave me this good body
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Into my mouth they shall never go,
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(*Continued from page* 685)

re than appreciative of this little touch of me life. Maybe it was the extremely youthl look of the average sailor-boy which touched e motherly hearts of the hostesses, or it may ve been an overflow of cousinly regard for e American visitors, but whatever it was, among the many organizations which set out to entertain the fleet, the name of Congregationalists, like that of Abou ben Adhem, leads all the rest in Auckland. Mr. Morrison was responsible for most of these arrangements.

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

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illiam Ellison, *President;* Rev. Fletcher D. cker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

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his Society, reorganized 1922, now fully repents the Congregational urches of New England its practical, social and igious work among sean. Has finely equipped thels at 287 Hanover , Boston, and at Vined Haven, and Reading oms at Tarpaulin Cove and Cape Cod Canal. e Society provides dormitory accommodations, ding and recreation rooms, religious services, l tables, and games of many kinds, a restaut, a canteen, shower baths, postal and bank facilities. Donations and bequests solicited. tributions received on an annuity basis. Presat, Rev. Samuel H. Woodrow, D.D.; Vice-Pres., . J. Romeyn Danforth; Clerk, Rev. Theodore Busfield, D.D.; Sec., Rev. Merritt A. Farren; as., Charles E. Stratton; Chairman of Exec. n., Franklin P. Shumway; Office, 618 Congreional House.

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he only American undenominational internaal and national Society aiding seamen. aintains a Sailors' Home and Institute at West Street, New York City. oan Libraries ($25) placed on vessels sailing m New York. UBLISHES the *Sailors' Magazine* ($1.00). hipwrecked and destitute seamen aided. UPPORTED by contributions and legacies. OHN B. CALVERT, D.D., President; GEORGE NEY WEBSTER, D.D., Secretary. LARENCE C. PINNEO, Treasurer, 76 Wall St., w York, to whom contributions may be sent.

American Sunday School Union

iladelphia, Pa. Founded 1817

ational, Interdenominational. Establishes and ntains Union Sunday Schools in the outlying al districts of the country. Publishes and ulates moral and religious literature. Helps churches of Christ by its pioneer and founda work, not duplicated by any other agency. ported by voluntary gifts. Contributions soed. Annuities arranged for. Legacies received. tributions and communications relative to k in any part of the country may be sent to New England office.

W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

RISIBLES

"Who's the Speaker of the House?" roared the political science prof during an oral exam.

"Mother," reponded the meek looking Fresh in the corner seat.—*Northwestern Purple Parrot.*

Wife: I expect all my daughters to make brilliant marriages.

Husband: You can't expect them to follow you in everything, my dear.—*Goblin.*

Sweet Young Thing: Why do they always call a ship "she"?

Aged Salt: Why—beggin' your parding, ma'am—that's because the riggin' costs so much. —*V. M. I. Sniper.*

I have taken her to a lot of things,
A whole lot more than I oughter,
For she's awfully dumb and homely—but—
She's my math professor's daughter.
—*C. C. N. Y. Mercury.*

The Girl Guides of a certain church in Yorkshire always put flowers in front of the pulpit each Sunday.

One was asked by an elderly person what they did with the flowers after the service.

"O, we take them to people who are sick after the sermon," was the innocent reply.

In the calendar of one of our Congregational churches the following notices recently appeared:

"Miss S. would be glad to receive men's clothing. The demand is great and her supply is entirely exhausted."

"Frank Shepard Tolman, Ph.D., Psycho-Analyst and Vocational Adviser of New York City, will not speak again until Friday, April 6th."

There was a long line at the ticket window when a woman breathlessly pushed her way to the front.

"I want to go to Cincinnati," she began, "in about three weeks."

"Morning or night?" the agent asked, reaching for a time table.

She told him at night. After she had asked every conceivable question she said:

"Tell me, do you think there'll be a moon that night?"

The agent admitted he wasn't sure.

"Because," she finished sweetly, "if there is a moon I'm going to take the boat."—*Boston Globe.*

A new aid to good preaching has been discovered.

During the past summer a suburban church asked a church bureau to send a supply for a certain Sunday. The following Monday the clerk of session called to tell how much the congregation enjoyed the preacher of the day.

"That was a fine man you sent," said he; "the people all sat up and took notice. His gestures were great; he swung his arms and certainly sent it home. Can't you get him again for next Sunday?"

The minister was called on the phone and told that the congregation were so well pleased with him that they would like to have him return the following Sunday.

"Well, I'd like to," said he, "but I think I'll have to refuse. I liked the people and enjoyed the service, but there was one thing that did not appeal to me: There were too many mosquitoes."—*Continent.*

Mr. Reader—"This is wonderful! A poor young man stopped a strange young woman whose shoe string was loose and tied it for her. That act led to their marriage, and she was worth $2,000,000."

Mrs. Reader—"What's wonderful about that?"

Mr. Reader—"Why, it simply shows what one can do by starting on a shoe string."—*Detroit Free Press.*

A woman went to the bank and asked for a new check book. "I've lost the one you gave me yesterday," she said. "But it doesn't matter. I took the precaution of signing all the checks as soon as I got it—so, of course, it won't be any use to anyone else."—*Efficiency Magazine.*

The Congregationalist

Continuing
The Recorder* and *The Advance

November 12, 1925
Vol. CX No. 46

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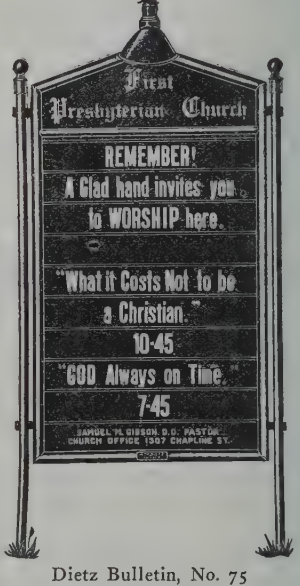
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"GOD Always on Time."
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The Congregationalist

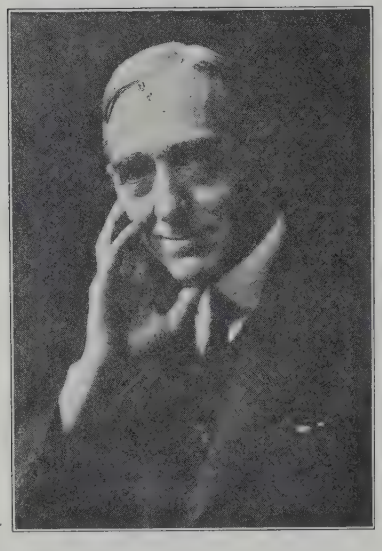
Vol. CX No. 47 November 19, 1925

Thanksgiving: The Measure of Living

THANKSGIVING, if it have any vital meaning and place in our lives, is something more than an incident in the year's calendar, or a mood of ecstasy and expansiveness when all is going well. It becomes ultimately the truest and deepest expression of life, and the test of the worth of life itself. If we have nothing to be thankful for, life itself is not worth while; so that the value of life for us becomes measured in a very real way by the extent to which we attain the vision, and express the spirit of thanksgiving. Much conventional thanksgiving is formal, thoughtless, and selfish. It may even be a spontaneous outburst of gratitude for prosperity and good fortune, without having any social quality and without being the expression of a philosophy of life and a religious experience. It is only when there is such a deeper note of human solidarity, and a sense of the unity of life in the presence of God that relates us to all his universe, that thanksgiving becomes real. When A in his thankfulness for good things begins to ask himself whether he could be thankful if, like B, he were facing experiences of poverty, sorrow, failure, and disappointment, his thanksgiving is immediately put to the test. If it be genuine it is immediately deepened by new relationships of A to his own soul, to his neighbor B, and to his God. When personal thanksgiving is dominated by social vision and the love of God it is in the way of creating for all men a consciousness of life and its value, that instinctively quickens the spirit of worship. Thus the secret of thanksgiving is the secret of living itself. Where there is no sanctuary of thanksgiving there is no sense of the sacredness of life, and no reaching forth of the soul in that giving and getting which under God's power and blessing constitute the true commerce of the spiritual world.

John Freeman's New Story

(*Beginning in December*)



"Kennedy's Second Best"

THE readers of THE CONGREGATIONALIST have a great treat before them in the thrilling and purposeful serial story which will begin in our December issues. Its title is *Kennedy's Second Best.* Kennedy is an upstanding virile preacher on the way from success to still greater honors, when the crisis of his life comes in the far west of Canada. The story presents frontier life on the broad ranches near Calgary, with a swift-moving succession of dramatic incidents. A gripping romance runs through this narrative. Heroism, love, ambition, conscience,—rise in the struggle of human forces which run their strong current through this remarkable story. The frontier life is vividly shown and some of the scenes carry the reader to Vancouver, to Toronto, and to old Quebec. We are fortunate to be able to give our readers in *Kennedy's Second Best* what we have long sought,—a worthwhile serial story of sustained interest from beginning to end, having appeal for all ages, true to life and with real religion, as real men and women live it, running like a thread of gold through it all.

The author is a writer and preacher of distinction. John Freeman is a native of Nova Scotia. He was born in Milton, Queens County, near Liverpool. He was graduated from McMaster University, and his degrees include that of Doctor of Divinity. A succession of successful pastorates in New Brunswick and Ontario, included that of Bloor St. Baptist Church, Toronto. During the last 17 years Dr. Freeman has conducted a notable ministry in England, serving the historic Belvoir St. Baptist Church, Leicester, for 15 years; and during the war rendered important service in camps and hospitals. He is much in demand as a preacher and orator. He has come recently to the United States, where he expects to remain, preaching and writing.

Dr. Freeman's religious books include *Life on the Uplands, Concerning Christ,* and *The Edge of the Age.* His novels include *Fan of Belsey's* and *This My Son,* both New Brunswick stories, *Punch and Holy Water* (Polish), and *God's Infidel* (English).

Dr. Freeman knows personally the regions and the types of people that appear in his stories.

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BOSTON

19 S. La Salle Street
CHICAGO

The Congregationalist

Continuing *The Recorder* and *The Advance*

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Pres. Mary E. Woolley, Litt.D., Mount Holyoke College

(The Table of Contents may be found on page 721.)

The Editorial Outlook

"Red-Blooded"

IN deploring the absence of intellectual development among present-day college students in an address to the convention of American universities at New Haven, President Lowell of Harvard apparently did not leave his meaning in doubt or insufficiently applied. The address was given behind closed doors, but was released to the press a few days after delivery. Remarking that students and graduates of this generation "are far more proud of their achievements on the athletic field and on the campus than in the classroom," and that "their studies are regarded as a chore that must be done as quickly and as easily as possible," President Lowell laid the blame for this as much against the alumni as against the undergraduate. He said:

When I have one of Harvard's robust graduates come up to me and loudly say, "I am a red-blooded man, I want to know why the football team doesn't win," I cannot help recalling what the psychologists say—that the human blood is most red when it has not been through the brain.

President Lowell's diagnosis of the trouble and his suggestions regarding its solution are striking:

If it is true [said President Lowell] that in four years men in college will not acquire any desire to live an intellectual life, how can we expect to produce the men we need to carry on the work of the last generation in business, politics, and the other walks of life? We can only give the world leaders of proper learning by arousing in our youth a love and desire for the things they have no use for now.

What can we do to arouse this interest? I would say that this is the crux of our educational problem. Certainly the answer to this does not lie in abolishing outside interests, such as athletics, publication competitions, and other activities. Such a course would simply throw the men off into other forms of pleasure that would be harmful and destructive and take them all further from intellectual and all round development.

What youth wants above all else is to sacrifice itself for something that is worth while. Students are willing to train vigorously and deny themselves all sorts of pleasure in order to make the football team; they give up a lot of their time to the acquirement of other ends which they feel are worth the effort, and during the war they left everything immediately to get overseas and participate in the struggle.

The Sacrificial Spirit

THE hope that President Lowell expresses of developing a new passion for scholarship through quickening and directing the sacrificial spirit of youth is one that ought to inspire and actuate the church in all its influences and appeals. Until we produce the sort of youth in loyalty and devotion to Christ that the war produced in loyalty and devotion to the state, or to the cause of democracy, we have failed alike in our deepest appeal and in our highest hope of attainment. It may be worth while to remember that in the attainment of this result educationally, President Lowell specifically stressed the importance of personal contacts, particularly of such contacts and personal influences as might enlarge the vision and give a student an interest outside the one particular phase of his subject with which he might be narrowly concerned. Beyond this he attached much importance to the curriculum and to the personal ideal of scholarship. Recent emphasis in the church has been

strongly upon ideal and curriculum; it might be inquired whether we have sufficiently stressed and manifested the power of personal contacts.

A Tribute to Dr. G. W. Nash

DR. HENRY STILES BRADLEY, of Portland, Me., sends to *The Congregationalist* the following communication. In view of its semi-official character as a tribute on the part of his co-workers to one who has borne a conspicuous denominational responsibility, it seems fitting that it should appear in these columns rather than in those devoted to general correspondence. Dr. Bradley writes:

During the session of the National Council in Washington the trustees of the Congregational Foundation for Education held their last meeting. Before we adjourned I made a few remarks about our president, Dr. G. W. Nash, who was not present. Every man in the room said that he agreed with me heartily, and a motion was passed unanimously that I should be requested to repeat what I had said in *The Congregationalist* in order that Congregationalists throughout the country may know the esteem in which he is held by those who have been closest to him in the work of the Foundation.

This is the sentiment, and these, as far as I can recall, are the words:

"I have never known an officer in any society in the church to discharge the duties of his office with a more tireless energy, a more whole-hearted devotion, a saner judgment, a sweeter temper, a more courteous consideratness, a more genuine modesty, a more beautiful spirit of Christlikeness than Doctor Nash. Everybody knows that he was set to a difficult task. Few besides the trustees know how hard it was. I do not believe that there is one among us who could have succeeded more largely than he."

We all sincerely hope that, in the merging of our societies, the object which called the Foundation into existence will not be lost sight of.

* *

Though our friends of the Federal Council Research Department assure us that it is unnecessary, for our own peace of mind we must say publicly what we have said to them privately, viz., that we have discovered that an earlier copy of the Bulletin on Prohibition, than that upon which our comment was based, did actually come to *The Congregationalist* office. In our first reference to the matter, not in complaint, but in explanation of the delay in making such reference, we mentioned that the Bulletin had not reached us until sometime after it had been exploited in the daily press. We have since recovered this earlier copy, which disappeared in the forwarding of mail during the vacation period. We make due apologies to the Federal Council of Churches, with which we have always enjoyed the fullest and heartiest co-operation.

The President's Proclamation

PRESIDENT COOLIDGE'S Thanksgiving proclamation goes straight to the mark. In simple, reverent phrases he expresses the outstanding reasons why Americans should be thanksgiving at this time, and he emphasizes the significant thought, that, "as we have grown and prospered in material things, so also should we progress in moral and spiritual things." He sets before the people the duty of opposition to evil, righteous living, help for the less fortunate, and gratitude to God. Every child of school age can understand the proclamation, and we trust that all Americans of all ages will seek to follow the President's lead on Thanksgiving Day. The body of the proclamation follows:

The season approaches when, in accordance with a long-established and respected custom, a day is set apart to give thanks to Almighty God for the manifold blessings which his gracious and benevolent providence has bestowed upon us as a nation and as individuals.

We have been brought with safety and honor through another year, and, through the generosity of nature, he has blessed us with resources whose potentiality in wealth is almost incalculable; we are at peace at home and abroad; the public health is good; we have been undisturbed by pestilence or great catastrophe; our harvests and our industries have been rich in productivity; our commerce spreads over the whole world, and labor has been well rewarded for its remunerative service.

As we have grown and prospered in material things, so also should we progress in moral and spiritual things. We are a God-fearing people, who should set ourselves against evil and strive for righteousness in living, and, observing the Golden Rule, we should from our abundance help and serve those less fortunately placed. We should bow in gratitude to God for his many favors.

Now, therefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the twenty-sixth day of November next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their work and in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and to seek his guidance, that they may deserve a continuance of his favor.

A Reformer's Confessions

ONE of the most quotable books that we have read for a long time is *The Confessions of a Reformer,* by Frederic C. Howe. It fairly teems with passages so interesting in their candor and self-revelation, so searchingly analytical in their examination of actions and motives, and so incisive in much of their criticism of political and social affairs of the past generation, that one cannot read the book without a strong impulse to pass its comment on to others.

Mr. Howe's twenty-five years in public life, in the City Council of Cleveland, in the State Senate of Ohio, as Commissioner of Immigration at Ellis Island, and with President Wilson at Paris, gave him close-up views of many matters, and at some time or other brought him rather intimately across the trail of such men as Tom Johnson, Brand Whitlock, Mark Hanna, and Senator Quay. We confine our references to three typical passages, in which the criticism and comment seem to go to the very roots of social and political matters.

The first is a keen criticism of the method and spirit of much so-called "welfare work." Mr. Howe tells how while living at a "settlement," he was invited to become a trustee of the Charity Organization Society, "an institution of which," he remarks, "its members were infinitely proud." His account of this society and its work is interesting. He says:

It was putting charity on a new basis. It had scoured the country for an efficient secretary and was organized like a business corporation. Through it questionable private charities were being frozen out. Without credentials they found it difficult to collect funds; periodical accountings were demanded from them. The society was stamping out indiscriminate giving. Personal charity was out of date. Pleas for help were subjected to an

acid test before relief was given; there must be no drinking, there must be evidence of willingness to work. People were "cases." They were card-indexed. The applicant had to prove himself worthy before he could receive any aid, and the decision as to worthiness was left with a corps of young girls trained in the profession, then just emerging, of social work. Prominent business men who sat on the board of trustees admired the efficiency of the society. Our monthly reports were terse, matter of fact. There were no sob stories. Our new secretary was a great success. He could mix with business men; he could dine at the Union Club with credit, and hold his own in argument as to the proper way to handle impostors, weak women who fell, and men who were out of work. He never permitted sentiment to confuse his judgments and showed an outstanding courage in opposing the president of the board, our most generous patron, who had a tendency to be tolerant of human derelictions.

There is, of course, another side to all of this, but the letter from "a certain Doctor Tuckerman, an active member in one of the prominent evangelical churches," which led Mr. Howe to see that vital, human sympathy must underlie all real and effectual charity, and which Mr. Howe prints in full, is a vigorous piece of social criticism.

The second extract has bearing on the question of law enforcement. While we are being told from so many quarters that it is prohibition that is responsible for the lack of respect for law, and for the lack of law enforcement, consider this statement concerning Mark Hanna and Tom Johnson by one who knew concerning both men about all that there was to know. Mr. Howe says:

Both men were lawless. They respected neither the law nor the courts. They knew how laws were made. They had used political power in the city council and in the state legislatures to tighten their grip on the community. They had made judges, and they knew that the judges they made would come to them again for support. They were lawless by temperament; they felt themselves above the law.

Who can doubt the truth of these words? Their significance is too plain to need application.

The third extract cuts even deeper into the criticism of government in a democracy that has left too much to party bosses and officialdom. It refers to the time when, thoroughly disheartened and disillusioned, Mr. Howe had resigned his post as Immigration Commissioner at Ellis Island. He had found himself double-crossed at Washington in his efforts to prevent the most heart-rending injustices and cruelties in connection with deportations from Ellis Island. Possibly the situation at that time was extreme. The hysteria that saw in every gentle idealist who dreamed that the world could be, and ought to be, made better, a dangerous "red," or a potential enemy of the state, had found its impersonation in an Attorney-General whose ruthlessness and inhumanity were equaled only by his fanatical contempt for justice. Some of the things that Howe records are appalling. He resigned, and it is in connection with his resignation, and his leaving Ellis Island for good, that he records these words, too honest to be merely cynical, too full of tragedy for every man who knows how far removed is the goal, how inexorable the struggle for good government:

When I stepped from the ferryboat in New York I felt that I was through with politics. I had seen the government at close range, with its mask off; it existed for itself and for hidden men behind it, as the realists in Paris had said. It was as dangerous to the innocent as to the guilty. It was frankly doing the bidding of business. At home as in Paris men said: "The ideals of President Wilson had been necessary to win the war, but now that the war is won let us get back to business." That meant using the Department of Justice frankly as an agency to protect profiteers, high officials, and business men who looked upon the government as their own, it meant crushing liberalism by deportations, arrests, a terrorism of fear. This was the democracy that the boys were to come back to from the trenches. There was no place for the liberal in it.

There are many equally interesting and moving things in this illuminating autobiography. Mr. Howe does not pose either as saint or martyr. He is very human, and he disarms criticism by the candor with which he acknowledges his errors and shortcomings. Both in his activities, however, and in his account of them, he has made a most human contribution to America.

The Unannounced Christ

"FEW churches would permit him to occupy the pulpit," says Rollo Walter Brown, with reference to the possible coming of Jesus unheralded into the area of the modern church, in his chapter concerning the church in his book, *The Creative Spirit*. "The church," says Mr. Brown, "has drawn so far away from its origin, it has been so zealous in fortifying its own traditions, in providing itself with the trappings of temporal warfare, that it would not be a welcome place for Jesus were he to arrive unannounced."

These words convey a challenge which might be described as "old stuff," but it is a challenge which is still pointed and vigorous. What is not old and commonplace in Mr. Brown's criticism of the church is the underlying sympathy with which he approaches the church's shortcomings, and the sureness with which he perceives that the church is by no means the only institution with high professions and purposes that Jesus would find wanting. He turns to consider how the re-appearing Jesus would fare among the colleges:

Does any one know of an accredited college where this preacher of doctrines designed to convert the world into a kingdom of heaven could, without academic degrees, professional "standing," and other similar sanctions, secure a position as a teacher of morals? In some colleges he would be permitted to address such as might assemble on the campus to hear him; in many, he would not. College officials would look askance at this man who "drifted in" from nowhere in particular and who came without proofs of his right to instruct the young. If he were not arbitrarily ruled out for being a disturbing element—which he always was to the static—it is not unlikely that the trustees of the college would find "with deep regret" that the conditions of the gift of the college chapel made it impossible for him to use it as a forum in which to discuss topics of the day.

Mr. Brown thinks, however, that the students might hear him gladly. We should like to be as sure as he seems to be that the student body would give the uncredentialed Jesus a welcome hearing. If Mr. Brown is right, will the student body of today transform the church and college of tomorrow? Or will they themselves succumb to the conservatisms of new environment, and the less crusading tempers of middle age?

Sitting on the Platform

A Contributed Editorial by G. Glenn Atkins, D.D.

A SIMPLE-MINDED church without bishops or others in authority is somewhat handicapped in the pageantry of ecclesiasticism. It cannot hope always to have the President of the United States for Honorary Moderator, or borrow a touch of color from his staff. Of course there are always the Moderator, the retiring Moderator, and former Moderators, but these gentlemen, though they lend gravity to any occasion, are, in point of vested splendor, inadequate. We Congregationalists simply do not know how to make a show. The silver screens of the nation are not showing moving pictures of the opening of the National Council.

Our highest denominational honor is sitting on the platform, a modest distinction yet not without its significance. There is an accepted formula for the summons. "The secretaries, directors, and workers of the Board for the Extension of Illumination among the Unenlightened will please come to the platform." Whereupon there is a stir in the audience and the platform chairs are filled with men—and some women—who endure the scrutiny of their fellows with more or less unconscious seriousness and sit out their little hour.

Only the searcher of hearts knows what they are thinking about but they would be more than human—or less—if they did not reflect a little on the just way in which solid merit is always recognized and useful men come to their own. Also if they have been much together in the direction of the particular form of illumination in which they are engaged they will quite inevitably have acquired a strong loyalty to their peculiar corporation and see it written in capital letters as the story of its accomplishments is told. It's really a heart-warming experience—sitting on the platform.

Meanwhile the spectators are taking a different line. Only the searcher of hearts knows what they are thinking, but they would be more—or less—human if they did not note that the elect on the platform are men of like passions with themselves, and reflect a little on the way in which solid merit often gets overlooked. Things look different sitting on the floor.

First and last, a good many consequential issues grow out of these tangential lines of vision; the people who sit on platforms must be always looking down on their fellow-men, which is a minor matter when the vision is purely physical but a searching matter when the line of vision becomes spiritual. For then a man may easily rate himself too high and his neighbor too low. He may get his own importance in wrong perspective or even the importance of the cause he represents. He may easily fall into the habit of taking his high place for granted and honestly believe he is contending for some vital cause when he is only trying to save his platform seat.

Or else the man who looks up may let some darkening of envy get his sense of proportion out of drawing and honestly believe he is carrying through some vital amendment in the affairs of the world when he is only trying to get the man on the platform out of his seat. It is very likely that the Athenian who voted against Aristides because he was tired of having him called The Just, mistook his own motives. He was simply trying to get Aristides off the platform.

First and last a good many revolutions have been started by the natural instinct of the man on the floor to get the man on the platform out of his chair, whether it be regal, pontifical, or a gilded chair in Peacock Alley. That order is most secure, on the whole, where the platform is not too high nor too conspicuously occupied, nor held too long by the same sitters, and the grace of knowing when to come down is one of the saving graces of life. But there is a place for the platform, for all that, and need of those who fill it with authority and service-bought distinction.

Unless the leveler has his stupid way with us there will always be the chosen on the platform. All the mutations of history have heretofore done little more than change the seating in the human setting, pulling down the mighty from their seats and exalting them of low degree; which is a disturbing but wholesome, though sometimes costly, process. A static society in which the same people are always sitting on the platform is not good for the souls of men, but a world—or a church—in which some are not wise enough or useful enough to sit on the platform as the outer sign of an inner distinction would be a poor sort. We gain nothing by pulling down a cause or a man unless we put something better in their places.

But if so natural an order is to be secure there should be a mutual interchange of vision. The people who sit on platforms should be always trying to see themselves through the eyes of those who see them, and consider only their representative capacity and, very greatly, their natural fallibility and the transient estate of any elevation save those high levels of mind and soul which need no platform at all to give them honor.

The people who sit on the floor may consider how the people on the platform, whether they be the President of the United States or the Secretary of the B. I. E., are there as their representatives, having no dignity or authority which is not shared by those who put them there, and that for the most part they do their work well and at some price of labor and wearing responsibility, contributing thereby to the common good. Also that their high estate is at the best uncertain.

And if those who face one another should together look higher toward such things of enduring worth as mutual consideration and common devotion to the common good they would see how the little space between the floor and the platform is not high enough to nourish either undue pride or prejudicial criticism, since in the sight of God they are all on the same level.

From Our Western Editor

A good time was had by all." This ase describes the feeling of most of our ple who attended the National Council Washington. The Council has never met any city, not even Los Angeles, which so attractive to so large a number of ple as was Washington. For many of number it has a glamour of romance, to say of sacredness, above that of any r city in the country. The fact that Council was held in the Capital city ably accounted for the presence of so e a number of visitors at the sessions. re had been meeting in Los Angeles and been given such weather as Washington ished us, I suppose we would have heard ood many times that the weather was sual. Washington folks, however, ad- ed the weather just like Chicago people The Council delegates had a good time pite of the weather.

n reporting the Council our people have hasized, first of all, its fine fellowship. fact that we are tinkering the machin- and that there was a wide difference of ion as to how the tinkering should be e, did not mar the fellowship of the tings. A minister who had never at- ed a Council before reported that here- r he would go and if necessary pay his expenses, because he could not afford miss the inspiration that came from the owship of the meeting.

nother feature of the meeting, stressed those who reported the Council to the st, was the method used of arriving at mentous decisions. In some denomina- al bodies so great a difference of opinion cerning organization would have led to at bitterness and to angry words. With haps one exception, no word was spoken the sessions of the Council that was at harsh, or that reflected upon any one. . James A. Richards of Winnetka, Ill., s the matter well:

n the matter of merging the societies the ncil did not think for the churches, but istered thinking our people had already e. The question was settled before the ncil, not at it, except in details; debate no influence. Notable also was the l spirit with which the minority went to meet the merger decision after the t test vote had brought it in sight.

nother fact of great significance in the ing of decisions was the vote taken n the merger of the magazines. In some gious bodies the merger would have n voted in spite of the opposition. We not do it that way. In the estimation our people these methods of arriving at rganization are indicative of a Chris- n spirit that is worth cultivating.

* *

The West is in general progressive and our people expected the Council to make ward-looking pronouncements upon the ies of world, racial, and industrial re- onships, and the Council fulfilled the ectations. I judge that many of our s would have been sorry to have had the program of social ideals passed in its original form. As it was finally adopted it commended itself to the majority as being a fair statement. It has been especially commended because it takes into account the thinking of both parties that exist in our midst. Reports indicate that our pastors will give large attention in their work, during the next two years, to the items of this program.

Our people returned from the Council with a new appreciation of the work carried on by the denomination. The addresses upon the floor made our work vivid and the displays in the basement and the service of the secretaries in giving information were the most effective we have ever had. Rev. Naboth Osborne of Burlington, Iowa, puts his impressions in this paragraph:

I come away from every meeting of the National Council with a deepening consciousness of the vastness and complexity of the work in which the church is engaged. The present Council only deepens this conviction. Our world has had many would-be conquerors. The imagination of Alexander, of Caesar, and of Napoleon pales before the spiritual imagination of our Lord. At the death of these warriors the kingdoms they established were already disintegrating; the death of Jesus marks the beginning of his world-wide and eternal conquest. From that Cross there have radiated influences which have changed the civilization and are destined to mould the destinies of the world. It is these spiritual influences with which the church has to do. All through this Council they stand in evidence. They are as various as the races of mankind, and as deep as the needs of humanity. They call for statesmen, philanthropists, philosophers, prophets, preachers, and organizers. Every variety of noble human talent is in demand and throughout the sessions of the Council makes itself felt. When we pray "Thy Kingdom come," we are praying for something much vaster and deeper than we comprehend. The coming of the Kingdom is the end which the church has in view. This is the one ideal, an ideal which for beauty, extent, and influence is unmatched outside the imagination of our blessed Lord. This greatness of the work in which we are engaged, and the devotion of those who are engaged in it, is to me the greatest impression made by the Council.

Apparently our folks do not expect the millennium to arrive with the reorganization of our societies as voted at Washington. The discussions led many of our delegates to see how complex our task is. What seemed to many to be a very simple matter so far as reorganization is concerned, now assumes in their minds more nearly its real proportions. Many frankly say that they do not see how such details as those setting up regional committees can be worked out, but everybody is in the mood to try. The West will do its best to make the new order of things effective.

* *

November first was an auspicious day for the Forum movement in this district, for the first meeting of the Chicago Forum Council was held on that date in a downtown theater. Rev. Fred Moore, a liberal minister, who is minister of assemblies, is the director. The list of speakers already scheduled includes some of the men most prominent in the discussion of the issue of the day.

Prohibition was the topic handled at the first session and the speakers included Rev. F. Ernest Johnson of the Federal Council of Churches and representatives of the Anti-Saloon League and of the league opposed to prohibition. About five hundred people were in attendance; their sympathies apparently were about evenly divided between the Wet and Dry causes. The representatives of the leagues were well known to Chicago audiences and drew little fire; Mr. Johnson was the center of the discussion.

He dealt with his facts in the open, frank manner which he used in his report for his department in the Federal Council. Questions directed to him gathered around the criticisms made of his report. As we indicated in this department two or three weeks ago, nobody in the West had any objection to Mr. Johnson making the baldest statement concerning prohibition that the facts would permit. *Collier's Weekly* and the New York *Outlook* have both done this with brutal frankness, and I have heard little or no complaint from prohibitionists. They did object to Mr. Johnson setting up what seemed to them to be a survey of a part of the facts only and treating it as if it were a survey of the whole situation. The other thing to which they strenuously objected was Mr. Johnson's interpretation of his facts. If Mr. Johnson had taken in his report the attitude which he took in the period given to questions in the Forum last Sunday, there would have been very little criticism, so far as the West is concerned. Apparently when Mr. Johnson got out of the realm of mere statistics in his office and came into the field, he found that there were some other facts which he hadn't taken into account, facts which have lead him materially to change his attitude.

Chicago, Ill. R. W. G.

The Faith of Old

By Maud Frazer Jackson

America, hold fast today
The truth the Pilgrim fathers knew, —
That for each blessing of the way
To God are highest praises due.
For that first harvest garnered here
Their hearts with gratitude o'erflowed.
Let us, their children, year by year,
Be mindful of the grace bestowed.

So meager was their harvest-hoard
Beside our country's riches now;
Yet men take favors of the Lord
And never to the Giver bow.
Today as in the days of old,
God's power quickeneth the seed.
Year after year the tale is told
Of love providing for our need.

Our God, to us their faith restore
Who praised thee in the wilderness.
'Twas by thy grace they went before
And won the freedom we possess.
We need as then thine arm of might;
For foes remain to be withstood.
America, still pray for light
And bless the Lord, for he is good.

Thanksgiving

A Sermon by Rev. George D. Owen

In everything give thanks. I Thessalonians 5: 18.

Fairhaven, Massachusetts

IN everything? Is that possible? Is God always good and are his gifts always pleasing? If so, then we can give thanks. Is pain good? Are clouds necessary? Must we have grief and sorrow?

Yes, if we would come to our best. We like sunshine and prosperity but not clouds, darkness, and adversity, but who has any right always to claim for himself sunshine without cloud? We must have clouds or the sunshine would be too much for us. It would destroy us, ruin us. God knows best.

Ruskin says: "Sunshine is delicious; snow is exhilarating; there is no such thing as bad weather—only different kinds of good weather." All His dealings are good dealings. Is that not the way to think of them? If in the hour of pain there has come new patience, if when purpose were failing there has come new courage, if when doubt was spreading its shadow faith has come to lighten the way, if the words of eternal life have silenced the appeal of temptation "to eat and drink for tomorrow you die"; give thanks. If you have felt the comradeship of men and women moved by glowing faith and noble impulse; if brave souls have joined with you in a good cause; if in the daily turmoil where selfishness wrestles so hard you have seen devoted service and consecrated life and felt the inspiring power; give thanks.

The man of God should prosper in all circumstances. His experiences tend to put the roots of life deeper into the great unchangeable sources of happiness. The greatest joys cannot be known except as we know the greatest trials and burdens of life, too. We never fully appreciate health until we have been sick, nor what kindness means until we have greatly needed it and it has come to us rejoicing the soul. Have life's experiences heightened our appreciation of the spiritual? Have we been led to God as children unable to take care of ourselves? If there were no reverses would we not be in danger of becoming wedded to things? We should forget that the life of man is spiritual, and lose our souls amid the stuff. The wayward son in the far country discovered how insecure the foundations of life were. And he learned that fellowship, and peace, and communion, far exceed the things of taste. He might well thank God for poverty and disaster; he lost things but he found himself and God. Paraphrasing Ruskin we may say: All God's dealings are different kinds of good dealings. There is something wrong with our religion if we do not thank God every day.

One trouble with us is that we think of what we lack rather than what we have. We begin at the wrong end and go in the wrong direction. We keep books with complaint and not with gratitude. Really, we do not know what misery is; we have seen it or heard of it but never experienced it. Ours is a royal state compared to real misery. And ought we not to be thankful for the richness of the land, the liberty and peace of the land, for the spirit of Christ that so much pervades our life, for the chance to help the world, for great tasks that challenge our manhood and womanhood?

But what is the use of being thankful? It makes us feel better for one thing. As "drank" is the past tense of "drink," so "thank" ought to be the past tense of "think," for if we begin to think we will soon thank. The pessimist has a poor memory.

The Optimist met the Pessimist one day, a rainy day. "Good day, how are you?" he smilingly said. "Ump!" growled the Pessimist, "this is the worst day I ever saw." "Better than no day, isn't it?" "I guess so." "I'm hard up," he sighed, "the wolf is at the door." "How lucky to have a door," beamed the Optimist.

Dr. Burns Thompson, opening a great flower show in Scotland, waved his hand over the display of flowers and fruits and said, "But the best of it all is that our Heavenly Father made them all." A hearer said many years afterward that he never entered a summer garden, or a conservatory, or a flower show, that his swelling heart did not remind him that his Heavenly Father's power and wisdom and love and beauty were spread out before him.

Madame Catalani in the height of her career as a singer used to pray before going onto the stage and said in explanation that she never went upon the stage without praying God to grant her to sing well and to meet with success, nor did she fail on retiring to rest to thank him for that and all his mer cies vouchsafed her.

We should be thankful and say so, bu thanksgiving is only thanksgiving when becomes thanks-living, and blossoms into ex pression. A noble-hearted Indian rejoice in some literature the missionary left in hi town and then measuring the footprint his benefactor made some magnificent mo casins, which he traveled 200 miles to pr sent. Both were enriched but the India the more. Thanksgiving should be a da of worship and prayer, of reverence and d votion, a time to empty the purse in blessin recognizing God's blessings. "Give to hi that hath not, take portions to them fo which nothing is provided."

And more than this for what shall we giv thanks to God? For what does an intell gent child thank a devoted father? Fo every gift of course, but beyond all gift for the love they came from, for what th father is, the radiant source of his happ home life. Compare the small with the larg What is God to us? He is far more tha the giver of good things that perish in th using. God has given us life to make u recipients of all that infinite love can b stow. What would a godless world be t us? What would we do if there were n God? And so the Psalmist sang, "Whom have I in heaven but Thee? and there i none on earth that I desire beside Thee Is that high note of thanksgiving too loft for us?

Many good people under a passing clou of ill acknowledge in a half cheerful ton

Thanksgiving

By Edgar Daniel Kramer

White in the moonlight the frost is now gleaming,
As we trudge homeward through the gray dusk,
We who have garnered the fruits of our dreaming,
The apples, the honey, the corn from the husk.

Little winds murmur and candles are throwing
Light on the path that is leading our feet
To the glad homestead, where Love with eyes glowing
Is waiting with laughter and lips passing sweet.

We have reaped of our sowing; our barns are now teeming
With the rich largess of meadow and field,
And through the twilight the stars softly beaming
Whisper of God and the pact we have sealed.

Ever He spoke to us in the birds' singing,
The thunder, the lightning, the breath of the storm;
The Master walked with us where green grass was springing,
Until our dim dreamings took ultimate form.

We have hearkened and lo, the sweet secret of living
Has come to our hearts in the breath of the sod,
And now in wild rapture and songs of thanksgiving
Our gladness exults to the glory of God.

s if finding some balance of good over evil, nat "they have much to be thankful for." Much? Nay, everything while we have God, nd like Paul have nothing yet possessing ll things in Him. The bitters of the soul re the tonics of the spirit. "Rejoice in the ord always, in everything give thanks, for his is the will of God in Christ concerning ou." Nothing less than this is the spirit of hristian thankfulness.

What cares a patriot soldier for his ounds so long as his country's flag ad-ances from victory to victory? Shall not ach loyal follower of the Christ, even in orest trials, rejoice in thinking of Christ's ast, present, and prospective overcoming evil with good? Shall we not rejoice in he advancing gains of the gospel, in pure eligion and devoted philanthropy at home nd abroad, in personal experiences of the ivine Comforter in all tribulations? In hanksgiving to the Great Giver let us give bless others. Not this alone but all our ays should be spent in gratitude.

Let us ponder the fine words of Henry n Dyke:

o you give thanks for this or that?
o, God be thanked I am not grateful
that cold, calculating way, with blessings ranked
s one, two, three, and four—that would be hateful.

only know that every day brings good above y poor deserving;
only feel that in the road of Life true Love leading me along and never swerving.

hatever gifts and mercies to my lot may fall,
would not measure
s worth a certain price in praise, or great or small;
ut take and use them all with simple measure.

or when we gladly eat our daily bread, we bless
he Hand that feeds us;
nd when we tread the Road of Life in cheerfulness,
ur very heart-beats praise the Lord that leads us.

Parables of Safed the Sage

The Parable of the Snapping Turtle

There came from the Little Lake a Great urtle, and he swam up the Brook nigh unto e house where we spend the Summer. nd he had upon his back a great Mass of ud and Sea Weed.

And I had never seen so large a Turtle our lake. Albeit the boys sail out and tch little Turtles, as did their fathers, r sons. And when we have the Nine randchildren with us in the summer, as e sometimes do, we have Aquariums of any sorts. For the children dam the ook and put in Fishes and Turtles, and hurteth not the Turtles nor the Fishes, d it doeth the Children good. But so rge a Turtle I knew not to inhabit our ke.

And I called unto Keturah, and I said, is a pity that the children are not here see this Great Turtle. For the children d gone back, but I and Keturah stayed on.

And I said unto the Turtle, I think thou t the Grandfather of all the Turtles in this Lake, and I am the grandfather of all the children that splash about here. Let us be friends.

But the Turtle looked at me Suspiciously.

And I said, Old fellow, thou hast on thy back a great load of Mud. Yea, and it looketh as if thou hadst Barnacles and other forms of Marine Life attached to thy shell. Let me help thee.

So I got a Pole, and I began to poke Mud off the top of his Shell.

But he snapped at me, and would have bitten me if he could.

But I still poked, and I relieved him of quite a Burden. For so far as I could observe, he had no way of scratching his back, and that I think a Turtle must regard as a Misfortune.

But as I poked, he grew calm, and I began to think he was enjoying it.

And I said, I wonder if through that thick shell there may be any pleasant sensation in the stroking of a pole.

And Keturah said, I verily believe he liketh it. And what a relief it must be to be rid of the Mud and Weeds.

But as I finished the task, the Turtle gave a vicious bite at the pole.

And I said, Thou art no more grateful than Some People. Many are their Benefits, and they take them without Thanksgiving; and when it is all past, they are more likely to Bite than to show Gratitude.

And Keturah said, Not all people are ungrateful, and we will not be. For we have many blessings, and will not fail of Thanksgiving.

Along the Council Trail

By Herbert A. Jump

One of the liveliest debates of the Council was stirred up by the new Statement of Social Ideals proposed by the Commission on Social Service. The clock steadily rolled round to 7 P.M. before adjournment was demanded. Several of the brethren—though surprisingly few of them—were evidently disturbed by many sentences of the social "creed." A delegate was overheard to remark on his way out, "I wonder if these objectors are afraid to let the Christian preacher be a pioneer in social reform. Or perhaps they want him to be a leader of the sort described once by Samuel Gompers. 'Doesn't Jim So-and-So have all his union behind him?' he was asked on a certain occasion. 'Yes, he has all of them behind him, and he is always stepping on their toes.'"

* *

When Dr. Potter had been elected president of the American Board, a committee of three was appointed to escort him to the platform. Whereupon the Council enjoyed for several minutes a little game of ecclesiastical hide-and-seek as four dignified individuals dodged one another back and forth in the mazes of the stage boxes. Finally the victim was found. It reminded me of a happening in my own Ann Arbor church some years ago. The ushers discovered to their dismay one Sunday morning when the offering had been announced that the collection plates had been misplaced. One usher ran hither, another ran thither searching for the sexton who might locate the necessary but missing utensils of salvation. At that moment the chorus choir appropriately began to chant, "O that I knew where I might find him."

* *

Many of the delegates stopped at the Hotel Powhatan. From the rear windows of that lofty caravansary one could look down on the roofs of some two-story business blocks. On the top of one of these was a large sign so placed that it was not visible to the street at all but only from the windows of the overshadowing hotel. It read: "H. I. ROTHROCK, FINE PRINTING." That's pretty fine," commented one delegate. "I wonder how many business men would dare display their sign that way, so that God himself could read it and check up on its accuracy."

* *

One of the high spots in the emotional history of the Council was touched that Thursday afternoon when the Social Creed was being discussed. A speaker had warned the Council to refrain from saying anything in this declaration that might savor of socialism. "It will anger some of our rich men and the gifts to our missionary societies will suffer." Then Roger Babson of Wellesley strode onto the platform and shouted, "That utterance is the most un-Christian, the most un-Congregational thing I ever heard at a Council. Brethren, we are to make our declarations on the social question not with our eyes on possible donors but with our eyes on the Christ."

* *

Professor Holloway, the dark-skinned philosopher from the South, made a deep impression by his keen analysis of race conditions in his part of the country. "There were many folks a few years ago," he said, "who feared that if we taught the Negro to recite *'hic, haec, hoc'* we should be unfitting him to say 'gee, haw, buck.'"

* *

Miss Mary E. Woolley would have been elected a Vice-Moderator if she had been on the ground. In this connection the story was told that when her candidacy for the president's chair of Mt. Holyoke was under consideration, some friendly soul approached one of the trustees of the college with the suggestion that now the time had come to select a man for the office of president. The reply was, "All right. We'll hunt around till we find the best man that is available, and then if he is a woman, we'll elect her."

Alliterative Impressions

THE MERGER: MOOTED MODERNISTIC MECHANISM, METICULOUSLY MONUMENTAL, MASSIVELY MULTIFARIOUS

* *

A. W. PALMER: PELLUCID PROPONENT OF PACIFYING PROPOSITIONS, PLACID PROPELLER OF A POLY-SIDED PROGRAM

* *

HUBERT HERRING: HIGH-MINDED HERALD OF HEALING HUMANISM, HATER OF HIERARCHICAL HEAVINESS, HARBORER OF HELPFUL HERESIES

* *

E. C. MOORE, MATCHLESS MEDIATOR, MELLIFLUOUS MASTER OF MANIFOLD MISSIONARY MATTERS

Next Steps in Missionary Reorganization

What may be expected in the near future in consequence of the report of the Committee of Twelve

By Charles Emerson Burton
Secretary of the National Council

ONE cannot speak categorically at this moment on just what will be done next week, next month, or next year in missionary reorganization, but there are some things on which fairly dependable forecasts may be made.

Foreign Missions Mergers

The American Board and the three Woman's Boards can now begin at once to work out their mergers in a practical fashion. Some time will be required, of course, for necessary court and legislative action in connection with charters. Two years will be required before the newly constituted Prudential Committee representing all foreign missionary work can be legally at work. In the meantime the four boards can be working together, and by a natural process of evolution work out readjustments without jar.

Home Board Merger

More complex are the questions in connection with the mergers of the Home Boards. The Education Society, the Publishing Society, and the Foundation for Education can proceed with unification at once. The three Extension Boards, Home Missions, Church Building, and Sunday School Extension, have already set in motion studies of the necessary steps for the merger of these boards, and if no legal obstacles are discovered this will open the way for the organization of the new Home Board, embracing at first these three societies, and possibly the Board of Ministerial Relief, concerning which action was taken at the National Council looking to this organization merging with the Home Board as soon as possible.

It will not be possible to elect a new identical Board of Directors for all the Home Societies, including the Extension Boards, the Ministerial Boards, the Education Boards, and the A. M. A., until the next meeting of the Council. In the meantime it will be possible for the administrative boards of these societies to confer together, hold joint meetings if called for, and proceed somewhat as though the new organization were perfected.

Promotion

In the work of presenting the interests of the societies to churches and individual givers, the Commission on Missions, which will be the authoritative body, cannot be reorganized until the next meeting of the Council. In the meantime, however, the Promotional Council, which is the active arm of the Commission, is being organized at once. By the action of the Council the Commission on Missions and the Promotional Council, made up chiefly of the Home Secretaries of the Board, is charged with the whole range of promoting missionary interest and income. Processes can begin at once for constituting the unified field staff and where technically delay is necessary, actually this staff can work as though the unification were legally perfected.

As rapidly as this staff unification proceeds the work of the Woman's Home Missionary Federation can be closely allied with it—perhaps actually merged. In the meantime the Woman's Home Missionary Unions and the Federation should carry on just as in the past. A good motto is to stop doing nothing until we begin doing something better.

The provision calls for issuing three percentages as soon as the plans are perfected; one for foreign missions, one for home missions, and one for state work. Obviously such percentages cannot be issued in time to take effect in 1926, although state committees and state offices can do something in preparing their constituency for the complete change which may be hoped for in 1927. This can be done by grouping the percentages for foreign missions in one section, for home work in another, and for state work in another. As in the past, remittances may be made through state offices in one check to be divided under the appropriate percentages, or where such offices are not operative, then to any one of the societies with request for distribution.

State Work

The plan calls for the commitment of work done in states to the administration of state bodies wherever these bodies are of sufficient strength. This would include home missionary work, Sunday school extension work, the church work of the A. M. A., and local religious education field work.

States may begin negotiations with the national societies immediately concerning these readjustments. Of course it will mean the modification of apportionment percentages, and this will take at least one year to work out, although in the meantime budgets could be accommodated by mutual arrangement.

Regional Committees

The provision for regional committees calls for blazing new trails. Since these committees are to be wholly voluntary, with no legal entities involved, their organization may be begun at once. The present plan is to call together groups of workers in the various regions for the purpose of facing the tasks now needing to be done. The expectation is that the form of organization needed will come better out of working together than it will by artificial construction. As the workers face the tasks that have been performed in the past, together with some which have not been performed, it is to be expected that practical processes will emerge.

The Congregationalist and the Magazines

The question of realignment of our denominational periodicals was referred back to the committee for report in 1927. Here again it is best to assume that there will be no changes and proceed as though nothing were under advisement. No one need hesitate, for example, to subscribe for any one of these periodicals, since such subscriptions will be duly recognized in equivalent value no matter what may happen in the future. Likewise the management of the periodicals may assume that any plans they make for carrying on will constitute a real contribution to any new developments, and not to make such plans might be fatal whether the denomination should decide to merge or not to merge.

In the meantime provision is made for financing *The Congregationalist* in a business-like fashion through the Commission on Missions and a special committee of the Commission was ordered by the Council, which has been appointed, which committee is to co-operate with the Publishing Society in making *The Congregationalist* the best denominational periodical possible and in furthering its circulation.

In conclusion, it should be said that the prevailing spirit among the officers and committees of the societies is committed to carrying out the will of the churches as expressed in the Council actions to the very utmost. This gives promise that what may not be set down categorically now may be expected in the development of the work in the immediate future.

Snap-Shots

Developed After the National Council

The Council proved that unity of the spirit is not excluded by diversity of the intellect.

* *

And behold these amplifiers are an allegory: Get behind the church microphone if you wish to make your Christian message heard in the uttermost parts of the world auditorium.

* *

Moderator Harwood's performance should encourage us to try another layman not later than four years hence. Firmness, quickness, kindness, and cheerfulness were the habitation of his throne.

* *

The friendly wave of the handkerchief by the first lady of the land as she went up the steps of the White House south portico after the Council picture was taken will long be remembered as a genuine gesture of democracy.

* *

It is the pious wish of some that the next time the Social Service Commission essays to feed the National Council it use a smaller spoon.

* *

Oh "Brotherhood"! What platitudes are perpetrated in thy name!

* *

If the war god Mars was eavesdropping around the Auditorium, he heard very little to comfort him.

H. D. D.

nternational Y. M. C. A. Triennial at Washington

Revised Basis of Membership Adopted

By Howard B. Grose, D.D.

HIS Forty-Second Triennial Convention f the Y. M. C. A. of North America, in Washington, Oct. 24-26, had high ts of interest. The opening address President Coolidge was not only a note- hy tribute from the Chief Magistrate a great American institution, but a chment that deserved to be broad- ed because of its plain and wise deal- with present-day problems. Then youth the helm of the Association ship by election of Charles P. Taft, 2d, a young of twenty-eight, as president of the ention. Genial son of a genial father, f Justice William H. Taft, this young yer of Cincinnati, member of the scopal Church, active in the Y. M. C. A. e he entered as a boy in the Boys' nch in Washington, presided with in- nality and intelligence and approved self to all. This was putting new em- sis on the "Y," according to Dr. Mott's uent appeal that the organization be an association of young men.

The Basis of Membership

oubtless the most anticipated and in y ways important action was that re- ling the basis of membership. A mat- of discussion and division of sentiment years, it was hoped that the committee ix appointed three years ago at Atlantic y and instructed to report at this meet- would bring in a report that would meet h approval and dispose of the vexed ie. This happened. There was a debate, it was brief and the opposition was thing but formidable, while the vote of ption was overwhelming, showing a re- kable unanimity of opinion that the e thing had been done.

he one change made in the basis is the oduction of an alternative requirement. herto membership in an evangelical rch has been requisite to voting or ve association membership. Under the basis, voting membership in associa- s in the United States and Canada ll be open to any male at least sixteen complies with the local requirements o fees, etc., and (1) is a member of an ngelical church; or (2) who subscribes writing to the following:

hereby declare my faith in God, and acceptance of Jesus Christ as Savior Lord. I desire to serve him and to be disciple in accordance with the teach- of the New Testament, and to unite others in the extension of the King- of God; and I am in full accord with following purpose of the Young Men's istian Associations of the United States of Canada, and commit myself to its ntary service and support: "To lead ng men to faith in God through Jesus ist; to promote their growth into full- s of Christian character; to lead them active membership in the church of r choice; and to make the extension the Kingdom of God throughout the rld the governing purpose of their lives."

tudent associations have for three years a special statement, which is not inter- d with. To avoid misinterpretation of the action, it should be clearly understood that no association is required to change its present status. No local association need adopt the alternative, which is not mandatory, only permissive. In presenting the report, C. R. Joy, chairman of the committee, declared that they were conservatives even under suspicion of being "stand patters"; that instead of "lowering the bars" they had raised them higher and added to church membership a personal and definite statement of faith and purpose which now they did not have. He proved the preference of the committee by offering a supplemental report at a later session, recommending that wherever possible the first two qualifications be combined, and as soon as practical be made a standard for local associations. This does not do away with the alternative, but recommends its addition as tending to produce a better qualitative membership. Mr. Joy said that as nearly all the associations are on the regular or Portland basis, it was believed that few would change their practice. On the other hand, the committee had to regard the repeated requests for a modification that would meet particular cases and permit any association to practice it without losing standing and omission from the official roster of the International Committee.

There surely ought to be no misunderstanding on the part of the churches regarding this action. It is a pretty strict statement of purpose, as well as of faith, in receiving new members. Those who have most strongly advocated the change for years have made the point that experience proved that the mere fact of church membership was not enough to guarantee a serviceable and active working member in the Association, and that the need was for something that would look out for quality more searchingly.

President Coolidge's Message

The home, and parental responsibility, got a great deal of attention from one source and another. President Coolidge praised the associations as a practical effort to secure the development that comes only through action, and to strengthen the physical, intellectual and moral life; to reveal young men to themselves, direct them into unselfish ways, train them in citizenship, and prepare them to be the future heads of the homes of the people.

There are too many indications that the functions of parenthood are breaking down. Too many people are neglecting the real welfare of their children, shifting the responsibility for their actions and turning over supervision of their discipline and conduct to the juvenile courts. . . . The home is the corner stone of the nation, and any effective better-homes movement must begin with the training of the youth for those responsibilities, or we shall see the disposition to attempt in some way to turn over to the government the responsibilities for the rearing of children constantly increased. What the youth of the country need is not more public control through government action but more home control through parental action.

The applause which greeted this showed keen appreciation of its truth. He said the associations are an effort in this direction. The movement has created and organized one of the greatest lay forces the world has ever seen—forces which seek to translate the truths of religion into the life of the people. Probably no other lay force exerts so large an influence upon the youth. It stands as a direct challenge to materialism. It represents a militant and crusading faith, constantly spreading its truths. If that faith is to maintain its vitality that work must go on. It is not enough that there should be action in the pulpits—there must be reaction in the pews. It will not be sufficient to have exalted preaching by the clergy unless there is exalted living by the laity. He spoke also of the movement as a recruiting agency for the ministry and foreign mission fields, paying high honor to the missionaries who are carrying into the life of distant peoples a true interpretation of that which we consider best in America and Canada. Amid all the divergent influences here was a unifying and harmonizing agency at home and abroad. It was a noble address, showing grasp of the association work and a keen sympathy with its objects.

Dr. Cadman on Home Laxity

Dr. Cadman also spoke of the menace of laxity in the home and lack of discipline, putting the responsibility for youthful depravity on the parents more than on the children. He raised a great laugh when he said he liked the President because he was one who conserved steam for real work by not letting it all blow through the whistle. Secretary Hoover, who had a great reception, touched on the same subject. In the forum on tendencies of today which beset young men and boys there came from all sections the same report of increasing love of frivolity and decreasing home training, of disregard for law with the parents setting the example. The younger generation did not get all the raps by any means, the elders came in for the major share of condemnation for present evil conditions. And of course there were not wanting extravagant defenders of the young people of the present as altogether the finest and best ever. The churches may well go on with the discussion, attempting what the forum did, to find practical ways of meeting and counteracting the forces of evil, beginning with community studies of the situation so as to move intelligently.

The International Committee Report

The report of the International Committee, presented by Dr. Mott, reviewed its notable achievements in pioneering and creative work. The committee is to be continued, but reduced from 200 to 50 members. It will safeguard the joint property, arrange for conventions, maintain the friendly and

helpful relationships that have existed between the two countries, and preserve the historic unity of spirit, purpose and program. It is proposed to place the foreign work in the hands of a Joint Foreign Committee of the National Councils of the two countries. This foreign work has grown to be one of the significant activities of the International Committee, with a budget this year of $1,700,000. The influence of its work in Europe and the Far East cannot be measured. The convention registration was just under 1,200.

"Keturah"

Mrs. William E. Barton, known to the readers of this paper as "Keturah," died at Foxboro, Mass., Saturday, Nov. 7, 1925. She had been in apparent health, and was happy to her last conscious hour. Stricken with cerebral hemorrhage, her last words were words of affection for those she loved, and she died peacefully in four hours. Esther Treat Bushnell was born in Johnston, Ohio, daughter of Lewis and Elizabeth (Treat) Bushnell. On her father's side she was descended from a family famous in Connecticut history from 1636 and on her mother's side she sprang from Governor Robert Treat of the Charter Oak. Among her forbears were John Davenport, founder of New Haven, Abraham Pierson, first President of Yale, and many men and women notable in early and later Connecticut. She was married to Rev. William E. Barton, July 23, 1885. Their eldest son, Bruce, was born in the Tennessee mountains, the next three children, Charles, Helen and Fred, were born in Ohio, and Robert was born in Boston.

Sharing with her husband the adventures of a ministry of forty years, she accompanied him on many of his journeys as Moderator of the National Council of Congregational Churches (1921-1923), and after the completion of 25 years in the First Church of Oak Park, Ill., they were privileged to make a tour of the world together. Returning to Foxboro, Mass., which for thirty years has been their summer home, they celebrated their fortieth wedding anniversary, and gathered their children and grandchildren about them in a memorable summer reunion.

For her were named the Esther Barton Hospital for women and children at Tai-ku, China, the Esther Barton Assembly Hall of the Madura Mission in India, and the Esther Nursery at Camp Algonquin on Fox River, Ill. She was a trustee of the Woman's Board of Missions of the Interior and a devoted friend of many good causes.

Mrs. Barton's funeral was held in the Foxboro Church, Nov. 11, conducted by Rev. Archibald Cullens, pastor of that church, assisted by Dr. A. F. Pierce of Shawmut Church, Boston, of which Dr. Barton was once pastor, and Dr. A. W. Palmer of the First Church, Oak Park, Ill. President and Mrs. Coolidge sent flowers. The burial was on the shore of the little lake near the Bartons' Foxboro home.

Only to those who knew Mrs. Barton intimately would it be possible to speak truthfully and without apparent exaggeration of her noble qualities. She had a good mind, sound judgment, rare common sense, and with these qualities had ready sympathy, affection that always sought the welfare of others, and sublime Christian faith. Her life was a life of the beautitudes. If unselfishness is noted in heaven; if peacemakers are blessed, and the pure in heart see God, great is her reward.

Our New Moderator

I had the privilege of being the pastor for nine years of the church in which our new Moderator has worked for over forty years.

Mr. Harwood was a resident of Ripon, Wis., in the same town where the Republican Party was organized. He has been a manufacturer in an increasingly successful way, making paper makers' felts and woolen goods. Like his felts, which require most careful manufacturing, he is all wool, and more than a yard wide.

For forty years he has been superintendent of the Sunday school of the First Congregational Church of Appleton, Wis. In addition to being a successful business man, he has unstintedly devoted a large part of his time to the church and welfare work in this not large community. He has been active in Christian Endeavor work, conducting the first excursion to the great Minneapolis Convention. He has been foremost in securing the fine Y. M. C. A. building for his community. He has held offices of importance in the city government. He has held almost every office open to male members in his church, which largely through his influence, in a small town, has become the largest church with the largest Sunday school in the state.

He is a man who has been present at the Sunday services and midweek prayer meetings, always ready to be called on for any good work. He is large and tolerant in his spirit, not declining to receive into the church membership those of liberal tendencies or of Christian Science proclivities.

He is a trustee of Ripon College, and led the financial campaign for Northland College; has moderated at state conventions, and has been active in every forward movement of the state, unless we except the LaFollette movement.

His manly presence and address, his ready wit, his modest spirit, and his layman's point of view will make him a welcome and valuable visitor in our churches.

I could not help feeling as I saw him beside our President upon the National Council platform on the White House grounds that the promise of the Scripture is true: "Seest thou a man diligent in his business? He shall stand before kings." The honor of the moderatorship has well come to one of the best loved and most faithful men in the state of Wisconsin.

FREDERICK T. ROUSE.

Worcester, Mass.

The Security Pact of Locarno

By Laura Bell Everett

A truce—the Armistice—stanched the flowing blood;
The wounded world, deliriously glad,
Sought wild expression for its ecstasy.

A truce—mad joy—then seven long menacing years,
Each with the threat of internecine war,
To rend world wounds beyond all power to heal.
Now enters Peace. Is all the waiting world
In transports, rapturous that Peace can end
The curse of war that would destroy the lands?

What do men say? "And now you speak of it,
I did see mention of a peace or pact—
What was it we were talking of before?"

The First Assistant Moderato

Mrs. E. A. Osbornson, of Oak Park, I elected First Assistant Moderator of the N tional Council, was born in the city of Chica and has always lived in the city or near suburbs. Her maiden name was Grace Brya and her father's home was near the old Tab nacle Church. She became a member of th church while still a girl and afterwards w for many years with her husband a member Warren Avenue. Five or six years ago t family moved to Oak Park and became membe of First Church. Mr. and Mrs. Osborns were married by Dr. F. E. Emrich.

Both have been very loyal to the churc They have been interested in the whole progra of the church and have been known as gre

MRS. E. A. OSBORNSON
First Assistant Moderator of the National Council

helpers to pastors. They have always bee interested in the missionary work of th churches. Mr. Osbornson has long been a mem ber of the board of the City Missionary So ciety and Mrs. Osbornson years ago becam president of the West Division of th W. B. M. I. In 1899 she was elected to th board of managers; in 1920 she became secon vice-president and in 1924 first vice-president During the Interchurch World Movement sh served on a team which had a speaking tou from Coast to Coast. She has also been greatl interested in the industrial work of the Nea East. She has been for several years on th Commission on Missions and was one of th Committee of Twelve on reorganization. She is tolerant of the opinions of others, gentl spoken, and can be counted upon to represen the denomination with grace and good judg ment when she is called upon.

The Oldest Minister at the Council (?)

Perhaps the oldest Congregational minister in attendance at the National Council at Washington was Rev. James L. R. Wyckoff, retired, of Woodbury, Ct., and father of Rev. Herbert J. Wyckoff, a teacher (and also a Congregational minister) at Haverford, Pa. Rev. James L. R. Wyckoff is in his 87th year, and not only was at the Council himself, but also solicited funds from the men of the congregation to send his pastor, Rev. Luther G. Coburn, of North Woodbury, Ct.

A pessimist is a person who is seasick during the entire voyage of life.—*Boston Transcript.*

Universal Christian Conference on Life and Work

III. Results and Reactions

By Theodore Ainsworth Greene
Associate Secretary of the American Section

EDITORS' NOTE. *This article follows two hers which were published before the meeting the National Council in Washington. We ve delayed the final article because of the mands made upon our space by Council ma- ial. We call special attention to the state- nt of impressions of the Stockholm Confer- ce at the end of this article.*

T is with considerable trepidation and ti- midity that one attempts to summarize the Results" of the Stockholm Conference on fe and Work, partly because these so-called Results" have to do with intangible and spir- al forces, and also because the effects of is great gathering have only begun to be lt. There are certain accomplishments of e conference, however, which anyone ac- ainted with the facts may tabulate.

There has been no such gathering of the ristian clans since the last time the East- n and Western Churches met together at icæa in 325 A.D. Note how wide was the presentation. On the International Com- ittee of Arrangements were 83 different in- viduals from 27 different nations. In the embership of the conference were included presentatives of 103 independent churches and nominations, from 44 countries, or—if one unts Australia, Canada, South Africa, and dia merely as units in the British Empire— om 37 nations of the world. Further, the ster of official delegates reveals the fact that addition to the representation from the four eat sections, American, British, Eastern Or- odox, and European, there were nine churches presented from such other countries as China, pan, and South America. Seven branches the great Eastern Church sent their delegates Stockholm, the Greek Church having the rgest number present from that communion; evangelical Protestant churches from Conti- ntal Europe, including in that number men om every country except Russia; 18 different rieties of Protestantism from Great Britain d the Empire; and from America, 25 separ- sects and denominations, every one of them the membership of the Federal Council. I ow that the latest available census statis- s reveal the divisions of Protestantism in e United States to have reached the appalling ure of 205 sects. It is no exaggeration of e truth, however, to insist that in the list 25 churches sending delegates from this untry to Stockholm will be found every one the larger and more important denomina- ns. Prof. William Adams Brown of Union minary, attempting to estimate the truly uni- rsal character of our gathering, states— The bodies officially represented at Stock- lm—more than one hundred independent mmunions—included in their membership proximately 300,000,000 professing Chris- ns, some three-fifths of all those who own e Christian name."

Of course it is not possible in the brief mpass of this article either to enumerate or aluate the results of the work of the com- issions. Nearly every one of these commis- ns included certain resolutions in its re- rts to the conference. These resolutions nt without formal adoption by the confer- ce with only two exceptions,—those hav- g to do with the formulation of a message r the world and the organization of a con- uation committee. All the rest were re- rred to the Continuation Committee for con- leration and action, if advisable. In so large a body of such widely diverging opinions, this seemed inevitable. All resolutions, however, together with the reports of commissions and conference proceedings, are now being collected, and will shortly be published by an editorial committee, of which the Dean of Canterbury is the chairman. Mr. Shillito, of the *British Weekly*, author of *The Story of C. O. P. E. C.*, has been chosen to write the narrative of the conference, and is already at work upon the manuscript in London. The combined volume, it is hoped, will be off the press before Christmas, 1925.

We are at liberty, however, to publish the "Message of the Conference to the World." Compiled by the Executive Committee, it was accepted with only four dissenting votes. One of these four, Dr. Peter Ainslee of Baltimore, stated that his sole reason for dissenting lay in the fact that this document did not go far enough to satisfy his feeling of the church's duty in relation to such problems as war and international relations.

The Message of the Universal Christian Conference on Life and Work

The Universal Christian Conference on Life and Work assembled at Stockholm from August 19 to 30, 1925, and composed of representatives of the greater number of Christian communions coming from 37 nations of the Old and New Worlds, and of the near and far East, sends this brotherly message to all followers of Christ, beseeching them to join with them in prayer, confessions, thanksgiving, study, and service. We regret that not all Christian communions have found it possible to accept our invitation, for in view of the vital and far-reaching issues with which we have been concerned, we cannot but hope for that co-operation of all parts of the Church of Christ without which its testimony and influence in the world must be incomplete.

For five years men and women have planned and prayed that this conference might be held. Other efforts for closer relations between the churches have prepared the way. But this has proved the most signal instance of fellowship and co-operation across the boundaries of nations and confessions, which the world has yet seen. The sins and sorrows, the struggles and losses of the great war and since have compelled the Christian churches to recognize humbly and with shame that the world is too strong for a divided church. Leaving for the time our differences in Faith and Order, our aim has been to secure united practical action in Christian Life and Work. The conference itself is a conspicuous fact. But it is only a beginning.

We confess before God and the world the sins and failures of which the churches have been guilty, through lack of love and sympathetic understanding. Loyal seekers after truth and righteousness have been kept away from Christ, because his followers have so imperfectly represented him to mankind. The call of the present hour to the church should be repentance, and with repentance a new courage, springing from the inexhaustible resources which are in Christ.

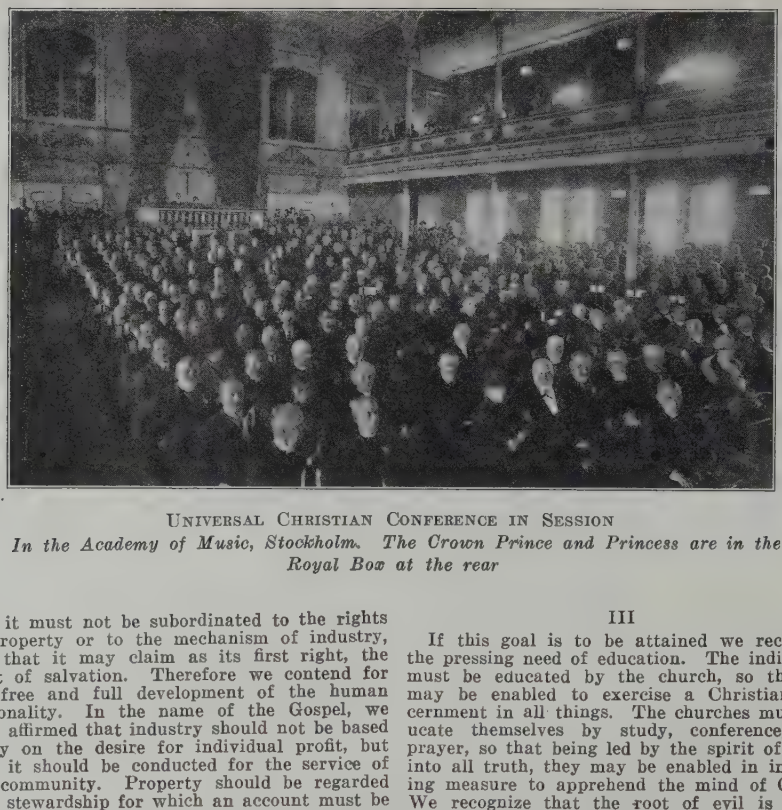
It is a matter for deep thankfulness, that in the plan of God and through the guidance of his Spirit the representatives of so many Christian communions have been led to assemble, and have renewed in common fellowship their Faith, Hope, and Love in Jesus Christ their Savior and Lord. It is a matter for deep thankfulness, that in spite of differences, sincere and profound, they have been enabled to discuss so many difficult problems with a candor, a charity, and a self-restraint, which the spirit of God alone could inspire. As we repeated the Lord's Prayer together, each in the speech his mother taught him, we realized afresh our common faith, and experienced as never before the unity of the Church of Christ.

II

The conference has deepened and purified our devotion to the Captain of our salvation. Responding to His call, "Follow me," we have in the presence of the cross accepted the urgent duty of applying His Gospel in all realms of human life—industrial, social, political, and international.

Thus in the sphere of economics we have declared that the soul is the supreme value,

CONTINUATION COMMITTEE OF THE CONFERENCE ON LIFE AND WORK
In the group are Drs. Atkinson, Ainslee, Brown, Macfarland, and Bishop Brent



UNIVERSAL CHRISTIAN CONFERENCE IN SESSION
In the Academy of Music, Stockholm. The Crown Prince and Princess are in the Royal Box at the rear

that it must not be subordinated to the rights of property or to the mechanism of industry, and that it may claim as its first right, the right of salvation. Therefore we contend for the free and full development of the human personality. In the name of the Gospel, we have affirmed that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community. Property should be regarded as a stewardship for which an account must be given to God. Co-operation between capital and labor should take the place of conflict, so that employers and employed alike may be enabled to regard their part in industry as the fulfillment of a vocation. Thus alone can we obey our Lord's command to do unto others, even as we would that they should do unto us.

In the realm of social morality, we considered the problems presented by overcrowding, unemployment, laxity of morals, drink and its evils, crime and the criminal. Here we were led to realize that these problems are so grave that they cannot be solved by individual effort alone, but that the community must accept responsibility for them and must exercise such social control over individual action as in each instance may be necessary for the common good. We have not neglected the more intimate questions, which a higher appreciation of personality raises in the domain of education, the family, and the vocation, questions which affect woman, the child, and the worker. The church must contend not for the rights of the individual as such, but for the rights of the moral personality, since all mankind is enriched by the full unfolding of a single soul.

We have also set forth the guiding principles of a Christian internationalism, equally opposed to a national bigotry and a weak cosmopolitanism. We have affirmed the universal character of a church, and its duty to preach and practice the love of the brethren. We have considered the relations of the individual conscience to the state. We have examined the race problem, the subject of law and arbitration and the constitution of an international order which would provide peaceable methods for removing the causes of war—questions which in the tragic conditions of today make so deep an appeal to our hearts. We summon the churches to share with us our sense of the horror of war, and its futility as a means of settling international dispute, and to pray and work for the fulfillment of the promise that under the scepter of the Prince of Peace, mercy and truth shall meet together, Righteousness and Peace shall kiss each other.

We have not attempted to offer precise solutions, nor have we confirmed by a vote the results of our friendly discussion. This was due, not only to our respect for the convictions of individuals and groups, but still more to the feeling that the mission of the church is above all to state principles, and to assert the ideal, while leaving to individual consciences and to communities the duty of applying them with charity, wisdom, and courage.

III

If this goal is to be attained we recognize the pressing need of education. The individual must be educated by the church, so that he may be enabled to exercise a Christian discernment in all things. The churches must educate themselves by study, conference, and prayer, so that being led by the spirit of truth into all truth, they may be enabled in increasing measure to apprehend the mind of Christ. We recognize that the root of evil is to be found in the human will; we therefore desire to re-emphasize our conviction that this will must be surrendered to the high and holy will of God, whose service is perfect freedom. Even Christian ideas and ideals cannot save the world, if separated from their personal source in the Father of our Lord Jesus Christ, and unless they are themselves taken up into the personal life of the believer.

To this end we address our appeal, first to all Christians. Let each man, following his own conscience, and putting his convictions to the test of practical life, accept his full personal responsibility for the doing of God's will on earth as it is in heaven, and in working for God's kingdom. Let him, in entire loyalty to his own church, seek to have a share in that wider fellowship and co-operation of the Christian churches of which this conference is a promise and pledge. In the name of this wider fellowship, we would send a message of sympathy to all those who, amid circumstances of persecution and trial, are fulfilling their Christian calling, and we would comfort them with a thought that they are thus brought into fellowship with the suffering of Christ.

But we cannot confine this appeal to our churches, for we gratefully recognize that we now have many allies in this holy cause.

We turn to the young of all countries. With keen appreciation, we have heard of their aspirations and efforts for a better social order as expressed in the youth movements of many lands. We desire to enlist the energy of youth, the freshness and the fullness of their life, in the service of the kingdom of God and of humanity.

We think also of those who are seeking after truth by whatever way, and ask their help. As Christ is the truth, so Christ's Church heartily welcomes every advance of reason and conscience among men. Particularly we would invite the co-operation of those teachers and scholars who in many special realms possess the influence and command the knowledge without which the solution of our pressing practical problems is impossible. In the name of the Son of Man, the Carpenter of Nazareth, we send this message to the workers of the world. We thankfully record the fact that at present, even under difficult conditions, multitudes of workers in the different countries are acting in accordance with these principles. We deplore the causes of misunderstanding and estrangement which still exist, and are determined to do our part to remove them. We share their aspirations after a just and fraternal social order through which the opportun shall be assured for the development according God's design of the full manhood of every ma

We have said that this conference is o a beginning. We cannot part without maki some provision for the carrying on of work. We have therefore decided to form continuation committee to follow up what been begun, to consider how effect can be giv to the suggestions which have been made, examine the practicability of calling such other conference at a future date, and in p ticular to take steps for that further study difficult problems, and that further educati of ourselves and of our churches, on which wise judgment and action must be based. M we not hope that through the work of t body and through the increasing fellowsh and co-operation of the Christians of all tions in one spirit our oneness in Christ m be more and more revealed to the world in L and Work.

Only as we become inwardly one shall attain real unity of mind and spirit. T nearer we draw to the Crucified, the nearer come to one another, in however varied colo the Light of the World may be reflected our faith. Under the cross of Jesus Christ reach out hands to one another. The Go Shepherd had to die in order that he mig gather together the scattered children of G In the risen Lord alone lies the world's hop

Now unto Him that is able to do exceedin abundantly above all that we ask or think, cording to the power that worketh in us, un Him be the glory in the church by Chr Jesus throughout all ages, world without e Amen.

To many of us this message is and will main a disappointment. One man express himself of the opinion that "The mountain h labored and brought forth a very timid mous

I, too, am personally disappointed with t message. It may be that, having worked ov our American reports, I expected too mu The message does not go nearly far enough me in its pronouncement on certain social a moral problems, war, race, sex, and especia in its faintly patronizing paragraph address to Labor. I would not be willing, however, classify even these sections as "platitudino garrulities." Having seen behind the scen I know too much of what this effort cost. Americans need to remember, with our Soc Gospel emphasis, that at Stockholm were re resented the ends of the earth in churchly w dom; but that at this conference were i cluded churches which look backward as w as forward. Still further, we need to recall t sad fact that, whenever a large body of m aim to strike at an average, upon which th can all agree, "*Things level up*"—as Dr. F dick puts it—"*but they also level down.*" Nica published nothing very prophetic, if my memo serves me right. And neither did Stockhol That does not mean, however, that prophet things were neither thought nor spoken! Re Pasteur Elie Gounelle on *L'Homme et la Pr priété*. Read Dr. Walter Simons' address "Christianity and Crime." Read our ov Bishop Brent on "War," or Dr. Worth Tippy on "The Duty of Christians in Nation Industrial Life," when the conference volun comes out, and you will have "another thi coming."

One could wish that the Continuation Co mittee included a larger number of men earlier years. Also, that it had named mo women members. (Only three women were i cluded, one from England, and two from Ame ica.) Some one jokingly remarked that t aggregate ages of the full committee of 67 Eastern patriarchs, archbishops and all amounted to "not less than six thousand sev hundred years." This is a hyperbolic estimat of course. We come nearer the truth, if w admit that the eldest member was only 85, a the youngest just past 48. The Congregation members are Drs. S. Parkes Cadman and Hen

kinson; alternates, Dr. C. S. Macfarland and ed B. Smith. Dr. Atkinson is general secary of the conference.

THE SIGNIFICANCE OF THE CONFERENCE

In summarizing our impressions as to the nificance of Stockholm, it seems to me we ist begin by insisting that:

The first significance of the conference is the nference itself! The mere fact that hunds of men and women from widely different igious organizations should meet together— they did, and *in the spirit* they did—is of tstanding importance. The size of the differt delegations (155 from 25 denominations in nerica, for example), the high and responsible sitions held by many of their members, gave e conference genuine dignity. It has further ade possible a number of contacts, which have veloped into genuine friendships between the mbers of the different communions. Indeed, e conference might almost be described as the niversal Conference of Christian Friends.

The second important fact about this Conence on Life and Work *is its Universal reement that Christianity is a religion with inner significance,* rather than a merely ecsiastical or philosophical system. Through e discussions there was repeated emphasis on the church's obligation in view of God's rpose for the world.

The third significant discovery, we all made, *of the profound differences of opinion as to e interest and scope of the Gospel in its apcation to life among the different groups.* ese differences were due to personal characistics, to begin with, to ecclesiastical history, varying political and national situations. t, these differences—while frankly expressed were nevertheless balanced by a genuine ristian courtesy that carefully avoided misresentation and criticism.

There is evident—in the fourth place—a difence of opinion between different groups rela-e to the extent to which the church should rticipate in social and economic affairs. On e one side were the English, French, and nerican Sections, who stood committed to a rked extension of the Christian spirit into forms and relations of society; on the other e were the Continental churches, especially e German and Central European Churches, t with one or two exceptions, hesitating to ke an equal commitment of themselves to ial activities.

Nevertheless, *there is evidence,—in the fifth ce,—of a growing general agreement,* dete marked differences as to details, that the *urch has a social task and opportunity:*

Sixth—A healthy acknowledgment of the urch's failures was expressed on all sides, d a sense of the decided need of further study conditions as a basis for the extension of ristian principles into society. Illustrating s very point, two characteristic sentences ll stick in my mind:

One—"If the church is to *speak* to the *heart* of *world,* it must *take* the *world* to its *heart.*"

The other—"The church that would *teach* st be a *learning* church.

Seventh and finally, one comes away conced that this conference is one phase of a le—yes a far wider—*movement towards the velopment of a Christian unity and solidar-*

There will certainly be other world Conences on Life and Work—perhaps another ten years. That rests with our committee. may well be sooner. But, sooner or later, *the name of Christ, we must get together!* d, thanks to Stockholm, 600 of us, from re than a hundred segments of the Chrisn circle, have proved to our own eternal satction that *in the name of Christ, we can!*

Disciples of Christ in Convention

By Frank M. Sheldon, D.D.

Pilgrim Congregational Church, Oklahoma City

FIFTY-THREE HUNDRED Disciples of Christ (1,000 of them from Oklahoma City) paid the registration fee, received the official program and badge, and thus became voting members of the International Convention which met in Oklahoma City, Oct. 6-11. It was the Convention Diamond Jubilee and centered upon the theme, "Make Disciples of All Nations."

Emphasis upon evangelism and outreach was dominant throughout the meetings. Yet the strong intensive note should also be recognized. The Religious Education Board is one of the best in any denomination. The Board of Temperance and Social Welfare is a forward looking group, fearlessly emphasizing social Christianity. Missionary and educational leaders of this communion are a well trained, broad minded, earnest, progressive group. Touch with this denomination fifteen years ago and again at the present time reveals significant progress along many lines, but especially in progressive outlook and co-operative attitude.

While the statement above would surely hold for an increasing number of Disciples, there were certain reactionary efforts and acts which are disturbing.

An outsider cannot but wonder when the Disciples are to become a delegated body, really representative of the constituency as a whole, when they meet in convention and act upon most important questions.

The major part of two afternoons was given to the Report of the Peace Conference Committee. This committee recommended that the United Missionary Society should employ no person "who has committed himself or herself to belief in, or practice of, the reception of unimmersed persons into the membership of Churches of Christ." The committee also recommended that any now employed who have committed themselves to "the reception of unimmersed persons" (commonly known as open membership), should be dismissed.

The Committee on Recommendations, of 45 outstanding Disciples, by a slight majority, recommended that the portion of the report indicated above be rejected. The report of the Peace Conference Committee was supported on the ground that the New Testament is the only guide. It teaches baptism (which means immersion) and since the Missionary Society is a business organization, and its representatives simply employees (the employer having absolute right to dictate what his employee shall do), therefore believers in open membership should not be employed. Those who opposed the report took the ground that the New Testament, *without ecclesiastical interpretation,* is the only guide, and that to take this action was to depart from the historic position of the Disciples, by making and seeking to enforce an ecclesiastical interpretation.

The vote was approximately two to one in favor of instructing the Missionary Society to dismiss and not to employ believers in open membership.

The same issue appears in the proposal to sever connections between the International Convention and the Association for the Promotion of Christian Unity. Some leaders of the movement for Christian unity, notably the president, Rev. Peter Ainslie, are openly against insistence upon immersion. It is charged that "The teachings of the Association for the Promotion of Christian Unity are not in accord with New Testament Scriptures"; hence, the proposal to dissolve relationship. There is hope in the fact that action upon this matter was postponed for one year.

One wonders how much longer Disciples and Baptists are going to fellowship unimmersed believers as equally acceptable to God, as members of God's kingdom, and yet maintain this barrier which prevents membership in their churches. Especially, how can a church talk in a serious way about Christian unity while refusing liberty upon a matter which excludes millions of recognized Christians from their church?

It would be a mistake to conclude that what seems to us a reactionary step is evidence of growing conservatism among Disciples. Quite the contrary. It is the growth of liberal viewpoint among an increasing number, which has caused more conservative members to seek to force the issue, and thus, as they think, check the liberal movement. Eventually their effort will fail. The conservative position is untenable and must sooner or later give way.

Congregational Students at Carleton

Congregational students lead in numbers at Carleton College, as compared with other denominations. There are 244 out of a total enrollment of 849. Twenty-five churches are represented, and only eight students have no church preference or affiliation. Several Western states, three Eastern states, and China and South Africa contribute to the Congregational roll. One new student is the son of missionaries under the American Board at Tunghsien, Peking, China. He is Lyman Martin, son of Mr. and Mrs. H. S. Martin, graduates of the class of 1903 from Carleton College.

Eight Carleton students who spent their vacation in summer church and Sunday school service have returned to school. Their work ranged from performing baptismal rites to directing social activities in their parishes, and they are all enthusiastic about results. One of the group, a young man, has accepted a pastorate in the Congregational Church at Zumbrota, Minn. He motors down every Sunday morning for church and Sunday school, and pursues his studies at Carleton during the week.

On Sunday, Oct. 18, "Carleton College Day" was quite generally observed in the Congregational churches of Minnesota. In several of the churches members of the college faculty preached by request. Some of the churches, for the convenience of their program, chose another date. Among the special speakers on Oct. 18 was Dr. Percy T. Watson, of Fenchow, Shansi, China, who is in America on furlough.

Two of Carleton's senior students were elected to Phi Beta Kappa this fall.

Washington Sectional Meetings

Held in Connection with the National Council, October 27

Religious Education

This very important conference was held in First Church, Washington. Dr. Herbert W. Gates, presiding, had assembled a strong battery of educational leaders in a symposium which will be of lasting value to the large company who attended. Dr. Gates recommended, for the vital work of teacher-training, that every school should have a teachers' and officers' conference with a series of topics laid out for a year, recommending strongly Miss Margaret Slattery's *You Can Learn to Teach* and Frank Wade Smith's *How to Improve Your Sunday School*, the latter meeting practical problems in almost every type of church; also Erwin L. Shaver's important new book, *The Project Principle in Religious Education*, giving a list of 77 descriptions of projects that have been successfully carried out in school groups from primary to adult.

Dr. Gates introduced Dr. John L. Lobingier, a missionary-educator-pastor, the author of *World Friendships through the Church School* and *Projects in World Friendship*. Dr. Lobingier brought out the place and value of missionary education in the local church. This education should work upon *Personality*, with the aim to make each individual a friendly man or woman, with an emotional loyalty. It should work on the *Church* that it may find and keep its soul in the missionary passion. It should center, in these days, upon *World Friendship*. Christianity always widens individual lives out of provincialism; it creates the international mind. If the very word missionary in the church gets a chilly reception, use "World Friendship." Rev. Erwin L. Shaver spoke in explanation of the Project Method of Religious Education. It is "getting method over into life," as instanced by one church which in marble time informed its boys that the lads of a certain city in India did not even have marbles, whereupon these American boys took a community marble offering and appeared at church the following Sunday with bulging pockets-ful, all of which were sent to supply this important element in a Christian civilization to their dark brother boys.

The Project Principle in Religious Education is the first book to deal extensively with the project approach in religious education. Part I is a careful and lucid treatment of theory and technique. The nature of the project principle; the project principle in relation to the curriculum; and the distinctive task of religious education are here taken up. While Mr. Shaver insists on high educational ideals throughout, he is thoroughly aware of the necessity of helping teachers to begin where they are, and one finds in Part I such definitely practical chapter themes as "Carrying through a Project," "Discovering Pupils' Interests," "Using the Techniques of Teaching," and "Introducing Project-Teaching."

The 77 descriptions of project teaching in Part II represent 53 qualified contributors in addition to Mr. Shaver, and contain accounts of over 100 distinct main projects. They are classified by church-school departments and show the possibilities of the use of the project method with children of all ages.

A captivating feature of this conference was the description by Miss Frances Weld Danielson of a period with her little people, the primaries, showing how, with such resources as they all had at hand, a cheerless back yard was transformed into a gladsome garden, and bringing out the still more beautiful flowers of good will and truth and reverence which this common task brought forth in the lives of boys and girls.

The conference, all too limited in time, at least, served to show the mine openings from which our Congregational educational leaders are bringing out the precious metals of Christian teaching for our coming leaders.

Country Life Institute

The Country Life Institute was held in Room 5 of the Washington Auditorium, Tuesday morning, Oct. 27. There is an indescribable correspondence between the human nature we find in all rural sections and the setting which it has from nature. The secret of the success of the men and women who are really doing things in these regions is that they relate the human quality of their work to the physical atmosphere.

The seamy side of life in Aroostook County, Maine, was visualized by Benjamin Andrews, Wilbur I. Bull, and Mrs. Hilda Ives. Their talks were called "Five Minute Nuggets" by Dr. Malcolm Dana, who presided. They described the new rural movement in which the church is not an end in itself, but a means of elevating a "natural trade unit," that is a community with common commercial ties. This larger parish covers many miles, but is all linked up with a central station. The professional men of the whole territory live here, and radiate to its extreme points. It seems the better plan to make contacts between people in these hidden places, and the banks, hospitals, and markets of the central station. The staff of missionaries not only preach, but aid in effecting these secular contacts. They touch the people in their deepest economic needs and thus win their truest loyalty to the church.

Some most touching incidents of healing were related. There is not much theological prejudice out in the open spaces. Any real human leadership is appreciated. All these workers in Maine told of the responsiveness of the whole countryside, when approached in this common-sense way.

E. L. Larson of Nebraska told of the double life of the cowboy, who moves out from the village where he winters on to the ranch for the summer. Our trained leaders follow up these young men, who have only known of religion in the terms of a few spasms of poor evangelism. The ranches are ten miles apart. All social organization is at a minimum. They never hear a locomotive whistle, except over the radio. Guy M. Van Buskirk of Illinois, Elmer H. Johnson of Montana, and N. C. Wallin of Wyoming all declared that "Saint Henry of Detroit" had made it possible to develop a new missionary technique in this long-distance service. A good set of "Ford" wheels will readjust any man to the work. "A good first-class Montana man would not care to live in some of the rural sections of New England, for they are too thickly populated." Great emphasis was put upon the fact that the distance which separates is not physical but spiritual, for a minister might wait six years to get an interview in a city. "If you do get to a man in the city, he always tells his friends how terribly he was bored." It is not so out in the open spaces of the inter-mountain regions.

A staff of pastors, with a different type of work for each, one social, one recreational, and another religious, has solved the problem of fellowship. They check up at staff meetings once a week. Thus there is a larger circulation. Communities are really thrown together through vacation schools. The transportation problem is the greatest, and this has now b solved.

Charles H. Baldwin told of his work in w ern and southeastern Massachusetts. And t jump from Montana to Massachusetts did seem unnatural, for the prejudiced backgrou of the New England farmer is as hard to ov come as that of the "hard-boiled" cowb Scout programs worked well. Courses at Agricultural College in Amherst resulted in complete transformation of some young m These material approaches led straight to real appreciation of the church in these h side towns. Even fishing expeditions were ranged to get the young men out of blind alle Mr. Baldwin satisfied the critics of his metho when he said "every field was in a class itself." A town within twenty miles of B ton had reached a tragic condition, but t introduction of free bus transportation a good preaching completely changed the sit ation.

At the end of these testimonies directly fro the field, a discussion of the interlocking pro lems of city and country brought out some an lytic thinking. Dr. Ashley Day Leavitt Brookline expressed his great appreciati of the words of these picked workers, comparin their reports to the Book of Acts. He deplore the attitude which treated the countryman a special kind of an animal, and yet thoug the approach in the rural districts and that the down town church more distinct. W should differentiate the need in a way to carr no prejudice. Men of the finest spirit we needed in this rural work, men like the stu dent who said, "Show me the place nearest he I want to work there." The romance, swin and challenge of the foreign missionary servi should be transferred to the rural work. Re blooded men should be thrilled to specializ for a life work along this line. The open space of our land should offer a challenge matchin that which came to the student volunteer move ment.

City Church Work

At the Sectional Conference on Church Wor in Cities Rev. George F. Kenngott spoke fro the point of view of the Los Angeles Societ for Church Extension. He deprecated the us of the word "missionary" in the titles of thes societies as misleading. Added effectiveness he thought, would be gained by having a ger eral director of religious education, a directo of music, and other such directors of specia departments of church work, in the employ o city church extension societies. He gave inter esting data on the starting of new churche by such societies with the expectation of thei becoming "home bases," and he described how strategic sites have been purchased by the Lo Angeles Society for new churches, sites whic were soon increased in value manifold.

Rev. J. R. Nichols of Chicago spoke of th relation of physical equipment to spiritua efficiency and carried further Dr. Kenngott' thought that the city's societies should give ne churches they establish the sort of plant an position calculated to make an impression o the community. Where schools and librarie and business institutions are being housed i structures of architectural beauty and dignity Christian loyalty must count similarly attrac ive church buildings no less necessary. Ugli ness is no longer identified with piety and church may use helpfully more than a mer place of worship. Protestants build statel

nes, but too often leave it to Roman Catho- to build stately churches.

From the Minneapolis and St. Paul urch extension work Rev. J. R. Miller ought a stirring message on "City Evangel- tion." The city is just people, he said, and e-seventh of the people in our country are our 12 largest cities. They are to be ached for Christ by an evangelization which in the broadest sense evangelical, and which cludes evangelism and service alike, recog- ing that we may often find the eyes of the rit, as Jesus did, through touching the eyes the body.

"Keeping up with the Cities" was the sub- t used by Rev. John L. Kilbon of New rk in discussing some of the church prob- ns arising from rapidly shifting populations. ere is danger that the ideal of institutional intenance and growth be substituted for at of evangelization. The church is a social stitution, but even more it is the embodi- nt of Christ. There should be less shyness the part of Christians, then, in making their ewpoint known to their neighbors. Where ey will do so they will help keep up the neces- y Christian institutions.

Social Relations

The large place which social relations held the mind of the Council was indicated by e fact that on the day of sectional meetings, e largest meeting place, namely, the Audi- rium itself, was given to the social relations oup, John Calder presiding.

Dr. Jerome Davis was obliged to return to ile and so Secretary Herring spoke briefly the Social Creed. He said that the place social service was wherever there is a strain human relations, wherever the social fabric ows signs of tearing, there to present the rist of reconciliation. Its business is more an community houses and Boy Scouts. It to teach men constructive and world-minded cial thinking. The Creed itself has helped to clarify our own conviction. It is not a ed form; its revision is to go on continually. he church's business is to translate it from printed pamphlet into terms of life. The al work has just begun.

Working Woman

Mary Anderson, chief of the Woman's Bu- au of the National Department of Labor, oke on "Uncle Sam and the Working oman." Most women are working at the less illed trades nine and ten hours and even more day. They are largely "machine tenders," here the endless repetition is a monotonous ind. While believing that machinery ought do most of the laborious work, the danger the machine tender is the "machine mind." he eight-hour day would be a boon to such.

Two million married women are working in r factories, and doing another day's work home. They prefer to work at night when eir children are in bed. This militates against e best family life. In days gone by the saloon id much to do with this condition. Now man id wife are working because of the higher andards of living.

Miss Anderson pleaded for the eight-hour y for women as more productive as well as ore humane. Light, heat, comfort, safety, elfare, and all things that better the condi- n of the worker make for better production. closing she said, "No religion can escape the sponsibility for the industrial life of today."

Anthracite Ethics

"The Ethical Aspects of Anthracite" was e timely theme of Father John A. Ryan of e National Catholic Welfare Council. All onomic questions are at the heart, moral. The crucial question is "right or wrong?" "just or unjust?" Four parties are concerned in the anthracite strike, labor, capital, consumer, and the government, the latter especially because the anthracite industry is a monopoly.

The first thing is to get at the facts,—all the facts. We don't always get them. An editorial in a Washington paper represents the check-off as already in operation. Lewis, the head of the miners, in giving the enormous profits of the companies, quotes only the four most prosperous, while operators, in an advertisement of the miners getting $14 per day, are giving the highest, not typical wages. Labor demands a ten per cent increase for contract or piece work and a one dollar per day increase for day workers. Also it demands the check-off, that the companies deduct enough from the pay envelopes to pay the union dues. Already they collect from the miners for supplies. The union refuses to arbitrate, because it has the upper hand and because it says that it is hard to find

Roger W. Babson

The Congregational layman, distinguished as a statistician, who was prominent in the National Council

an impartial arbitrator. Dr. Ryan believes while this is not easy, it is possible to find "competent as well as fair-minded arbitrators."

Who shall pay increased wages? While some companies get enormous profits, as high as seventy per cent, some on account of the high cost of production make small profits. Hence these high cost mines could not pay the increased cost. Not much could be cut from the profits of the distributor or the retailer. Therefore it must come from the consumer at the price of at least an extra dollar a ton and perhaps more. Here lies the rub between the "comfort wage" of the miner and the "comfort wage" of the consumer. Father Ryan was not ready to advise the miners (though much less in numbers than the consumers) to give up for the sake of the consumer.

The remedy he suggests is reorganization, either by the companies themselves or by the government. The companies might pool expenses, get unified operation and become their own distributors and thus lower the cost to the consumer. This they will not do. The only satisfactory settlement is for the government to take over and operate the mines. Since the anthracite mines are all in Pennsylvania it would be better for that state rather than the Federal Government to do it. The United States Coal Commission says that we cannot eliminate the high cost mines; all are needed to supply the anthracite demand. Many questions were asked of the speaker and a lively interest was manifest.

The Trend in Industry

Robert W. Bruere of the *Survey* spoke on "The Present Trend in Industry." He illustrated the changed conditions in the anthracite industry in 1901 when John Mitchell was leader of only 8,000 union men out of a total force of 100,000. In the strike of 1902-03 the operators in fact recognized collective bargaining, but it took 17 years before they recognized organized labor in 1920. It is strange that the fine group of men on both sides have such hard work to come together on common ground.

On the other hand after the railroad shopmen's strike in 1922, the head of the union went to Willard, the president of the Baltimore and Ohio Railroad, and asked if they could not get away from class struggle to inter-group cooperation. Willard himself had been a wage-worker on the railroad. They started their experiment in the Glenwood shop, the worst of all. The result was improvement in efficiency, in working condition, and in service. The inter-group co-operation spread not only all over the Baltimore and Ohio, but to other railroads and even to Canada.

The test came when the men wanted and demanded an increase in wages at a time when the company needed to keep up its balance sheet to insure the sale of new bonds to retire old ones.

The company and men met in friendly conference. After putting their demands as strongly as possible, the representative of the men said, "But we are not going to let this interfere with our co-operative relations." Willard said, "I had expected to stand pat but your attitude has touched me deeply. We must find a way out." Much depends on the representatives of labor and capital and their attitude toward each other.

Socializing the Pulpit

"Socializing the Pulpit" was the topic of Dr. A. W. Palmer of Oak Park, Ill. No man has the right to preach the social gospel unless he first knows how to preach the individual gospel, the priestly application of the mind of Christ to the problems of the soul. He must first preach a spiritual gospel, not lecturing on social ethics but convicting the world of sin.

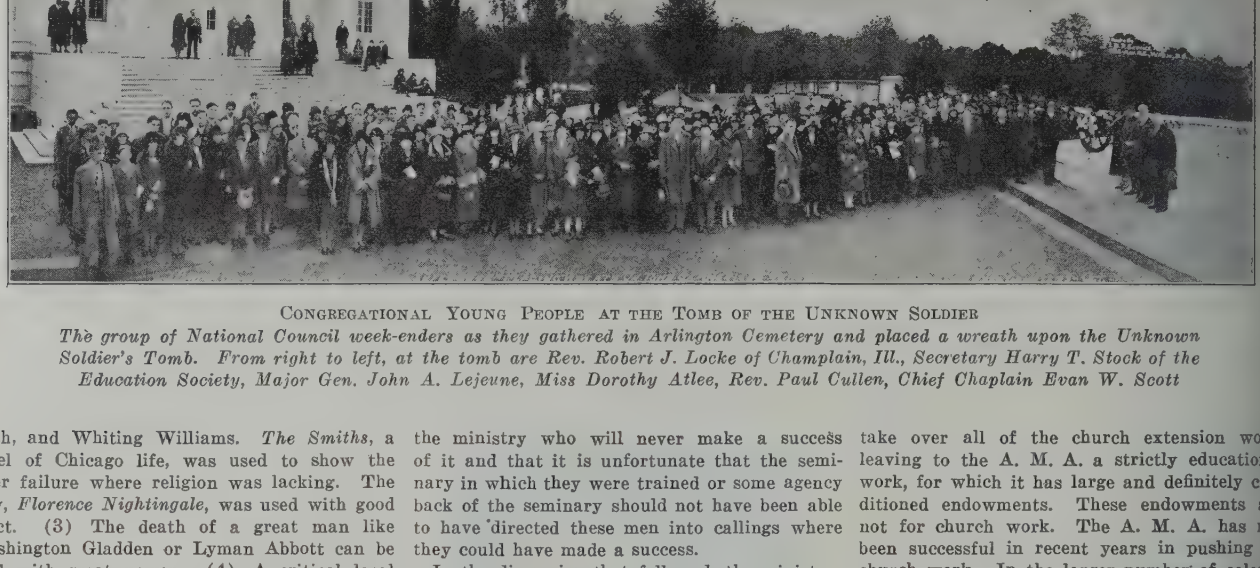
Our commission to preach the social gospel will depend on one's sense of sin. We need to see not only personal sins such as selfishness, drunkenness, and hypocrisy, but community sins, stunted children, poor housing, and the backwash of the war. Wherever there is sin there your gospel goes. Then you become a prophet and bring prophetic application of the mind of Christ to the problems of modern society, citizenship, playgrounds, housing conditions, temperance, industrial relations, and inter-racial good will and international peace.

You must know your facts. A sound course in economics, sociology, and social psychology should be given in the training of every minister.

You should have experience in industrial relations. Here Dr. Palmer spoke of his own experience in a carpet store. A year in a factory would be good training for every preacher.

But how shall we preach? (1) Use special days! "The Christlikeness of Lincoln and his birthday"; Memorial Day, "What heroism for today?"; July Fourth, "What freedom means"; Labor Day, "Christ and Labor"; Armistice Day, "The New Conscience about War"; Thanksgiving, "Our debt to the Puritans"; and the Welfare Drive, "Except the Lord build the house."

(2) Use new books with a social message, like those of Will Irwin, Rockefeller, Arthur



CONGREGATIONAL YOUNG PEOPLE AT THE TOMB OF THE UNKNOWN SOLDIER

The group of National Council week-enders as they gathered in Arlington Cemetery and placed a wreath upon the Unknown Soldier's Tomb. From right to left, at the tomb are Rev. Robert J. Locke of Champlain, Ill., Secretary Harry T. Stock of the Education Society, Major Gen. John A. Lejeune, Miss Dorothy Atlee, Rev. Paul Cullen, Chief Chaplain Evan W. Scott

Nash, and Whiting Williams. *The Smiths*, a novel of Chicago life, was used to show the utter failure where religion was lacking. The play, *Florence Nightingale*, was used with good effect. (3) The death of a great man like Washington Gladden or Lyman Abbott can be used with great power. (4) A critical local situation like the sugar strike in Hawaii, where Dr. Palmer, a college president, and a physician, came together and studied and then made a proposition to each party to the strike. The companies absolutely refused to treat and then Dr. Palmer took it to his pulpit. Did he lose prestige or position? No!

Remember always to do it graciously, to speak the truth in love.

(5) Interweave it in current sermons. This makes the social gospel a part of religion, the main top and not a side-show. It enables you to pick up illustrations out of the day's news.

(6) Practice the social gospel! Gymnasiums, parish hours, Boy Scouts, community service of every kind, but use these not as *bait* but as *service*.

They will hear your spiritual message if you have been socially minded and served the communities' needs.

Strengthening Our Ministry

The leader of this section was Supt. Charles C. Merrill of the Illinois Conference. The discussion revolved around the following topics:

Can our theological seminaries devise and carry out plans for more careful selective admission and selective graduation, to the end that men shall not be sent out into pastorates, no matter what their scholastic standing may be, who do not exhibit definite promise of substantial success as pastors of churches?

Can our theological seminaries devise and carry out plans for giving more concreteness to their training for the pastorate, particularly in the way of making the practical service which students render in churches as pastors and assistants an essential part of the curriculum, to be carried on under faculty supervision?

Can something in the way of a "Sabbatical Year" be devised for the ministry, whereby from time to time a minister can return to the seminary and take a course there which will help him to be a stronger and more resourceful minister?

What steps can be taken to increase the salaries of Congregational ministers, with the thought that no man shall be asked to serve a church for an amount which will not permit him to render efficient service?

What can be done to insure longer pastorates and when there must be a change, to enable a man to move in a satisfactory way?

How can the quality of Congregational preaching be improved?

Dr. Merrill made an opening statement showing the problems of the ministerial relationship to the churches as seen by a state superintendent. He indicated that there are men in the ministry who will never make a success of it and that it is unfortunate that the seminary in which they were trained or some agency back of the seminary should not have been able to have directed these men into callings where they could have made a success.

In the discussion that followed, the ministers criticized themselves very severely. They held that for the most part the failures of ministers can be charged up to themselves. It was recognized that churches not infrequently make life hard for the minister but they also held that in the majority of cases the minister makes his own destiny.

A good deal of discussion was given to methods of increasing the minister's salary and making it possible for him to have books and other necessities of his calling. It was especially urged that seminaries use the laboratory method in giving direction to their students in their early preaching and pastoral work.

The remainder of this session was under the leadership of Rev. Lewis T. Reed and the topic was, "Enlisting Followers of Christ." Rev. A. B. Patten, Rev. Frederick W. Gordon, Rev. Wilmer P. Johnston, and Rev. A. E. Bartlett led the discussion. Many unusual methods of recruiting the church membership and of getting decisions for Christ were described. All of these apparently were dependent finally upon the leadership of the minister in dealing with individuals and his ability to enlist laymen in this service. None of these leaders use emotional adult revivalism for recruiting.

Our Readers' Forum

Some Merger Suggestions

To the Editor of The Congregationalist:

May I call your attention to the fact that in the discussion of the merger of the homeland societies at Washington, which resulted in the decision to place all these agencies under one board, very little was said about the details of the consolidation, as to the distribution of the work to be done in the separate bureaus or divisions of the Homeland Society. It was provided, of course, that the three homeland divisions now operating under the Extension Boards should be completely merged. Just as the debate was to close I took occasion to suggest two matters that had not been discussed:

First, the overlapping of the church extension work as carried on by the Home Missionary Society and the A. M. A. For years the church extension and maintenance work among the colored people, the Indians, and the Chinese and Japanese has been carried on by the A. M. A. in the same territory where the Home Missionary Society is doing its work. My suggestion was that the Home Missionary Society take over all of the church extension work leaving to the A. M. A. a strictly educational work, for which it has large and definitely conditioned endowments. These endowments are not for church work. The A. M. A. has not been successful in recent years in pushing its church work. In the larger number of colored associations there have been for several years net losses in membership. The A. M. A. has neither the means nor the organization to help these churches. In several cases the colored church in the vicinity of the A. M. A. school has for its pastor the president of the school a white man. Of course this is due to the necessity for economy, but it would be impossible to expect a strong church to grow out of such arrangements. On the other hand, the Home Missionary Society is equipped and is expected by the churches to plant and push Congregational churches, regardless of race or color. It has the Building Society at hand to assist in equipping these churches, and nowhere are the churches in such need of modern equipment as are these colored churches. It has the Sunday school agency to help the colored churches do a better class of work in the Sunday school. Moreover, it will eliminate the color line in our church extension work, and put the colored and Indian churches on a parity with the work among whites.

Second, the Foundation for Education was organized four years ago to care for the colleges and academies that were being feebly looked after by the Education Society. Following the report of a competent committee it was decided to place the care of these schools, most of whom were in desperate need, under a new board composed of competent educational men and certain pastors and laymen. The four years of Dr. Nash's administration justified the plan and helped to save several of these institutions from extinction. Now they are to be returned to the Education Society, which never had, and has not now, a consuming interest in preserving them. My suggestion was that these interests should be conveyed to the A. M. A., which, relieved of its church extension work, would then become strictly an educational board to care for all the institutional work of the denomination. Its board could be so chosen as to gather our strongest educational experts, of which Congregationalists have many, and once more make Congregationalism stand for the highest ideals of education, in which field we have been steadily slumping.

I may add in conclusion that in talking with the colored delegates at Washington I found them unanimously in favor of the plan I have suggested of relieving the A. M. A. of all church work.

Cleveland, Ohio. DAN F. BRADLEY.

The National Council Exhibits

ignificant Evidence of Many Kinds of Good Work

WHILE the amplifiers were repeating in their metallic tones the voices of the men the platform in the upper hall of the Audi-rium at Washington, the exhibit booths in e lower hall were really speaking in no less ear tones of the glory and genius of the urches of our order. Not only were the his-ric traditions of Congregationalism in evi-nce, but the educational, literary, missionary, d building programs were written in plain aracters all over these sections.

At one end was the exhibit of the Congrega-nal Home Missionary Society. In a most ılistic manner the three original "covered .gons" spanned the century of the society's ırk. Nothing could be more symbolical of beginnings of things. On the hooped can-s-top of one of these wagons was a chart owing the various ways home missionaries ve served in their fields. They were pictured traveling on horse-back, then in wagons, er by bicycle, motor cycle, and lastly by rd.

A remembered touch was the very inflamed ir of red soles hanging below the chart and ıring the legend, *"often they walked."*

Few appreciate that the Home Missionary ciety stands at the portals of the nation to lcome all newcomers. Mrs. J. H. Heald, at Paso, Tex., is working among Spanish Amer-ns in the Southwest, and Mrs. Jennie Pratt, charge of the Ellis Island kindergarten work, es the human touch to the children entering m foreign lands. Specimens of the work ne by the children themselves under her di-tion were most interesting. Language teach-g by pictures of words was impressively given. Breakfast" was represented by a bowl of real in front of a child. "Cleanliness" also is emphasized. Two little boys with tooth-ushes were demonstrating to little folks the cessity of caring for the teeth. The foreign-aking work of Ellis Island extends all over e country. One hundred and seven Swedish urches, 15 Slovak, Danish, Norwegian, and nnish chapels speak for themselves.

An outstanding department is that which is ving the migrant Negroes. This work is in e North and is under the supervision of ırold M. Kingsley.

We then follow the trail into the exhibits the Sunday School Extension Society. The ıation of 50 young people who were doing mmer student work in the season of 1925 re indicated in a striking way by electric hts on the map of the United States, for ch one. In this large daily vacation Bible ıooling, three lights appeared in Hawaii. A oup of boys in Chelsea under the direction a Harvard student made this suggestive map. The quality of leadership developed by this ın is illustrated by the panorama photo show-g Shungo Sakamaki of the University of nolulu organizing a Sunday school rally of ıny hundred.

These pictures of pioneer Sunday schools in e missionary states of the Southeast, South-st, Northwest, and Far West, revealed the tivities of young folks of today, all of col-ge grade, with intellectual grip, and all Con-egationalists. One hundred and fifteen Sun-y schools were organized by this comprehen-ve plan last year.

The Congregational Education Society is re-onsible for a combination work in both state ıiversities and in the churches. The Foun-ıtion for Education furnished funds for 40 stitutions of learning under denominational auspices. It also assists in plans of administration. The main exhibit was of the new Schauffler Missionary Training School at Cleveland, which gives instruction to foreign and native born girls.

A feature of this exhibit which attracted crowds every day were the articles of embroidered linen of which the flax was grown, spun, and woven by one of the Slovak students before coming to America. This girl had never seen a Bible until a colporteur, four years ago, put one in her hands. In a short time she gathered the persecuted exiles in a neighboring village and read to them. She came to this country, married one of the Schauffler students, and is now planning to return to her country as a missionary. Her portrait discloses a strong, eager, dramatic witness to the discovery that comes through a reading of God's word.

The movement to safeguard the ministry has reached the point where nine million dollars are in reserve as contrasted with the seventeen millions of the Episcopalians. The underlying foundation of the Annuity Fund is the Pilgrim Memorial Fund. The greatest solicitude remains with regard to the $800,000 unpaid pledges. This fact makes the ultimate goal seem dim and far away. Another fact stressed in the exhibit is that we ask much less of our ministers than the Presbyterians and Methodists, the former taking seven and one-half per cent of the ministers' salary for their church pension fund, the latter taking eight per cent, while we take only three per cent.

The exhibit of the Church Building Society featured the various types of architecture used in the denomination from the Colonial at Rollins College, Winter Park, Fla., to the fine new Gothic at Fort Wayne, Ind. In a university center of Missoula, Mont., the Spanish type appeared. There was something emblematical of defense as well as light in all the buildings from the first old church at Plymouth built in 1622 on the hill-top. One city church on the Pacific Coast has grown to such strength that it seems incredible that it was once helped by the Building Society. The booth showed the comprehensiveness of the work, not only the little country church being aided, but the church that is built to impress the community in metropolitan districts. If this is boosted and gets a start, it serves ten times as many people. Parsonages all over the land and a parish house at Durham, N. H., stand for the money put in by this organization.

The distinctive thing about the A. M. A. exhibit was the revelation of the Negro race's ability and inclination to help itself rise. When the work began, every school had a full white faculty. Now half of the 22 schools have Negro principals. Educationally they are in the lead. The tuition paid by Negro parents totals $100,000 a year. This is six times as much as the original budget of the A. M. A., also one half as much as all white Congregationalists contribute to the work. Notable pictures in the booth were the types of architecture in the dormitory of Talladega and Ryder Hospital at Humacao, Porto Rico. The society's service for "Americans of nine races" was outlined from the palm trees to the intermountain region.

The Schauffler dormitory at Cleveland for training foreign girls to work among their own people is a project that drew attention during the Council's session to the booth of the Woman's Federation. Forty-five state unions illustrate unified promotion which women have developed in missionary study. All originated in the "New Hampshire Female Cent Institution" 116 years ago. No more appealing work was in evidence than that among the migrant farm and canning workers who live in camps and shacks. Here is no true child life until these missionary stations give the children a chance.

Howard University naturally was considered by all the delegates. Many visited it and were astonished at its expansion, its modern equipment, and its campus of twenty acres, and those who did not do so were under its spell during the university chorus singing in the Auditorium Thursday evening. The magnitude of Howard's achievements since the close of the World War can only be estimated by the picture in the booth showing the distribution of the graduates in foreign lands. Two other photos were evidential, that of the student army training corps and that of President Coolidge addressing the body at Commencement, 1924.

The American Bible Society displayed the Scriptures in most attractive pig-skin bindings, suggesting Roosevelt's library. A banner hung above the booth which was carried on an elephant's side in a procession in Siam. A chart declared that a new translation appears every six weeks.

The unique feature of the exhibit of the A. B. C. F. M. was the credit the Christian Church is receiving from the Chinese for pushing the Bible in the vernacular. The younger literary men of China here joined the movement and feel that the Board has done for the Chinese what Dante did for the Italians. The posters issued by the Stewart Fund were of singular interest.

A most human appeal was made by a picture of a nurse holding an "opium baby" at Wai, India.

In the section devoted to work in the Philippines it was noted that each denomination puts over the church door the word "Evangelical," then underneath in small brackets the denominational name. After looking at the beautifully carved metal work of the Mohammedan Moros, it was reassuring to learn of this great piece of missionary team-work in Mindanao which had captured the good will of this race. Respect for our flag has come through the missionaries. One of the biggest things in any board exhibit is always the collection of shields, war clubs, and wonderful bead-work of the Zulus, but this year against this background was a little glass case which acted like a magnet to the delegates, for it contained letters of the great Livingstone.

The crowd in the exhibition hall was not slow in recognizing the importance of the project to erect a national church in the capital. The preliminary sketch of the new down-town building for the First Congregational Church gripped all the pilgrims. Had the founders of the church been city planners they scarcely could have chosen a site for the First Church which would have more nearly coincided with the place designated by the great French architect, for L'Enfant picked the site for a "national church" where the Patent Office now stands.

The Pilgrim Press book stand, in charge of Managers Finley and McKenzie of the Chicago and Boston Book Stores, with competent assistants, was a constant center of interest. The large and attractive stock of books there dwindled steadily as the visitors yielded to the lure of the latest and best in good literature.

Many friendly visitors were received at *The Congregationalist* booth, where copies of the paper were distributed with literature regarding it and souvenir pencils. The booth was attractively decorated, and arranged with writing tables and comfortable chairs, for the ben-

efit of the visitors, and Miss Katharine C. Churchill of the Circulation Department graciously served as hostess. Many names were enrolled in the Guest Book and many subscriptions to *The Congregationalist* were received.

The Commissions on Missions, Social Service, Religious Education, and other good causes were well represented in the exhibit sections.

Medical Secretary for the Board

At the annual meeting in Washington the bylaws of the American Board were amended so as to allow for the election of a Medical Secretary, "whose duties shall be those of investigating the health of candidates for missionary appointment; supervising the care of the health

MARK HOPKINS WARD, M.D.
Newly appointed medical secretary of the American Board

of missionaries, both at home and abroad; supervising the medical work on the field; and performing such other duties as the board or the prudential committee shall direct."

This action grew out of the vote taken by the board in Providence last year, following the presentation of an able paper on the subject prepared and read by Dr. Joel Goldthwait of Boston. Other medical men, especially Dr. John C. Berry of Worcester, Mass., formerly a medical missionary in Japan, later a member of the Prudential Committee, and also Dr. George L. Richards of Fall River, a well-known specialist who has traveled extensively in the mission fields abroad, had not a little to do with the creation of an atmosphere favorable to the acceptance of Dr. Goldthwait's proposition.

This step, long advocated by the foreign secretaries and other officers of the board, and by the missionaries as well, is taken none too soon. Alongside of the personal problem of the missionary, so vitally affecting the efficiency of the work, has been the problem of administering the large number of hospitals and dispensaries under the care of the board. Indeed, the medical arm of the service has reached such proportions that it requires the oversight of an official who has himself received medical training and who, preferably, has had experience in medical work under the board.

The first medical secretary of the board is Dr. Mark Hopkins Ward, who has been serving at headquarters the past two years and more. He is no stranger to our readers or to the missionaries on the field. Indeed he is veritably a child of the board, his father being Langdon H. Ward, former treasurer of the board, and his mother, Laura A. Bliss, of the famous Bliss family of Turkey. His six brothers and sisters have served in connection with the board in Turkey, India, or China, all of those living now being in some form of foreign missionary work.

Dr. Ward was born in Newton Centre, Mass., in 1884; graduated from Amherst College in 1906, and from the College of Physicians and Surgeons, Columbia University, in 1912. After two years of interneship in New York he was appointed missionary of the American Board to Turkey, arriving at Constantinople in October, 1915. Later he was transferred to the Eastern Turkey Mission and located at Harpoot. During the war he was in medical service in France. Later he served under the Near East Relief at Harpoot; and, when asked to retire by the Turks, joined the forces of the American Board in Boston, where he has since served as acting candidate secretary and medical adviser.

Impressions of the National Council

By A Reporter

What is the significance of the National Council now that it has passed into history?

(1) It was not concerned with theological controversy at all. The Fundamentalist-Modernist debate, so prominent at most denominational conferences, was conspicuous by its absence. The Council did not try to form a theological creed. It did not promulgate any theological statement as at Kansas City. It was more concerned with religion.

(2) Its emphasis was on the social and the industrial and not the theological. The most largely attended sectional meeting was that on social relations. The most thrilling debate was on the social creed or social statement,—the attempt to state the teachings of Jesus in terms of living conditions of today. The statement did not please everybody, but everybody was interested in it. "Too advanced," said some. "Forward looking," said those who worked for it. "There are manufacturers who are running their business according to those principles, not in the name of Christianity, but efficiency. Can the church afford to follow instead of lead in social ethics?" said John Calder, chairman of the Commission on Social Relations.

(3) The Council was "forward-looking": it did not hark back to the past nor call up traditions and history as much as usual. "One of the functions of the church is to discover new duties, to develop new and startling extensions of old ethical principles, to apply them and to teach them to the world as a whole." These are the words of a Congregational layman, E. E. Slosson, in *Sermons of a Chemist.* He adds, "For the church as a leader there is more demand than ever before; for the church as a follower there is no vacancy. As a duplicator, as a drag, the church looks sadly out of place; but a church with imagination, with ideals, will make its own place." This forward look was shown in the Council's social statement. This was at the heart of the "merger" of the missionary societies, future efficiency rather than past history. For the first time the young people had an integral part in its program and proceedings. The Congregationalists of the future had part and portion with the men and women of yesterday. In the sermon of Dr. Patton, and in many speeches the liberal and progressive note was heard. Congregationalists are keeping step with the best thought of the scientific and religious world. They are not marking time.

(4) While little was done officially looking toward a men's movement like the Unitarian Men's League or the men's activities among the Universalists led by Arthur Nash, there was a concrete emphasis on the place of laymen in the churches. There were five laymen and three women on the important Committee Twelve. The Moderator was a layman, also t Honorary Moderator. Men like John Calde Roger Babson, and Henry M. Beardsley we very much to the fore. Some of the be speeches made to the Young People's Pilgrim age were by such laymen like Congressma Kelly of Pennsylvania, a Presbyterian, an General Lejeune, an Episcopal vestryma Never was there time in the national life whe Christian laymen of the highest type were s prominent in public and official life. See *Th Congregationalist's* "Who's Who in Washing ton!"

(5) The Council shows that we believe i getting together. The largest Council ever wa assembled far away from the center of popu lation of Congregationalists. We are gettin a denominational consciousness and are inte ested in what the Congregational Churches d as a whole. What the National Council say and does counts more than ever in its history We are beginning to put the emphasis on fe lowship equally at least with the independenc of the local church.

(6) We need something more than machin ery or methods. Mergers, social creeds, com missions, exhibits, and talk is all right! Wha Congregationalism needs is a dynamic. W need a spiritual urge to get out and do Christ' work in Christ's way. We need a passion o soul and a power of heart to carry the messag of the Master into the heart of the world. W need a soul-gripping personal experience whic shall fit us to preach a gospel of the spirit As Dr. Lichliter said in his soul stirring ap peal, we need to pray. *Create in me a clea heart, oh God; and renew a right spirit withi me. . . . Then will I teach transgressors th ways; and sinners shall be converted unto thee*

Thanksgiving

By Louella C. Poole

Again the blessed season comes
That ancient custom sets apart
For special praise and gratitude
From every overflowing heart.
And once again for all good gifts
We offer thanks, O Lord, to thee—
For progress as we stumbling go,
So human frail and weak are we.

That this sad world's great throbbing heart
Inclines to peace and brotherhood
At last, so weary 'tis of strife;
That man has longings for the good
As ne'er before, though blind and weak
In judgment, maybe; that his ways
Tend slowly nearer to the right,—
We offer, Lord, our grateful praise.

That more of mercy, tenderness,
Of simple justice to the weak
And helpless creatures of the earth,
More hardihood with which to speak
And act in their defense prevails,—
More kindness to all things that live
Upon thy earth,—for this, O Lord,
For this our grateful thanks we give.

You and I will be long since passed away from this mortal sphere when the recognition of the complete unity of mankind is here; but, let me say, that day is coming, and when that day comes the patriotism of a nation will not have decreased but will have, then, for the first time in all the centuries of this world's history, its full opportunity. Then a nation will not attempt to live for itself, nor attempt to talk in such terms as "my country, right or wrong"; but every nation will consider itself in relation to every other nation, and there will be an interchange of mutual service. I look for that day as I look for the rising of the morning star.—***Bishop Brent.***

WITH THE CHILDREN

A Thanksgiving Crown

By Rose Brooks

Mrs. Martin's eyes were on the black cloud-shadows shifting up the slope of Mount Alexandria, but for once she failed to thrill to their beauty, as she sat at her desk by the north window, paper spread before her, pen ready to her hand.

"Lonesome — fiddlesticks!" she suddenly scolded herself aloud, for all alone in the house for the winter was Mrs. Martin. "I've got to get used to their being away. Tie them to my apron strings forever, I will not. Of course if they wanted to—If, of their own accord they wanted to"—and resolutely she wrote three short letters. Rapidly her pen covered the pages, and, the letters sealed, Mrs. Martin ran out to her letter box, perched on a sturdy post beyond the lilac bushes. "There!" she gayly saluted the little red flag as she stood it upright, a sign to the postman that letters lay within. Lonesome—fiddlesticks! I'll not be that kind of mother!"

Peter, Betty, and Jimsy Martin were all away at school for the first time. Long had been the planning, hard had been the saving, if father had lived! But since his going, never once had they fallen below his own high hopes for them. "A gentleman and a scholar—like father." What better memorial to any man than this, his children's phrase?

So September saw all three packed off for school,—budgets made, studies planned. No, Mother wouldn't leave the hills, she told them. How could they ask her to leave the hills? Lonesome? Think how busy she'd be! Hard to keep her little farmhouse warm? Poof! A wave of her hand toward the woodshed settled that. Hadn't her two stalwart boys chopped and sawed and piled wood to the roof?

The three notes sped on their way. In effect they were the same. Of muddy roads they told; of understanding of their good times they told; pride in their high standing; and last of all wouldn't they themselves prefer not to come home for Thanksgiving? Christmas was different. Of course they'd all be home for Christmas. Thanksgiving fares had been included, all around, in the budget; but from Wednesday night to Monday morning was a vacation short at best, and if, for any reason they preferred other Thanksgiving plans? Schoolmates urged them for the day, perhaps? Not out of duty were they to come—subtly the notes made that point clear, though not in so many words. And above all things, they were not to think of her as lonesome! Hadn't she birch logs snapping in the fireplaces? Hadn't she Shep and Puff for constant companions? Wasn't she as snug as the proverbial bug—her lot altogether enviable?

Three notes came promptly back. She was sure she wouldn't be disappointed? Marjorie Williams had asked her for Thanksgiving dinner—and there wasn't much time—and of course Christmas was different. Thus wrote Betty. And Mother, again at her desk, her eyes again on the shifting cloud-shadows which she didn't see, folded the note with a sigh and a smile, and picked up the letters from her boys. At the same school were the boys. They'd talked it over. Sure she wouldn't be lonesome if they didn't come home for Thanksgiving? There was to be a skating party, if only cold weather came early enough, and Bob Herrick's mother had asked them both for dinner, and fares did cost a lot, and Christmas would be here in a jiffy. She was sure?

"Puffball—lazybones!" Mother sat down on the hearthrug and stroked his golden length. "Have you any friends you'd like to invite to Thanksgiving dinner?" Puff opened a sleepy yellow eye, purred loudly, and reclosed his eye in slumber. "You haven't? Very well. How about you, Shep?" Shep, also stretched before the fire, thumped a lazy tail, but never so much as opened one eye. "Nor you? Very well. Thrown upon my own resources, I'll do my own inviting"; and taking up the telephone, she called up Burton village, five miles away.

"Mr. Fletcher? This is Mrs. Martin. Early for a Thanksgiving order, I know, but I want to engage your best turkey. The children? It's doubtful if they will be at home, but Thanksgiving is in the calendar, none the less. Lonesome? Not I! And a large pumpkin, and sweet cider, and three quarts of cranberries and two bunches of celery. Everything else I have, thank you. Real farmers we are, you know."

"Lonesome—fiddlesticks! Now let me see." In the old wing chair before the fire she sat and made her list. "I can hitch up old Bess and drive around and get them—all three. They'll have to come early and sit around the fire while I get dinner. Lonesome, indeed! Mrs. Green, "Uncle Tom" Burns, "Aunt Sally" Goodwin,—six mince pies, three pumpkin pies, cranberry jelly, celery, turnips, creamed carrots, potatoes, turkey! There, read it backwards, and you have my party, menu and guests included!"

The days passed till the day before Thanksgiving dawned—cold, and with a sugary sprinkle of snow that turned the hills to fairyland.

"The fun of getting ready for company!" Mother rolled and cut crust, and slipped pies into the oven. "I'm making enough, as though my guests were aged fifteen instead of seventy." At a suspicious choke, Mother shook her head in disgust at herself. "Lonesome—fiddlesticks! How many times must I say it? An apron-string mother I will not be."

"Puff and Shep," she announced gravely in the twilight, "you are hosts at a Thanksgiving party tomorrow." She paused at a distant crunch of wheels. "Too dark to see who's going past, Puff. You are to receive your guests"— The wheels weren't rattling down her own lane? Some one sick?

Mother flew to open the front door and was instantly smothered with kisses and hugged breathless.

"Mums!" Peter and Jimsy dragged her right-about-face.

"Mother! This is Marjorie Williams. She came home with me, instead of my going home with her"—

"Mums, this is Bob, and this is George. They've never had a real country Thanksgiving, and when the time came we couldn't stay away"—

"And we knew you didn't expect us, but we couldn't stay away; and we don't care if we don't have a thing for Thanksgiving but scrambled eggs, so we're home" —

"And griddlecakes!" suggested Peter with enthusiasm. "Anything's all right, Mums!"

Mother, her eyes like stars, looked at the eager, joyous faces swirling about her. "Griddlecakes? This minute! And tomorrow—well, there's always enough to eat in this house for an army. We're real farmers, you see," she explained to the young guests.

"Just what we said!" chorused Betty, Jimsy, and Peter. "Oh, Mums, to be home!"

"Mums, how did you know we were coming?" Jimsy, returned from the pantry on a maple-syrup quest, accused her, with eyes round as moons.

A rush for the pantry. "You guessed! We didn't surprise you!"

"We wanted to surprise you!"

"How could you know when we didn't know ourselves?"

"Six mince pies and the fattest turkey that ever I saw!"

"Surprised? Never was mortal so dumfounded. Speechless—with joy." Looking in her face, they knew she spoke true.

"But Thanksgiving was on the calendar, even if my children were away, and Shep and Puff and I invited guests"—

"You were lonesome!"

"Lonesome—fiddlesticks!"

"Oh, Mums, weren't you? We were." And Betty, Jimsy, and Peter gave her a bear hug, all at once.

"Who are your guests?" demanded Peter suddenly.

"The old dears!" said Betty, when she heard.

"I'll get 'em!" said Jimsy. "We love 'em," he explained to his friends.

"So will you," said Betty to Marjorie.

And in Mother's happy head sang itself a refrain: "Unspoiled! Unspoiled! The darlings. They wanted to come! They said they couldn't stay away!" They said themselves they couldn't stay away!"

A Thanksgiving feast as never was. The dining table pieced out by the hall table. Mrs. Green, "Uncle Tom," and "Aunt Sally" had frankly the best time in their "young-old" lives, and the boys and girls were bubbling springs of happiness from dawn to dark.

"Oh, Mums, to have a home to come to!" Peter sighed over his last piece of pie.

"You're all 'vited for Christmas!" said Jimsy, looking confidently at Mother, who beamed at him and said:

"Indeed you are—if you really want to come."

"Want to!" The chorus was unanimous.

"What you keep putting your hands up to your head for?" Aunt Sally leaned across the table to ask Mother gently. "Headache?"

"Headache? Never in the world. I'm feeling my crown. Can't you see it?"

"Mother, you're always saying things we can't guess!"

"How can you help seeing it? You said—you all said you couldn't stay away! Could any crown be of more shining gold?"

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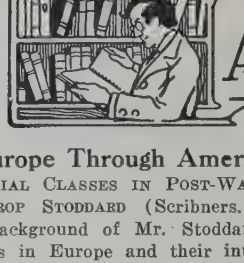
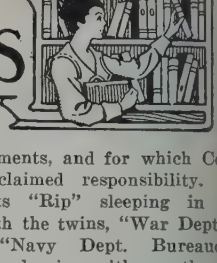
A peg that's round won't fit, I'm bound,
In any hole that's square;
But if a boy that's square is round,
He'll fit in anywhere.

—*Author Unknown.*



AMONG THE NEW BOOKS



Europe Through American Eyes

SOCIAL CLASSES IN POST-WAR EUROPE, by LOTHROP STODDARD (Scribners. $2.00). In the background of Mr. Stoddard's survey of classes in Europe and their inter-relations is the recognition that the Great War marks the beginning of a new epoch as definitely as did the fall of Rome, or the discovery of America. He falls back on much generalization when it comes to estimating the developments of the future, but he offers much valuable fact and comment upon the conditions of today which are likely to determine the Europe of tomorrow. His survey is in five chapters, in which he discusses successively *The Peasants*, *The Urban Working Classes*, *The Middle Classes*, *The Intellectuals*, and *The Upper Classes*. How deeply rooted and widespread are the forces that are quietly and persistently at work toward reconstructive social change is evident in the amount of space that Mr. Stoddard gives to an account of the Green International, an eastern European farmers' movement, the one definite policy of which is to break up large estates into small peasant holdings, and through strengthening the interests of the peasants make them numerically and economically the chief power in the state. On the whole one derives from Mr. Stoddard's survey an impression of optimism, though there are dark pages, and none darker than those that tell of the plight of the intellectuals, who have been hardest hit in the changes following the war.

EUROPE TURNS THE CORNER, by STANLEY HIGH (Abingdon Press. $2.00). Mr. High has put his optimism in his title. Much of it centers around the year 1924, which witnessed the rise to power of the Labor Government in England and the overthrow of Poincaré in France. Since then, however, both Ramsay MacDonald and Herriot have in turn been defeated. A Conservative Government rules in Britain, and France, still harassed by war, seems less disposed toward radicalism. None the less, though the promise of 1924 is not all fulfilled, there is much to justify the hopeful outlook of this volume. Mr. High has made a name for himself as an effective journalist. He combines in unusual balance passionate idealism and sanity of observation and judgment. Much in the present volume will not be new to our readers, but such chapters as the two on *The Russian Riddle*, and that on *European Religious Reconstruction*, cite facts and incidents in an illuminating way. In a chapter on the League of Nations the author gives his reasons for his conviction that that organization is gaining constantly in prestige and power, and in effectiveness as an agency of international peace.

BRITISH POLITICS IN TRANSITION, by EDWARD MCCHESNEY LAIT and DAVID P. BARROWS (World Book Co. $1.80). This book, in which two professors of the University of California have collaborated, is exceedingly important for the student of government and politics. It is a textbook which follows the case method. Probably in no country, not even our own, is political transition more marked or more significant than in Great Britain at the present time. The changes happening and impending in the "mother of nations and constitutions" may have the most far-reaching consequences, not only at home but throughout the world. This textbook offers valuable guidance in studying these changes at their source.

Roosevelt and Lodge Letters

SELECTIONS FROM THE CORRESPONDENCE OF THEODORE ROOSEVELT AND HENRY CABOT LODGE, 1884-1918 (Scribners, 2 vols. $10). These volumes are of large significance because of the frank and intimate revelation they contain of the minds and motives of two outstanding political leaders, and because of the light they throw upon important political events. The reader will be interested to learn that Mr. Lodge was Mr. Roosevelt's "closest friend, personally, politically, and in every other way," as Mr. Roosevelt expressed it. He also said in 1908:

"We have not always agreed, but our subjects of disagreement have been of but little weight compared to the matters upon which we did agree. For the past twenty-four years I have discussed almost every move I have made in politics with him, provided he was at hand and it was possible for me to discuss it; and as regards many matters of policy and appointment, it would be quite impossible for me now to say whether it was he or I who first suggested the appointment I made or the course that I followed."

The comradeship began in the spring of 1884, when they came together in connection with the effort to prevent Blaine's nomination for President. Mr. Roosevelt said: "We both took the same view, namely: that if possible Blaine should not be nominated, but that if nominated we would support him."

The letters published are largely Roosevelt's to Lodge, but Lodge's to Roosevelt appear occasionally to keep the facts clear and fairly complete, and thus one becomes better acquainted with the Lodge whom Roosevelt knew and admired.

This correspondence gives one something like a moving picture of two brilliant, ambitious, public-spirited young men of high ideals who enter the lists as commanders for political reform. They are on common ground in good literature and in historical study.

Both were intense in their likes and dislikes, their loyalties and their enmities. Both were shrewd politicians and strong Republican Party men, but were seeking reform in and through their party. Love of home and family and personal affection between friends are among the revelations of these remarkable letters.

Political and Social

PERSONALITY IN POLITICS, by WILLIAM BENNETT MUNRO (Macmillan. $1.50). An illuminating book by the Professor of Municipal Government in Harvard on the personal equation in practical politics. It consists of three chapters: *The Reformer in Politics*, *The Boss in Politics*, *The Leader in Politics*. It is full of good sense, good humor, and plain speaking.

WINGED DEFENSE, by WILLIAM MITCHELL (Putnam. $2.00). The trial of Colonel Mitchell, which seems destined to be long drawn out and to develop into an investigation of the whole aerial service, would give interest to this volume did it require any outward circumstance to increase its appeal. It presents in a systematic and effective way Colonel Mitchell's criticism of the air service and his plans for reconstruction. It has a number of striking illustrations. The "jacket," with its air plane trailing a smoke screen through the clouds, is very effective, and the inside cover is effective in a different way. It contains the cartoons which have given so much offense to the War and Navy Departments, and for which Colonel Mitchell has disclaimed responsibility. One cartoon represents "Rip" sleeping in "The Army Berth," with the twins, "War Dept. Bureaucrat" and "Navy Dept. Bureaucrat" either howling, or sleeping with mouths open close by. Colonel Mitchell is calling, "Boss your house is on fire," to which "Rip" replies "You're fired for waking me up." "Rip" bears some resemblance to Sec. Weeks, but in a cartoon on the same page a figure is definitely labeled "Sec. Weeks." Colonel Mitchell's main contention is that there should be an independent and unified air service.

TWO ORDEALS OF DEMOCRACY, by JOHN BUCHAN (Houghton Mifflin. $2.00). A beautiful edition of a lecture delivered at Milton Academy on the Alumni War Memorial Foundation, 1924, in which this brilliant novelist and historian of the Great War developed a masterly analysis of the similarities in their significance in relation to the problems of democracy of the Great War and our own Civil War. The lecturer closes, following a keen and careful characterization of the work of Lincoln, with the tribute: "If we of England have given Shakespeare to America, you have paid us back with Lincoln."

THE DOMINION OF SEA AND AIR, by ENID SCOTT RANKIN (Century Co. $2.50). All efforts to secure the freedom of the seas to all nations having failed, the author sees the freedom of the air as still a possibility. In fact the failure to maintain such freedom, and leave the air open to belligerent control, would involve such disaster as to make that issue inconceivable. Along this line Mrs. Rankin finds hope of the development of an extra-national field for international co-operation which might make sea and air alike inviolable. Thus far, however, nations and peoples have shown no great disposition to refrain from creating the Frankensteins by which they have ultimately been crushed. Will mankind suddenly, or soon, develop a new disposition in relation to the diabolical possibilities of warlike domination of the air? We hope so. At any rate Mrs. Rankin's study is worthy of attention.

THE RECENT FOREIGN POLICY OF THE UNITED STATES, by GEORGE H. BLAKELEE (Abingdon Press. $2.00). These lectures by the Professor of History and International Relations in Clark University were delivered on the Bennett Foundation at Wesleyan, last year. They constitute an excellent survey of American Foreign Policy during the entire period of Mr. Hughes' service as Secretary of State. The successive chapters deal with our policy toward Europe, the Munroe Doctrine, Pan-Americanism, and its relationship to Washington and the League of Nations, the problems of the Far East, and tasks of international co-operation.

ECONOMIC LIBERALISM, by JACOB H. HOLLANDER (Abingdon Press. $1.50). The Bennett Lectures for the present year turn from politics to economics, with the Professor of Political Economy in Johns Hopkins University as Lecturer. Professor Hollander defines liberalism as "less a formal creed than a habit of mind." In its economic aspects he regards liberalism as involving an extension of the principle of democracy to economic and social affairs. He discusses such liberalism in relation to the price level, taxation, trades unionism, and social reform. A closing chapter discusses its bearing upon "the American spirit."

Novels of Religious Interest

ONE INCREASING PURPOSE, by A. S. M. HUTCHINSON (Little, Brown. $2.00). The outstanding novel of the season from a religious point of view is *One Increasing Purpose*. It will be the theme of many sermons. It is a sermon in itself. Unlike some sermons it is never dull and prosy, and like many others it will challenge discussion and annoy. It deals with the attempt of Sim Paris to adjust himself to life, to find some meaning and purpose in it all. Until the war he had been happy, popular—a good fellow. Escaping without a scratch, almost miraculously, from many grim experiences, appalled by the horror of seeing all about him slain, he asked himself the question, "Why am I spared?" and to answer this question he devotes all his thought. There is considerable of horror and tragedy in the story and there is also humor. A novelist of sudden fame, so modest and retiring that he maintains a second domicile where he can escape from the strain of living as the most popular author of his day,—this most amusing figure is the author's self, say those who know him best. The stories of his brothers and their wives, his own love story, the account of Stupendity's Stores are all only incidental to the religious developments of the story. Some readers may deplore the curious involved style of the book; others may be disappointed that after all the questing he does not develop any new social theories and that the Purpose disclosed presents no entirely new facet of truth. That does not detract, however, from the fact that the book is one of earnestness and power, greatly appealing, never dull. It will rejoice the heart of many to see one of the most popular writers of the day concerned so entirely with religion and devoting his great powers to such inspirational service.

THE KENWORTHYS, by MARGARET WILSON (Harpers. $2.00). Miss Wilson attained double fame when her novel, *The Able McLaughlins*, won the Harper Prize of $2,000, and was later awarded the Pulitzer Prize as the best American novel of 1923. Her latest novel displays marvelous skill in dealing with intense and difficult situations. The relentless realism of certain pages will give offense to some readers, but to us it has seemed a book fairly overwhelming in its moral conviction and in its portrayal of the effects upon her son, of a mother's loose living and divorce. The strength of the book reaches its climax in the scenes between father and son, in which the passionate plea of the boy for some assurance that will set at rest his doubts concerning his paternity reveals the harrowing effect upon a high-strung and sensitive boy of the knowledge of his mother's infidelities, brought home to him in a chance remark that has poisoned his whole life.

WE MUST MARCH, by HONORE WILLSIE MORROW (Stokes. $2.00). A passage from a poem of Walt Whitman's:

We must march, my darlings, we must bear the brunt of danger,
We, the youthful sinewy races—

is the source of the title of this book, which has to do with the winning of Oregon for the United States. Sir George Simpson, of the Hudson's Bay Company, claimed and was determined to hold this territory for England. But Dr. Marcus Whitman and his wife Narcissa were sent out by the American Board to convert the Indians. Narcissa was the first white woman to cross the Rockies. Her husband took the first Conestoga wagon across the mountains to prove that settlers could follow. Mrs. Morrow, despite the contention of certain historical critics, evidently holds quite strongly, as do her publishers, to the traditional view that Dr. Marcus Whitman saved Oregon for the Union. Having read much upon both sides of that question, which was raised in connection with articles in *The Congregationalist* some time ago, we are disposed to believe that that tradition has at least a basis of fact which will persist in spite of the plausible efforts of historians to explain it away. This book is history but it is history alive in the form of an engrossing novel.

THE HIGH FORFEIT, by BASIL KING (Harpers. $2.00). Can a millionaire's daughter marry a man earning $45 per week, live within his income, and yet be happy? Mr. Basil King discusses this in his new novel, *The High Forfeit*. To discuss such a problem, occurring almost never in life, would seem a waste of effort, but the book develops into something much greater. The millionaire says, "a forty-five-dollar-a-week man isn't exactly a man. He's just a bit of stuff fed into the machine—business fodder." The young husband, a war-hero, finds himself caught in the machine. He seems unable to better his position. His father, a professor of English, used to say "the most essential things to the life of the nation are education and religion but there is no meanness which the nation doesn't practice towards the men and women who teach them." The son is a thinker. He sees that it isn't any lack of manly spirit which keeps many men from rising in the world but a vast system, social, economic, political, and he sees too that men are needed in the world for jobs like his own. Above all he has a deep loyalty to those of his own class, the genteel poor. The book is a splendid discussion of this class which, the author says, "belongs to the No-Man's-land, which comes in between Capital and Labor, and is battered by the guns of both." But to have everything turn out so very nicely at the end of the story spoils to some extent its very fine realism.

THE FURNACE, by DAN POLING (Doran. $2.00). A story of steel workers and industrial conflict. The life of the workers is vividly shown, a hard life indeed. The hero is promoted from the furnace to a high office position. There is a strike, which he joins. The Steel Report of the "United World Movement" suggests that of the Interchurch World Movement, with its high idealism. Dramatic scenes, love, heroism, and a clear message of industrial justice are features of this story which deserves wide reading.

Other Notable Fiction

THE PERENNIAL BACHELOR, by ANNE PARRISH (Harpers. $2.00). This book is the winner of the Harper $2,000 Prize Novel Competition this year. It presents what might be called literary moving pictures of a family from about 1850 right down to the present day. As the years pass the changes in thought, in fashions, in life, flash before our eyes. We are amazed at how deftly these changes are reproduced, how well the author has selected just what will make the past most vivid; an old song, an old dress, a long forgotten something, and the reader is flooded with memories. It is a story of how misguided family affection spoiled the life of a son and brother and how he in turn spoiled the life of his family. The Perennial Bachelor never seems quite as real as his sister Maggie, whom the author follows to literally her last gasp. The futility of her sacrifices, the pathetic stupidity of the actions of all the family, leave the reader, in spite of the rare merits of this book, with a feeling of discomfort and a curious depression as to the value of any life.

POSSESSION, by LOUIS BROMFIELD (Stokes. $2.50). In this novel by the author of *The Green Bay Tree* some of the characters of the former book reappear. It is a remarkable picture of the development into a great artist of a talented girl from a small town in Ohio. She feels hampered by the claims of her family, later by a husband whom she married to get away from home, and again by a man whom she loved. There is, however, a certain ruthlessness about her that enables her to free herself of all that would possess her, as she advances to the position of a famous pianist in the capitals of the world. But this is not a book of one central personality. The whole of the girl's family life is traced. There is a large group of characters, each so important and so distinctly drawn that we realize the author is holding up a mirror to a whole section of American life. Mr. Bromfield writes as a close observer of human nature, omitting no detail, studying carefully, and producing a book of splendid workmanship.

Books of Self-Revelation

THE RIVER OF LIFE, by JOHN ST. LOE STRACHEY (Putnam). Any book by the editor of *The Spectator* is bound to be rich in interest and instruction but this volume has the additional attraction of a somewhat intimate diary of inner experiences and mental processes during a period of two years. The incentive toward the recording of musings and reflections on places, men, and books came from Mr. Strachey's son, and one is conscious throughout of a delightful atmosphere created by this father and son background of the diary. It is wide and varied in its range, and it takes its title from the fact that it meanders and flashes like a powerfully moving stream, never the same "except for one intangible, incommensurable, furtive instant." The volume moves one to remark upon the deep resources, above and beyond his day's work in journalism, that characterize an English editor of the higher type. It is doubtful whether we have any corresponding type here in America, where an editor's chief business is apt to be editing, whereas for a man like Strachey *being* seems the primary thing, with editing as incidental. Mr. Strachey is essentially a man with a religious outlook. The specific references to religion are not extensive in the book, but such pages as those on *Religion and Ritual* are exceedingly important.

SERMONS OF A CHEMIST, by EDWIN E. SLOSSON (Harcourt, Brace. $2.00). It is to our lasting regret that when Dr. Slosson offered *The Congregationalist* the privilege of publishing some of these sermons before their appearance in book form the pressure upon space was such that we could not take advantage of that offer. Dr. Slosson is Director of Science Service at Washington, and he is as much a man of religion as a man of science. These are actual sermons, preached from time to time in college chapels, or in church pulpits. The many people who are still troubled over the relations between science and religion will find much help in these sermons. Among the chapters of particular interest are, *The Chemistry of the Greatest Miracle of the Bible, The Spiritualization of Daily Life, The Duty of Intelligence, The Geometry of Ethics, The Ethics of Evolution*, etc. We hope that these sermons of an eminent layman will have a wide reading.

AS A WOMAN THINKS, by CORRA HARRIS (Houghton Mifflin. $2.50). The author of *A Circuit Rider's Wife* tells us that the idea that God made us "is a gross exaggeration of the functions of the Almighty." He made what we call "mind" and we use it to create ourselves. And so this book of hers tells "how the mind I have, determined my conduct, courage, cowardice, and literally created the life I have lived." Then commencing with her childhood she gives us in the frankest way memories of her life and her thought and opinions. It is not a big book and is rather jumbled, but the whole book is alive with clever, sparkling sentences and thoughts.

Some Important Religious Books

PAUL OF TARSUS, by T. R. GLOVER (Doran. $2.00). Of the making of books on Paul there seems to be no end. Some of the additions to Pauline literature are of little significance, but this study by Dr. Glover will be at once recognized as of foremost importance. His mastery of Greek literature and his accurate scholarship give his opinions authority, and his specific knowledge is well utilized in his conception and portrayal of Paul as "one of the greatest figures in Greek literature." His approach to the great apostle, and his delineation, are in many respects unique. The book abounds in that individuality and vigor of statement that make Dr. Glover so interesting and stimulating both in the spoken and in the written word.

THE MEANING AND VALUE OF MYSTICISM, by E. HERMAN (Doran. $3.00). CREATIVE PRAYER, by E. HERMAN (Doran. $2.00). E. Herman as a devotional writer first came into prominence in Australia, but in recent years has attracted unusual attention in England by the quality of her books and her writings for English religious papers. She shares with Miss Evelyn Underhill a place of distinction held by women writers in the field of mysticism. The present work is the third edition of a book first published in 1915. It has been highly commended by Dean Inge, to whose writings on Mysticism the author attributes her first insight into the subject. In the author's treatment Mysticism is viewed not only as an historical and psychological phenomenon but also "as an active factor in the life and thought of today." We are under the impression that E. Herman's religious development brought her into the Anglo-Catholic circle, or at least a long distance in that direction. In her discussion of Mysticism, however, there will be found a breadth of sympathy and insight not usually associated with Catholic dogmatism. Here, for instance, is a passage that indicates the blending of the practical and broad saint with the mystic, and that incidentally reveals the importance of Mysticism in daily life:

It is not too much to assert that all true social life and effort are grounded in Mysticism. This is true historically. In a certain measure it holds true of Joseph Fels and Prince Kropotkin, as well as of Arnold Toynbee and Josephine Butler. The brotherhood of man, however conceived, is a mystical doctrine. Belief in a unity which is not a mere numerical expression, nor an arbitrary confederation dictated by self-interest, can ultimately be justified only by an appeal to that eternal world in which Christ is the Vine and we the branches. If held on any other grounds it is at the mercy of dry analysis, and will prove too flimsy to subdue the selfish individualist impulse. That is why no secular prophet, however single-minded and impassioned, has ever been able to convert our democracies to any conviction that might fairly be termed brotherhood, to anything more vital and regenerative than trades unionism. Human brotherhood is a beautiful dream, a dazzling mirage, unless it is conceived in terms of conversion. The fact of our membership one with another will remain a burden productive only of chafing and fretting, of mutual distrust and antagonism, until we become conscious of our common life in God. And this consciousness, as distinct from a mere sentimental acceptance of a doctrine of Divine Fatherhood, is essentially mystical.

Creative Prayer is a further fine expression of Mrs. Herman's devotional insight. Prayer, in her conception, is "not a spiritual romance or a psychic dream, but an act of devotion influencing the very depth of the soul, permeating the whole life and shaping every action."

MEN WHO MET JESUS, by F. C. WILLIAMS (Longmans, Green. $1.25). A series of beautiful, imaginative sketches woven into the fabric of Gospel fact and truth. A few titles suggest their range: *The Man Who Knew the Carpenter, Nathaniel, The Blind Beggar, The Roman Soldier.*

Best Sermons

BEST SERMONS, 1925, edited by JOSEPH FORT NEWTON (Harcourt, Brace & Co. $2.50). Dr. Joseph Fort Newton knows a good sermon. His articles upon American preachers in their power of analysis and interpretation and in their revelation of his own religious outlook are among the best things that he has written. It stands to reason that a volume of sermons selected by such an editor is a notable collection, and the twenty-one contained in this volume are likely to attain the wide recognition that was accorded the first volume in this series, which appeared last year.

The questionings which we raised last year concerning the title seem to us still valid. If that title is legitimately to be attached to a volume of sermons published annually, we have a feeling that without in any way impeaching either the quality of these sermons, or Dr. Newton's judgment in their selection, a group of "Best Sermons" ought to be determined not so much upon the basis of individual taste and one man's judgment, as upon a wider basis of selection. However, there are advantages in both methods, and there is nothing to prevent an author and publisher selecting the title they prefer. The present title is unquestionably a good selling title, but it does have the disadvantage of conveying the impression of a somewhat arbitrary judgment of what is "best," in a widely varied field of conspicuously good sermons.

The present volume is widely representative of the denominations, both the Jewish and the Roman Catholic pulpits being included. Probably no one denomination could claim the monopoly of the best preaching, but one wonders just a little whether the best sermons have actually been distributed denominationally and geographically, corresponding in such an entirely adaptable way with the plans of the editor. This again is criticism not of the book but only of its title.

Three Congregational preachers are represented in the present volume: Dr. Oswald W. S. McCall of the First Congregational Church, Berkeley, Cal., Dr. Charles F. Aked, who is listed as of Wilshire Boulevard Church, Los Angeles, but who has since left that church, and Dr. Albert Parker Fitch. Each sermon is preceded by a brief sketch and characterization of the preacher.

DU BOSE AS A PROPHET OF UNITY, by REV. J. O. F. MURRAY (S. P. C. K. and Macmillan. 4s. 6d.). It is significant that the Society for Promoting Christian Knowledge should have brought out in England these lectures by Dr. Murray, Master of Selwyn College, Cambridge, England, delivered to the students of theology at the University of the South, Sewanee, Tenn., on the Du Bose Memorial Foundation. Born in 1836, a South Carolinian of Huguenot extraction, W. P. Du Bose was for thirty-six years associated in various capacities with the University of the South. His contributions to the discussion of fundamental problems in philosophy and theology are contained in seven volumes published between 1892 and 1911 and in various additional articles. Dr. Murray interprets with a thoroughness born of sympathy and admiration the message of a philosopher whom he describes as "one of the few 'voices' in the world, not one of the many 'echoes.'" He finds the key to Du Bose's work in the stress which this teacher laid on "Unity." Hence the title of his volume, which will be found valuable for its statement of modern religious problems, as well as for its introduction to Du Bose.

CONVERSION: CHRISTIAN AND NON-CHRISTIAN, by ALFRED C. UNDERWOOD (Macmillan. $2.00). Dr. Underwood is John Clifford Professor in the History of Religions in Rawdon College, Leeds, and was formerly Professor Serampore College, Bengal. In this compar tive and psychological study of conversion, has written an outstanding book, large in scholarship and outlook, careful and painsta ing in its method, and broad and sane in judgments. Dr. Underwood has drawn large upon his extensive knowledge, and sympathe understanding, of non-Christian religions. H book is divided into three parts: I, Historica II, Psychological; and III, A consideration Conversion in its historical aspects.

SHARING IN CREATION, by W. COSBY BE (Macmillan. $2.00), is not a scientific treati but a popular presentation of the business living. The sympathetic approach to the who question of creation with its modern corolla of evolution makes the book stand out as unique piece of work among the great hol caust of present-day polemics. To those wh are earnestly seeking light on the meaning life in a modern world with its perplexi problems and bothersome questions this volum comes as a true guide. A characteristic qu tation is, "The attempt to reconcile Genes and science—is as though one looked into geography for the far country into which th prodigal son went." The chapters of the boo were originally lectures delivered under th John Bohlen lectureship and the author ha preserved the free style of the class room, thu bringing his personality as well as his thoug to the reader. The book deserves a more e tensive review than we are able to give it our limited space. We have no hesitatio whatever in recommending it to ministers an laymen alike as one of the best pieces of work manship dealing with the difficult question which are before the modern world.

THE KINGDOM OF GOD IN THE APOSTOLI WRITINGS, by ALEX. M. F. MACINNES (Dora $1.60). "Prophets had visions of it. Poet sang of it. But Christ sought to redeem idea of the Kingdom," says Dr. John Douglas Ada in a Foreword to Dr. Macinnes' volume. In careful and sufficiently technical study of thi greatest of all themes, in the Apostolic writing the author has sought to make his work com prehensible and helpful to the average reade About half the volume is devoted to the dis cussion of *The Kingdom of God and the Chri tian Church.*

EVANGELICAL HUMANISM, by LYNN HAROL HOUGH (Abingdon Press. $1.50). The Fern ley Lecture is an annual event of great signif cance in English Methodism. To Dr. Hough, Detroit, came the honor of that lectureship fo the present year—an honor only once before ac corded an American. The title immediatel suggests Dr. Hough. If one were choosing suc a theme and the man to write upon it almos instinctively he would turn to a preacher lik Dr. Hough, whose whole work and outlook suggest a blending of the humanities with evan gelical vision and fervor. Dr. Hough write with a certain sense of detachment, but such chapter as that on *The Points of Contact be tween Humanism and Evangelicalism* migh well be regarded as an *apologia pro vita sua* This is in many respects his best book.

DORAN'S MINISTER'S MANUAL, arranged b REV. G. B. F. HALLOCK (Doran. $2.00).

CYCLOPEDIA OF SERMON OUTLINES FOR SPE CIAL DAYS AND OCCASIONS, compiled and ed ited by REV. G. B. F. HALLOCK (Doran. $3.00) These volumes by Dr. Hallock will make thei own appeal. They lie within the range of ma terial of a sort for which there is a large de mand and which many ministers find helpful For the minister who finds that his best work is done in the slow, difficult, and original proces of digging things out for himself, their value i limited, but even this type of preacher ma find in them much helpful suggestion.

ecent Books on Religious Education

THE CHURCH'S PROGRAM FOR YOUNG PEOPLE, HERBERT CARLETON MAYER (Century Co. 00). This book is written as a college text- ok in religious education. As such it has doubted value. It is a comprehensive review principles, materials, and methods for the ee periods of adolescence and contains much pful information and many suggestions that l provoke thought and discussion. Mr. Mayer serves credit for the courageous frankness th which he has faced the problem of multi- ed agencies competing for the attention of ith. His remedy we believe to be the right : an organized department of religious edu- ion in the church, of which all the young ople's work shall be an integral part. His phasis upon the principle of giving young ople a fair share of real participation in the nagement and the activities of church and hool is also to be commended and his sug- stions for organizing the work are, in the in, sound and practical.

Passing from those sections of the book which al with organization to those which deal with curriculum and teaching method, one feels at the treatment is not so adequate. Professor wer's volume, *The Curriculum of Religious ducation*, probably was not published in time consideration in this book. It would seem rd to account for its complete omission from e bibliography of the topic on other grounds. ven so, one might expect a little fuller notice the experience theory of the curriculum than given in this book. Again, with reference to e project principle in teaching, a reference, at st, to Mr. Shaver's *Project Principle in Re- ious Education* might give the reader con- ct with a little more adequate definition of at principle. Mr. Mayer's warnings against e careless use of project teaching as "a fad" e timely, but he seems to leave the impres- on that this is about all there is to it.

One impression made, doubtless inadvertently, lls for correction. The comments on the In- rnational Training School and the Older Boys' d Older Girls' Camp Conferences (pp. 368, 9) would lead the uninformed reader to sup- se that the former are on the decline and that e latter are now being conducted only by the merican Youth Foundation. As a matter of ct, the season just closed marks distinct ad- nce in the quality of leadership and work ne in the International Training Schools and is organization has not discontinued its Camp nferences for boys and girls, but is carrying em on with increased efficiency.

In still another respect we believe that the thor might have improved his statement of important point. It is only too true that e average church comes far short of realiz- g its opportunity and duty in the matter of ligious education. We believe that a frank, ear statement of this once for all, at the out- t, should suffice instead of starting each new pic with reiterated criticism of the shortcom- gs of the church and religious leaders gen- ally. Too much of this produces an impres- on of petulant scolding which weakens a int that really needs to be made.

MANUAL FOR LUTHER LEAGUES, by the AU- STANA LUTHER LEAGUE COUNCIL. *Vol. I.* Augustana Book Concern. $1.50). The train- g of its children and youth has always been a ominent feature in the work of the Lutheran urches. The Luther Leagues, first organized in cal congregations, have been gradually related one another in conference and finally in syn- lical leagues. In this manual a wide variety methods and materials are suggested to aid cal leaders in making up their programs, in- uding Bible study, historical, literary, and eco- mic studies, missions, plans for socials, ath- letic contests, and other topics. While writ- ten with special reference to the viewpoint and needs of Lutheran churches there is much that would be suggestive to other leaders.

A SUCCESSFUL CRADLE ROLL SYSTEM, by MAUDE H. FLETCHER (Revell. $.75). A book of practical suggestions along familiar lines for the organization and conduct of the cradle roll department, with particular reference to the large Sunday school in an industrial center.

THE ADULT PROGRAM IN THE CHURCH SCHOOL, by CHARLES W. BREWBAKER (Revell. $1.25). A book of general suggestions for the organization and work of the adult department in the church school. The author urges that there should be such a department in every school regardless of the number of classes. We must confess that the idea of calling a single organized class in a church school a department as well as a class seems to be a case of strain- ing the point. It would seem that the simplest organization that will do the necessary work is to be desired. Reference is made to the "Hub- bell Class of Central Presbyterian Church," Rochester, N. Y. This class is connected with the First Baptist Church of that city.

A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL, by EDNA M. CRANDALL (Cen- tury Co. $2.00). This is an interesting book and one that will undoubtedly help to call at- tention to a sadly neglected element in our programs of religious education. The author seems to differ from Professor Hartshorne when she says of the service of worship, "It is not a time for instruction of any kind, not even in the elements which go into the program" (p. 6). Professor Hartshorne, in his *Worship in the Sunday School* (p. 44), says, "Worship must serve for instruction as well as training in order to be effective." The difference of opinion may be more apparent than real. If "instruction" is taken by Miss Crandall to mean drill in technique, doubtless both would agree that this has no place in a true service of wor- ship. But there is an element of learning in Miss Crandall's use of pictures and the Mem- ory Curriculum, although she limits these to the preparatory period rather than to the serv- ice of worship itself. This undoubtedly helps to preserve for the latter more of the atmos- phere of worship as commonly understood. It does not entirely settle the question as to whether true worship must always be a thing apart from other mental and spiritual experi- ence. We suspect that both will gain by a closer acquaintance.

Miss Crandall has given in this volume a complete set of worship programs worked out in detail for the entire year. These will be of great help to the leader whose idea of worship has been hitherto somewhat mechanical. We wonder, however, if more will not be accom- plished by suggesting themes and materials from which leader and pupils, working to- gether, may construct their own programs. The danger of such a book is that it will be used mechanically without giving the pupils enough opportunity for spontaneous expres- sion or for the planning of their own programs.

There is some splendid source material in this book and its thoughtful and discriminat- ing use will be a great benefit to many schools.

For Boy Scouts

THE BOY SCOUT YEAR BOOK. Edited by FRANKLIN K. MATHIEWS (Appleton. $2.50). Like the ten annual Boy Scout Year Books which have gone before this one, this volume will bring unfailing delight to any live Amer- ican boy in his early and middle teens, and especially to every real Boy Scout. Its broad pages are set in large type and bear frequent pictures. Popular writers are the contributors, including Albert Payson Terhune, Rafael Sab- atini, Ralph Henry Barbour, Brewer Corcoran, Dan Beard, and "Grizzly" Smith. One part of the book is made up of "The Stories Boys Like Best"; and the part following, "Things All Boys Want to Know."

THE BOYS' BOOK OF CAMP FIRES, by FRANK H. CHELEY (Wilde). This is a substantial and attractive book of boys' camp activities. Part I is a thoroughgoing guide for the building of camp fires and for camp fire cooking, recipes, and all. Part II is a fine collection of Camp Fire Games, Songs, and Stunts; and a good collection of Camp Fire Stories and Outdoor Verse make up Part III.

THE AMERICAN BOY'S HANDY BOOK, by DAN BEARD (Scribners. $3.00). This is a new edi- tion of a favorite book by a favorite author for boys in general and Boy Scouts in particular. The subjects taken up are classified by seasons, and include kites, fishing, aquariums, boating, birds, trapping, taxidermy, dogs, snow sports, puppet-shows and theatrical shows, and various other sources of wholesome amusement.

DO IT YOURSELF, by DAN BEARD (Lippin- cott. $2.50). A woodcraft book for boys by the skilled and ever popular National Boy Scout Commissioner. The subjects featured are fish- ing, collecting hikes, and canoeing. As usual every page that Mr. Beard writes is fascinat- ing, instructive, and a practical and alluring guide to life in the great out-of-doors. Illus- trated.

General Books

THE EINSTEIN THEORY EXPLAINED AND AN- ALYZED, by SAMUEL H. GUGGENHEIMER (Mac- millan. $2.50). We shall not guarantee that every reader of this book will understand its account of the Einstein theory, but if this ac- count is beyond him the case is hopeless. Mr. Guggenheimer has set out to bring the theory within the ken of any reader of fair education. His treatment is largely philosophic, and it in- volves an effort to relate the Einstein theory to general philosophy.

SYNONYMS AND ANTONYMS, by EDITH B. ORDWAY (Sully Co. $1.00). This little volume of five thousand principal words with their synonyms and antonyms, compiled chiefly with reference to cross-word puzzle work, will be found useful and handy for general reference.

BASKETRY, by MRS. EDWIN LANG (Scrib- ners. $3.50). The author tells in clear and complete instructions how to make baskets and other useful articles. It is a good guide to weaving and design and is fully illustrated. One is impressed with the simplicity and clear- ness of the directions given, and with the dis- tinctive beauty of many of the examples of basketry shown.

A New Edition of Stevenson

A boon to lovers of Robert Louis Stevenson is provided in Scribners' *South Seas Edition*, recently issued by Stevenson's accredited pub- lishers. This is a popular definitive edition, in thirty-two volumes, truly complete and contain- ing an extensive amount of material never be- fore published in a popular edition. Some letters have never before been published in book form. Not only have Scribners been able to offer this at 90 cents a volume, but they extend to the purchaser the privilege of choosing any volumes he desires. The books are neatly bound, attractive, and excellently printed vol- umes of handy size. In addition to the best known works of Stevenson there are a volume of plays, two volumes of poems, a volume of es- says and juvenilia, and four volumes of letters. The edition includes all of Stevenson's work published during his lifetime or since his death.

(THE WORKS OF ROBERT LOUIS STEVENSON, South Seas Edition, Scribners, $.90 a volume, the complete set, $28.80.)

OUR INVALID PARISH

Winfred Rhoades
Pastor

End of My Music Box

Lowell, in one of his essays, quotes Keats at the age of only twenty-three as writing to his publishers in the following illustrious words: "Praise or blame has but a momentary effect on the man whose love of beauty in the abstract makes him a severe critic of his own works. . . . I was never afraid of failure; for I would sooner fail than not be among the greatest."

Keats was aiming at a definite goal of achievement, and perhaps also of personality. He had begun to realize, like my neighbor who has discarded cheap jazz in favor of the music of greatness, that it is possible either to blast one's life or to make it splendidly victorious by the influences one puts himself into day by day, the thoughts one chooses to live with. The psychologist of today says that the subconscious mind rather than the conscious is the important factor in personality and intelligence, and that this "furnishes the formative material out of which our judgments, our beliefs, our ideals, and our characters are shaped." But I am not to be the impotent victim of my subconscious mind. It is by the purposed, intelligent use of my *conscious* mind, day in and day out, year in and year out, that I must learn to make the activities of my subconscious mind wholesome, to counteract whatever of rawness or mischievousness has found lodgment in that subconscious mind, and to store away in it "formative material" out of which right judgments, noble beliefs, immortal character may be shaped. My conscious mind is my constructive faculty.

Freud, studying men and women who suffer from one or another form of hysteria, concludes that their symptoms are the outward symbols of past experiences of a painful nature; they fail to escape from the past. That great abyss of the past! What escapes it calls for if we are not to make a failure of living! The good of the past may be the bad of today. What was progress in my youth would be failure if clung to in my maturity. Emerson's extravagant statement that we transgress through refusing to let go of our angels becomes a deep insight when the next sentence comes to view: "We do not see that they only go out, that archangels may come in." Not in matters of achievement can all of us be among the greatest; but no man has entered into life's real meaning until he has begun to call himself up to the companionship not of angels alone but also of archangels and greater than archangels, to send his spirit ever higher toward the height of the Highest. Life, to be worth the living, must be constantly a greater becoming.

The psychologists are teaching us to use the word *sublimation*. But the matter was long ago put into short, pithy words, when we were told to fix our minds on no ambition short of that of becoming perfect, even as the heavenly Father is perfect. If the conscious mind is made the contented home of unworthy thoughts —whether of one's own life and its purpose, or of the rest of the world, or of God—how is it to be expected that those ideas and emotions that are ceaselessly and mysteriously working in the subconscious mind, making us what we shall be, shall have in them any savor of greatness?

These things my hidden music box suggests to me.

Closet and Altar

HEART'S THANKFULNESS

O give thanks unto the Lord, for he is good: for his mercy endureth forever.—Ps. 107: 1.

Annihilate not the mercies of God by the oblivion of ingratitude. Let thy diaries stand thick with dutiful mementos and asterisks of acknowledgment. — *Thomas Brown.*

We must aim at a habit of gratitude which has no relation to present necessities, no eye to the future. Emotional feeling towards a possible benefactor may easily be mistaken for the grateful temper; but the gratitude which fills our heart and guides our conduct when we are well and safe, forgets self, and the interests and prospects of self, in the joy of thankful remembrance. And as this grateful spirit is the source of joy, so, in a sense, it is the source of religion in the soul. The grateful spirit alone believes, because it alone acknowledges the source of its life and being, the Author and Fountainhead. The grateful spirit alone finds out God; to it alone he reveals himself.—*J. B. Mozley.*

Old and young their music raise,
All things breathing chant thy praise;
Every season, every year
Are thy tender mercies near!
Thou our Hope, our Help forever,
God of Harvest! leave us never,
Till we reach our Father's portal
Bearing homeward sheaves immortal.

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful, and fellow men are dear, and duty is close beside us, and God is over us and in us. We want to trust him with a fuller trust, and so at last to come to that high life where we shall "be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God"; for that, and that alone, is peace.—*Phillips Brooks.*

We come to meditate on God's loving kindness. That sums up everything: all we would like to do, all we would like to feel. . . . Whether we look back or forward, within or without, is not thanksgiving our appropriate state?—*Hugh Black.*

God of our fathers, whose mercies have not failed us in any time of need, accept now the tributes of our hearts' thanksgiving for thy guardian care and love. For plenteous harvests gathered in our fields; for the increase of our flocks, and the fruits of our orchards; for joy and comfort in our homes and all kindly social relations; for blessings innumerable which have crowned the year with good; for hopes of the future, sacred memories of the past; for the light of thy word and the teaching of thy Holy Spirit—blessed be thou, O Lord, our God! Let the thoughts and affections of this day lead us through childlike faith to larger light and knowledge of thy will. Hear us, our Father, for thine own love's sake, and, if it please thee, renew our blessings year by year. Amen. Isaac Ogden Rankin.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

Apostles of Friendship to China

Comment on the Prayer Meeting Topic for November 29-December 5

BY HENRY S. LEIPER*

Topic: Victories of Christian Friendliness in China. Acts 2: 38-47.

In the diplomatic dealings of the last 100 years China has always had the worst of the bargain. China cannot understand this son of "Christian nation." But true Christianity has won its victories.

Here are a few examples of Christian efforts

1. *Missionaries have usually stood for the rights of the Chinese.* The missionary is practically the only foreigner who goes to China seeking the good of that land. They "get next" to the Chinese as no other foreigner does.

2. *They have brought good out of evil.* It was the suggestion of Dr. Arthur Smith that led to the refund of America's share of the Boxer indemnity to be used for the education of Chinese youth in this country.

3. *Missionaries are usually trusted by the Chinese.* When the British Government sent recruiting agents to secure laborers for their army, Shantung peasants asked Dr. Charles A. Stanley, one of our missionaries, "Will you guarantee the solvency and honesty of the British? If so, we will go to France for them; otherwise, not."

4. *Christian Friendliness, working through education, has produced many of the present leaders of China.* For example: C. T. Wang, David Yui, T. T. Lew, Chang Po Ling, Jimmie Yen, Dr. Chaun, James Chuan, and Dr. Cheng Ching Yi. For women, read "Chinese Christians Worth Knowing" (W. B. M.). A recent straw vote selected eight out of 13 of China's most trusted leaders, who were Christians.

5. *Christian Friendliness working through hospitals is winning victories for young and old.* Read "The One Man Hospital at Tungchow" (A. B. C. F. M.); also the following *Here and There Stories:* "Saving the Baby," Vol. IV, 10; "The Flapjack that Brought Good Fortune," Vol. III, 18 (Congregational Education Society, 5 cents each).

6. *Christian Friendliness plans for greater victories in years to come.* These will be realized through the growing co-operation of Chinese leaders. Read "At China's Northern Crossways" (A. B. C. F. M. Envelope Series).

7. *Christian Friendliness is leading in the work of building a new and better social order in China.* There are many Chinese groups not directly related to any Christian stimulus that are working for moral and social improvement, but most observers agree that the Christian movement is the strongest force in this direction. Non-Christian Chinese have often testified to China's need for the moral power that is found in Christianity.

8. *The victories of Christianity are remarkable in view of the comparatively short time during which they have been won.* Imagine the five thousand years of China's history compressed into one year of 365 days. On this scale Christian missions have been working in China about one week. Yet, there are today over ten thousand Christian communities and a growing Christian consciousness which is everywhere making itself felt.

In China today, as well as in the days of the early Christian Church, a better order of human society can be created only on the basis of mutual trust and friendliness. The supreme Teacher of these qualities is Christ.

---

*Associate Secretary of the American Missionary Association and formerly a missionary of the American Board to China.

he Congregationalist's Bible Class

Paul Before Agrippa

Comment on the International Uniform Sunday School Lesson for November 29

Acts 26: 19-32

Whatever the immediate injustice to Paul ising from the action of Felix in leaving him prisoner and turning him over to Festus, the w procurator, Felix conferred a boon upon manity by thus furnishing the occasion of e finest brief biography of Paul that has come us from the ancient world. There can be tle doubt that Paul's address is an accurate cord, so that it has all the authority of an tobiographical sketch. We have, therefore, ne occasion for gratitude to weak and trem- ng Felix.

The passage chosen for our lesson is the very art of this autobiographical statement, and e Golden Text is the one expression from all ul's writings and sayings that predominantly fines his character and attitude. As he de- ibes the experiences that befell him, going as persecutor of Christians on the way to Da- scus, he says, "Whereupon, O King Agrippa, was not disobedient unto the heavenly vision." at is the center and soul of all good living; mplete consecration to the light that one has d to the truth as one sees it. But in Paul it is not merely fidelity to the vision that he d, but a readiness to respond to the higher d better vision when it came. Had Paul en merely a man of narrow sincerity there uld never have come into his life the larger periences of the Christian way.

In our thought of Paul we have not at all equately taken into account the irenical rit, the quest of light, and the warmth of re, that matched his passionate zeal. We ve thought of him too exclusively as a flaming ssionary, and too little as a reflective scholar d a devout saint. We have not adequately re- ed to the philosophy and theology of his istles and to the graphic story of his travels ch profound writings as the 13th chapter of t Corinthians, that reveal the deep back- ound of his Christian life.

Here we find Paul's great sanity. It was in- nceivable to Festus that a man could be so ssionate about religion, and he attributed to ul the madness of fanaticism. But Paul's ply finds its vindication in the whole record his life and thought. He was surely the nest and best balanced of all men whose lives ve been cast in the imperial mold, and whose est has been that of world conquest.

SOME QUESTIONS:

How may "heavenly visions" be distin- ished from mere hallucinations? What was ul's test?

Are the eyes of our souls open to other visions an those that we have had?

What are the marks of sanity in religion?

May we have visions as real as Paul's?

May we be equally obedient?

Would Paul be "orthodox," or "heretic" if were in the modern world?

We cannot cause the wind to blow the way want it to blow, but we can so adjust our ils that they will take us where we want to .—*Marion Lawrance.*

Where to stop in Washington, D. C.

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Support for Washington Church Plans

Additional assurance that Congregational churches in various sections of the United States will co-operate with the First Church of Washington in its undertaking to raise $1,250,000 for a building in which it may function as the representative of the denomination in the national capital was given by two resolutions adopted recently. On Nov. 4, the Connecticut State Conference of Congregational Churches, meeting in South Manchester, adopted a resolution favoring the project and pledging cooperation in carrying it to a successful conclusion. It follows:

The General Conference of the Congregational Churches of Connecticut in session at South Manchester, Nov. 4, 1925, having been informed of the plan of the First Congregational Church of Washington, D. C., to build a new meeting house which shall adequately meet the needs of a varied and growing constituency and which shall worthily represent the spirit and traditions of our denomination in the capital city of the nation, commends the project to the churches and members of our fellowship with the hope that they will respond generously to any appeal for financial assistance which may be made.

On the following day the New York Association of Congregational Churches, meeting at Tompkins Ave. Church in Brooklyn, adopted the following resolution:

The New York Association of Congregational Churches approves the proposal, sanctioned by the resolution of the National Council, for a National Congregational Church in Washington, D. C., and commends the same to the sympathetic interest and assistance of the churches of this association.

The Pastor Says: Prayer for victory in war usually means that a nation, having made its appeal in the first place to Mars, but fearing that his decision is going against it, turns at last to God, imploring him to use any influence he may chance to have with that unjust judge.

The Aged Seer

To Frederick E. Emrich, D.D.

By Harry Elmore Hurd

Like sun that glints upon a mountain top,
Like water gushing clearly from a spring,
His gentle phrases, soft as shadows, drop
Into the hearts of men and seem to bring
High heaven's blazing truth to humble men,
To earthy, sordid, plodding, sinning men.

A light like dawn illumes his saintly face,
A halo hovers o'er his reverend hair
Like moonbeams falling on a wooded place.
Men see his face and read the record there
And learn, though they be earthy, sordid men,
That God still lives incarnated in men.

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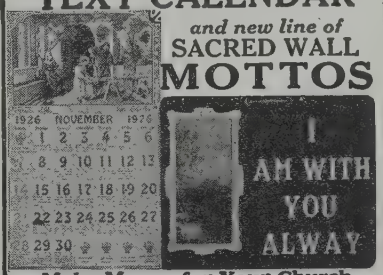

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NEWS OF THE CHURCHES

Double Ordination at Brookfield, Mass.

Tuesday, Nov. 3, was rendered memorable in the history of the Congregational Church in Brookfield, Mass., by the ordination and installation of the new pastor, Rev. E. Jerome Johanson, and the ordination of his wife, Mrs. Laura Lane Johanson. A double ordination is unique, and the interest of the town as a whole was shown by the large attendance from other churches, taxing the capacity of the local church. In addition to the churches of the Brookfield Association, the council included Prof. A. C. Purdy and Dr. Charles S. Lane of Hartford Seminary Foundation, the latter the father of Mrs. Johanson; also Rev. Stoddard Lane of Manchester, N. H., and Rev. G. Homer Lane of Milford, N. H., brothers of Mrs. Johanson; and Rev. Sherman Goodwin of Townsend, former pastor of the Brookfield Church. The council elected Rev. C. M. Crooks of Barre moderator and Rev. E. U. Cowles of Spencer scribe. After the usual preliminaries Mr. Johanson and his wife, Mrs. Johanson, presented careful papers describing their religious experience and theological belief, both candidates declaring that they owed much to the early training of their homes. The papers were different, but each was remarkably thoughtful and convincing. The council voted unanimously and most heartily to proceed to the ordination and installation of Mr. Johanson, and the ordination of Mrs. Johanson.

This service, held in the evening, was altogether satisfying and beautiful.

The sermon by Dr. C. S. Lane on "The Glorious Gospel" was introduced by the felicitous statement that he always preached this same sermon at the ordination of any one of his children. The prayer of Professor Purdy was a solemn invocation of the co-operation of the Holy Spirit in the ordination of the two candidates for the Christian ministry. The right hand of fellowship was given by Rev. E. U. Cowles of the neighboring church in Spencer. The charge to the minister and the charge to the people were given appropriately by Rev. Stoddard Lane and Rev. G. H. Lane.

Mr. and Mrs. Johanson were married Sept. 30, and previously were students together of the Hartford Seminary Foundation, where they took distinguished honors. Mrs. Johanson was graduated *cum laude* from Smith College in 1922, and Mr. Johanson received his M.A. from the University of Wisconsin last June. The new pastorate in Brookfield is beginning most auspiciously.

O. W. M.

The New Hampshire Plan

As a result of the study of rural conditions in the State of New Hampshire, carried on since last spring by Dr. Malcolm Dana, Director of the Department of Rural Work of the National Council, the New Hampsire Plan has been launched and the churches of the state have been informally committed to it. The plan will be put forward under the direction of the Committee on the Ministry of the State Conference, in co-operation with a special commission known as the Country Life Commission, with a chairman and a representative from each of the associations of the state.

The plan provides for specific work for each calendar year. These are the five points for 1926: (1) a parish survey; (2) a parish map; (3) a program of activities for a two or three year period; (4) a fifty-five per cent approximation of one or two assigned par-standard church programs; (5) the reading and study of an assigned book by the pastor. The parish application of the reading and a book review will be deposited at the state office and an informal reward of merit given to those who complete the work.

There are several aims in the putting forth of such a program, among them inspiring the rural clergy with the bigness of their work; a minimum training in the technique of rural organization by those whose education did not provide such training; and above all to "secure for the individual church a more continuous service by building programs which will endure irrespective of ministerial changes." is expected that the plan will unite the ru pastors in a new, up-to-date, enthusiastic lowship of service.

The plan was put before the ministers inf mally at the recent conference at Point neva, and has been published fully in the N vember number of the *New Hampshire C gregational Record*. A 24-page manual is s to be issued from the State Conference of with more details.

Already several of the summer workers h turned in parish maps and card files of th findings, which are of great value. It is pected that the following of this plan will crease the general efficiency of all departme of church work, for, says Dr. Dana in outl ing the project: "Sermons and plans wh grow up out of an actual study of local ne and opportunities will fit because they made on the spot and for the people who the last analysis must use them."

From East to West

NEW HAMPSHIRE

New Pastor at West Lebanon

The church at West Lebanon is rejoicing the coming of a new pastor, Rev. M. J. Dunc lee, from Bethany Church, Bridgeport, Mr. Duncklee was born in Webster, N. H., a was educated at Kimball Union Academy a Dartmouth College, where he was graduat in 1902. His seminary course was at A dover. Former pastorates have been at Hav hill, N. H., Saxonville, Mass., Bath, Me., a since the World War, at Bethany, Bridgepo an affiliated parish with Union. Mr. Dunc lee is a pastor who wins the deepest affection his people, as well as being a preacher of co manding ability. He is married and has daughter and two sons. At West Lebanon succeeds Rev. L. G. Chase, who has beco

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plain of the Vermont State Prison at Vndsor.

Fir Years at Hudson

Rev. F. C. Rolls has just completed four rs at the church in Hudson, during which piod he has received 58 members into the rch, 37 on confession, and increased the net nbership 39. Twenty-seven adults and 18 ldren have been baptized. Mr. Rolls has ached 326 sermons and made 2,000 calls. Je sum of $6,500 has been spent on improvents to the property. It was felt about six rs ago that this was one of the rural rches of the state which was languishing if altogether past redemption.

MASSACHUSETTS

Rv. A. C. Church Installed at Andover

An installation of unusual interest was held Free Church, Andover, on Oct. 15, when Rev. C. Church was formally inducted into the storal office. Rev. Newman Matthews was derator of the council, and Rev. E. W. A. Dkinson was scribe. The sermon, by Dr. P. Huget, was an eloquent and inspiring ssage. There was a large attendance at the ernoon meeting of the council, and also at public installation service in the evening. Mr. Church began his work with Free Church the beginning of the year succeeding Rev. A. Wheelock, who was called to Willimantic, early in the fall. For six years he had n an assistant minister in the Tompkins Ave. urch, Brooklyn, N. Y., where he served h marked acceptance. His ability, enthusin, energy, and valuable experience have aldy yielded cheering results in his new field labor. Seventy-two persons have been reved into church membership, and the Sunday ool has been strengthened in its organizan and teaching force.

rst Church, Haverhill, Organizes nior Choir

A junior choir, under the direction of the urch organist, Frederick Johnson, has been ganized at First Church, Bradford, and sang the first time at the morning service, Nov. 1. er 50 young people are in the choir. They ar cottas made by women of the parish rcle, led by Mrs. Norman Hodgdon. These ys and girls will sing the hymns and reonses, anthems and processionals, and it is pected that this feature will add much to the tractiveness of the services of the First urch, of which Rev. G. E. Cary is minister.

ccepts Call to Maynard

Rev. Victor Kotila, formerly pastor of First nnish Church, Worcester, has accepted a call become pastor of the Finnish Church in aynard. Mr. Kotila came to this country 12 ars ago, after he had completed an eight-year urse in Gymnasium, which is high school d junior college (two-year college course) mbined. In the spring of 1913 he took the trance examination in Helsingfors University d enrolled in the Theological Department. fter coming to this country he worked as a borer in Fitchburg and for 10 months in the ssabet Mills in Maynard, after which in 1915 entered Union Theological College in Chigo, from which he was graduated in 1917. e has held pastorates in Toronto, Ont., Ashbula, O., and Worcester, Mass.

emorial Windows at Village hurch, Dorchester

On the afternoon of Oct. 18, Village Church, orchester, held an appropriate service in conction with the installation of memorial winows in remembrance of Rev. G. Wolcott rooks, pastor from 1890 to 1915, Deacon illiam Tucker, John Atherton Tucker, Henry T. Barnes, Susan A. Barnes, Rebekah Harrington, James Gaskins, Ellen L. Campbell, T. Edwin Ruggles, Sarah F. Whitney, and in honor of Florence T. Swan, at present in missionary service in Madura, India. An impressive and descriptive responsive selection preceded the sermon by Prof. Elmer A. Leslie of the Boston University School of Theology. The pastor, Rev. J. R. Cheney, presided, conducted the special service of dedication, and offered prayer. Others participating were Rev. Messrs. J. C. Wingatt, E. D. Dolloff and F. L. Weis, from neighboring churches. An attractive program interpreted the symbols inserted in the windows. The chairman of the memorial committee was Frederick A. Gaskins, treasurer of the American Board.

Escaping a Tragedy

Prominent Congregationalists in Brockton and vicinity escaped a serious tragedy, Nov. 9, when on their way to Boston they were crashed into by another car. The automobile was thrown with terrific force against a telephone pole and Miss Lorna G. Townsend, director of religious education at South Church, Brockton, sustained a double fracture of her right arm. Rev. R. W. Coe, South Church, and Rev. H. F. Holton of Porter, Brockton, were bruised and severely shaken. Rev. A. M. Parker, Bridgewater, who was at the wheel, appears to have been uninjured.

Recreation Building for Porter, Brockton

As a part of the 75th anniversary building program Porter Church, Brockton, has broken ground for a modern, well-equipped recreation building to cost approximately $20,000. It is to be built on church land adjoining the house of worship. With the restoration of the steeple this will complete the large plans of which the recently renovated and improved interior of the house of worship is an important part. It is expected that the new plant will be ready for use next September. Money for the much needed addition is already in sight.

Essex North Women's Gatherings

The autumn meetings of the Essex North Branch of the Woman's Board of Missions and the Essex North Alliance of the Woman's Home Missionary Association, held at North, Haverhill, Oct. 13, were of unusual interest. There were nearly 200 delegates present. The morning session was devoted to the work of

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the branch and the afternoon session to the work of the alliance. Informing and inspiring addresses were delivered at the meeting of the branch by Miss Bertha Smith, Arupukottai, India, and Mrs. Frank Gaylord Cook; and at the meeting of the alliance by Mrs. Frank S. Berry and Rev. Bertha Harris. An excellent luncheon was served at noon by the women of North Church.

The outstanding feature of the meeting of the branch—its annual meeting—was the report of the treasurer. During the past year Essex North Branch has been working on a reduced apportionment. This is the result of a meeting held at Center Church, Haverhill, in June, 1924. Some of the churches had been finding it impossible to raise their apportionment since the increase made three years previously, and were feeling discouraged in consequence. At that meeting representatives from the churches were asked to state the sums they were willing to assume. Three of the 22 churches kept to the old apportionment; one *added on* nearly one per cent, but the remaining 18 accepted cuts ranging from 15 to 61 per cent. The budget was therefore reduced from $3,500—which the churches had accepted the previous year, but had failed to meet—to $2,592.38, the exact amount of the women's share, or 14 per cent of the total pledged by the churches. The women furthermore voted to work for the entire apportionment of their individual churches, instead of limiting their responsibility to the branch and the alliance, which alone had formerly been considered their work. The treasurer reported that the entire amount pledged by the branch for the past year has been raised. Not only that, but because of extra gifts, the pledge has been exceeded by nearly $300. Thirteen churches have met their apportionment in full, and there was much joy at the meeting when these results were announced.

At the meeting of the alliance Rev. Bertha Harris made an eloquent plea for assistance in carrying on the missionary work of the Shauffler School at Cleveland, O. The alliance will open a fund for the school. G. H. C.

When Sunday Comes

By John Andrew Holmes

"My father was so strict about school-going that he compelled his children to attend for hours every week," says Ab Sentee. "As a result, I got so soured on education that I haven't read a single newspaper since I grew up."

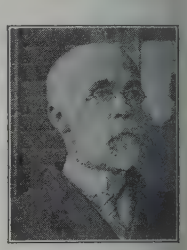
Anniversary of Finnish, Quincy

The observance of the 30th anniversary of the Finnish Church of Quincy, with the 29th of the Christian Endeavor Society, was held Oct. 10-12. This church was organized in 1895, when less than 200 Finns had come to Quincy as workers in quarries. At that time the only organization among them was a temperance society. Rev. Andrew Groop, a recent graduate of Chicago Seminary, then residing in Fitchburg, preached and organized the work. Today the church has 158 members, a school as large, and an unusually active Y. P. S. C. E.

The exercises for the anniversary began Saturday night of the 10th, when the first regular pastor, Rev. K. F. Henrikson (1896-1908) made the address. On Sunday morning Mr. Groop preached. The Christian Endeavor Society observed its anniversary in the afternoon, with a crowded house. It began existence with seven members, three of whom were present, including Mr. Henrikson. The speaker was Rev. J. E. Lillback, second pastor (1908-1914). At the evening program both Mr. Groop and Mr. Henrikson preached. Monday was sight-seeing day with a closing night service at which older members gave brief reminiscences. The musical programs added much to the exercises and the anniversary clearly indicated rapid progress from a small dependent group to a self-supporting Congregational church. Dr. F. E. Emrich of the Home Missionary Society, which for nearly 25 years aided the church, brought greetings of the fellowship.

Rev. J. H. Childs Fifty Years a Minister

Rev. James H. Childs, who was obliged by advancing years and failing health to close his work with the Pelham Church last winter and go to Huntington to make his home with his son, Rev. I. H. Childs, pastor of the Federated Church of that town, was ordained to the Christian ministry in the South Byfield Congregational Church in the town of Newbury, Mass., 50 years ago, Oct. 7, 1875. On Nov. 1 Communion Sunday, he preached at Huntington, thus celebrating his 50th anniversary in a most fitting manner. Mention was made of the occasion in the service. His granddaughter Gertrude Childs, wrote a poem in honor of the event.



REV. J. H. CHILDS

RHODE ISLAND

Pawtucket Church Raising Funds to Improve Property

From Jan. 1 to Nov. 1 of this year Smithfield Ave., Pawtucket, has received 120 new members, of whom 98 have been received on profession of faith.

The church is just now engaged in a drive to raise $3,000 to put the edifice in first-class condition for an expanded community work and is meeting with a most favorable response which promises an early completion of the plans. Rev. Irving D. Wildey is minister of the Smithfield Ave. Church.

CONNECTICUT

Becomes Pastor of Church in Morris

Rev. W. L. Sizer has accepted a call to Morris, a rural field situated near beautiful Bantam Lake, which is becoming more and more popular as a summer resort. This is the only church in the town.

Mr. Sizer was born in Wales, Mass., in 1880 and preached for ten years as a local preacher in Methodist churches in Howland, Me., Liberty Church, Springfield, Mass., Waterbury Center and Lyndon, Vt., later serving for five years as pastor of Ellsworth Church, Sharon, Ct., where he was ordained to the Congregational ministry.

He began his pastorate at West Church, Haverhill, April 25, 1921, coming from Federated Hampden Church. In Haverhill he received 26 new members into the church, and

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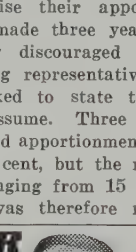

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MISCELLANEOUS

Boy in grammar school wants boarding home near Boston. New England Home for Little Wanderers, 161 So. Huntington Ave., Boston.

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anized a men's club, which has given the rch a larger place in the minds and hearts the men of the community. The finances of church are in better condition now than for eral years. Six hundred dollars has recently n spent on repairs. The women have started und, which now amounts to between $600 $700, for the purpose of enlarging the pres- kitchen or building a new one. The pas- s work among the young people has been y notable.

dgeport Churches Unite

The recent union of King's Highway and rk Street Churches, Bridgeport, was marked impressive services at which Dr. W. E. rton, Ex-Moderator of the National Coun- brought a message which was a forceful erpretation of the function of the church. charged both members and friends of the ted congregation with the responsibility of thering its work in the world today.

Miss Grace Laing, representing the Spirit of story, gave the history of the two churches, Mrs. C. Black, as the Spirit of Prophecy, ned toward the future, with its hopes and aims.

message of appreciation and good wishes s sent to Rev. J. B. Dalton, recent pastor of ng's Highway Church, who has taken a pas- ate in Akron, O. A message of gratitude s also sent to the nine living charter mbers of the two churches, in which the ted congregation pledged itself to the utmost fillment of the ideals of these earlier work- . An inspiring moment in the service was the time of the reception of a message of eting from the United Church, of which Dr. H. Day is pastor.

NEW JERSEY

ing to First Church, East Orange

First Church, East Orange, N. J., has ex- ded a unanimous call to Rev. Edwin R. Holden, associate pastor of Second Church, Waterbury, Ct. Mr. Holden has accepted the call.

Rev. E. R. Holden

He is a native of Hackettstown, N. J., where he attended the local schools, graduating from the high school in 1914. After a year at Middlebury College and three years at Wesleyan University, he graduated at the ter college in 1918. During the summer of 18 he served with the Y. M. C. A. and the cket Testament League at Camp Merritt, J., and later was a private in the 31st Ar- ery at Fort Hancock, returning upon his charge from the service to "Y" work at Fort ncock. At its conclusion, he entered Yale vinity School and graduated in 1921. Dur- a large part of the time he was studying at le, he served as student pastor at Munroe, , after graduation accepting a call to the storate of the First Congregational Church, rtsmouth, Virginia, where he was ordained the ministry Nov. 3, 1921. In 1922, Mr. lden was called to Waterbury and served as sociate to Rev. Robert E. Brown until the ter's removal to Oakland, Cal., in May, 24, having together with other duties entire arge of the Sunday school and religious edu- ional activities. When Dr. Brown resigned, . Holden assumed the whole charge and di- tion of the affairs of the Waterbury Church d continued in this capacity until a new pas- was called in March, 1925.

The East Orange Church was organized in 37 and is the fifth largest Congregational Church in New Jersey, with a membership of over 500 and a Sunday school of more than 400.

ILLINOIS

Organ in Memory of James K. Chester

The church at Sterling has just dedicated a new three-manual pipe organ at a total cost of $14,000. The organ was dedicated to the memory of Mr. James K. Chester, who gave long continued, efficient, and faithful service to all the work of the church. He served on the board of deacons for many years, was a long time on the board of trustees, was superintendent of the Sunday school for 27 years, and gave of himself and of his money in a multitude of ways to further the work of the Kingdom through this church. A number of large gifts entered into the memorial; one of $1,200 provided the harp stop which is a part of the new organ. A contribution of $1,000 by Mrs. Nellie H. Martin, a former member of the congregation, was used for ornamental grill, panels, and pipes of the organ front. All the churches of the city and the surrounding country united in the dedicatory services at which former organists as well as those now prominent in the leadership of music in the district played the new instrument. Rev. A. W. Barwick is pastor.

IOWA

Harold L. Michael Ordained

When the Primghar Church wanted to have its young minister, Rev. H. L. Michael, ordained it made use of the regular ecclesiastical council instead of the local association, as has become quite customary. It was a large and representative gathering of the invited churches and ministers, and everyone took a keen interest in this important event.

Mr. Michael graduated from Chicago Seminary last June and began his work at Primghar July 1. The intervening months have demonstrated his capacity for leadership of a high order. Struggling with poverty and other adverse conditions, he worked his way through high school and college. His statement of faith before the council revealed a genuine Christian experience which has deeply colored his religious thinking and out of which his theological convictions have grown. This "statement" gave satisfaction to the council, for it disclosed breadth of vision and depth of insight such as one rarely finds except where men are modernly trained in an up-to-date school of prophets. The council, therefore, gave warm approval to proceeding with the services of ordination.

Dr. J. H. Andress of Sioux City preached the sermon on "The Gospel as the Power of God." The honored pastor *emeritus* of the Emmetsburg Church, Rev. J. E. Brereton, offered a tender and uplifting prayer of ordination. Rev. Joseph Steele of the Mayflower Church, Sioux City, gave the charge to the pastor; Rev. H. O. Allen of Sheldon extended the right hand of fellowship, and Supt. P. A. Johnson gave the charge to the church. The Primghar Church, with its pastor now properly inducted into the ranks of the Christian ministry, enters upon a new era of promised success.

SOUTH DAKOTA

From Dupree to Ipswich

Rev. H. T. Owen has resigned from Dupree to accept a call to Ipswich. Since his coming to Dupree in 1922, the membership has increased from 20 to 67, while the Sunday school enrollment has grown from 65 to 208.

Rev. George Turner's Good Work at Carter

Rev. George Turner is proving an able leader at Carter. Coming directly from England into an absolutely new environment, from being time-keeper in a shipyard there to the pastorate of a church, he started in by getting acquainted in the homes of everyone, putting on a Harvest

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Home Festival within a month after his arrival, and generally proving himself a real leader. His training as a lay preacher in England was fine preparation for this frontier work.

Fine Beginnings on Canton's New Year

Rally Day at Canton found 168 pupils enrolled and present in regular classes, with over 50 others in attendance. The school is fortunate in securing Mrs. I. E. Whitehead as superintendent, and Prof. C. S. Townsend as assistant superintendent. The new home department has 14 members. Christian Endeavor meetings were resumed Sept. 6, with an average attendance of 20 during the month.

CALIFORNIA

Rev. J. M. Schaefle Given "Call" for Life

As he came to the end of the 35th year of ministry at Hyde Park Church, Los Angeles, Rev. J. M. Schaefle was bound to his congregation by a call for life. Like Paul's, they are sweet bonds. Years ago he went out into the grain fields to hold services, in a community that has developed into one of the great resident districts of Los Angeles. Pre-eminently a pastor, a rare devotion has enriched the people with a love that will not let him go. The great city recognizes his pastoral helpfulness, calling upon him two or three times every week in funerals, and for nearly as many weddings. For this period, too, he has been the minister of Pico Heights Church. It is great to be a minister like that!

Fire Disaster at Pilgrim, Pomona

A fierce fire swept through the auditorium of Pilgrim Church, Pomona, ruining the interior of the main building. Water did as much damage as the fire. Fortunately the choice organ escaped. The decoration and finishing of the auditorium were notable for grace and beauty. Fortunately insurance covers the injury which is variously estimated at from $40,000 to $75,000. In the excellently proportioned Pilgrim Hall, morning worship will be held pending building. Very likely the Sunday evening service, using motion pictures, will be held in the spacious auditorium of the Y. M. C. A.

Building Completed at Oneonta

During the earnest ministry of Rev. E. A. Waldo, a large church project was begun and carried far at Oneonta. Insufficiency of funds, however, prevented the completion of the building. In the year that Rev. Holland Burr has been pastor, the constructive work has continued. It is a choice community suburban to Pasadena; a community church, with a great group of young people, excellent congregations, a carefully organized church school, and encouraging growth in membership. This permitted another financial campaign, with $25,000 raised with which to complete the building. The auditorium is attractive, there is good equipment of rooms for a varied service, and the exterior has beauty and symmetry.

Dr. Lash of Hollywood Home from Europe

Returning in September from Europe, Rev. J. H. Lash of Hollywood, Los Angeles, shares with his people Sunday evenings some of the inspiring experiences in connection with his travels in the Sherwood Eddy party. Addresses are being given on France, England. Germany, etc., and in connection with them the stereopticon and motion pictures are used.

Sept. 27 and the days of the week following were made a time for rallying in all departments of the church. The men's forum, meeting on Sunday mornings in the club house, is securing choice speakers about the city.

For the church nights, Wednesday evenings, strong programs are arranged. From 5.00 to 6.15 a training course for church-school leaders is provided, with Miss Gertrude Hutton of the University of Southern California as instructor, the subject being "Project Methods." Dinner and social time are at 6.30, in connection with which the minister gives a series of short talks on "The Social Teachings of Jesus." Then for five weeks there is a consideration of community problems, with the following speakers: Dr. W. T. Gilliland on Mexican Work at the Plaza, Los Angeles; Dr. Frederick P. Woellner of the University of California on "Social Attitudes"; Miss Charlotte Davis. General Secretary of the Young Women's Christian Association; Mrs. Charles H. Richmond, member of the Social Service Commission of Los Angeles; Mrs. John Mills of Washington, D. C., an illustrated address on "All Around South America."

This young church has now passed the 700 mark in membership, and is planning for a new building.

Ontario Utilizes Student Help

In its proximity to Pomona College, the Ontario Church is able to enlist student help with mutual advantage. The young men and women provide many an interesting musical program, give addresses, help in the church school, etc. To the young people, also, the training is of great value. Rev. J. B. Toomay was one of the men so fortunate as to be in the Sherwood Eddy party to Europe this summer. Now l people are sharing a feast of good things: fr La Belle France, from Burdened England, fr Conditions in Germany.

Church and Ministerial Recor

Calls

ALLINGTON, A. A., Northport, Mich., to Uni City. Accepts.

BARTTER, A. H., Chicago Theological Semina to Millburn, Wadsworth, Ill. At work.

BROWN, F. J., Richmond and Genoa Junction, Wi to Atkinson, Ill. At work.

CALDWELL, R. T., assistant pastor North Woo ward, Detroit, Mich., to Pilgrim, Lansing. cepts.

CAMPBELL, I. C., Spring Valley, Minn., to Steg and Crete, Ill. At work.

CARR, CLARENCE, Hankinson, N. D., to Cla S. D. Accepts.

CLARK, G. W., Farmington, N. H., to Preston, At work.

CLARK, W. J., Waucoma, Ia., to Rowan. At wo

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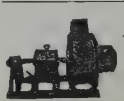
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Resignations

ON, M. E. Chandlerville, Ill. Effective Dec. 1. To retire from the active ministry.

IPSTER, J. D., Tonica, Ill.

CHELL, R. L., Pilgrim, Evanston, Ill.

CHER, F. H., Waverly, Ill.

Ordinations and Installations

TON, M. H., *o.*, Otto, N. Y., Nov. 4. Sermon by Dr. A. E. Randell; other parts by Rev. Messrs. F. W. Smith, Albert Marriott, A. C. Elliott, George Wilson, A. K. Blaze, and R. G. Armstrong.

ANSON, E. J., AND LAURA L. JOHANSON, *o.*, Brookfield, Mass., Nov. 3. Sermon by Dr. C. S. Lane; other parts by Rev. Messrs. O. W. Means, Herman Goodwin, A. C. Purdy, E. U. Cowles, C. H. Lane, and Stoddard Lane.

ANSON, E. J., *i.*, Brookfield, Mass., Nov. 3. Parts as given in preceding paragraph.

Deaths

THARINE MUSSEY HARTWELL SEWALL

Catharine Mussey Hartwell, widow of Rev. Ann Ladd Sewall, died at the home of her daughter in St. Albans, Vt., Oct. 22. Born in Pittleton, Mass., in October, 1862, the third daughter in a family of eight children of Shattuck and Catherine S. Mussey Hartwell, her lines went back to English and Huguenot ancestry. Graduating from Miss Burnham's School, Northampton, Mass., in June, 1883, she was married to Mr. Sewall in October of the same year, joining him in his first parish at Westminster, Vt. Several churches in Vermont, Missouri, Massachusetts, and later in Florida, knew their capable, devoted, and unselfish ministry, and in every case of their home-making Mrs. Sewall was deeply loved. She served as secretary of the Worcester County Branch of the Woman's Board of Missions and as secretary for the Northeast for Home and Foreign Missions, also for the state of Florida on the Foreign Mission-ary Board.

Four children survive her: Mrs. Harry S. Whitbeck, Manasquan, N. J.; Mrs. Roswell M. Martin, St. Albans, Vt.; Miss Carolyn J. Sewall, Pao-ting-fu, China; and William Sewall, Wakefield, Mass. The youngest daughter, Mrs. Donnell Hicks Young, died in 1919. Mr. Sewall served the church at Lake Helen, Fla., for five years in case of failing health, and died at Seabreeze in that state, in June, 1923. During the past year Mrs. Sewall was Dean of Women at Piedmont College, Demorest, Ga., making there, as everywhere, a deep and abiding impression upon the lives touching hers.

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Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Nov. 23, 10.45 A.M. Speaker, Rev. Frederick E. Emrich. Subject, "Fifty Years in the Christian Ministry."

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Dec. 4, 10.30 A.M.

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Continuing
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RISIBLES

Mr.: Is this piano yours?

Mrs.: We own about an octave of it.—*Pitt Panther.*

"Two young men, walking from coast to coast, got off the train here Friday morning."—*Glen Elder (Kan.) Sentinel.*

"I am sorry I married you," sobbed the bride.

"You ought to be," he replied, "you cheated some other girl out of a mighty fine husband."—*Bison.*

"Mother, this is the fifth time I've asked God f'r a new first-baseman's mitt—and I haven't got it yet! D'ya s'pose my wave-length's wrong?"—*Life.*

"What's Sambo doin' now?"

"Ain't you heard? He's Africum dodger at de county fair."

"Dat man sure has a head for business."—*California Pelican.*

Judge (to prospective juryman): So you've formed an opinion of the case?

P. J.: Yes, your honor, one look at that man convinced me he was guilty.

Judge: Heavens, man! that's the prosecuting attorney!—*Wabash Caveman.*

At a Christmas party the husband of one of the guests arrived very late.

"I have come to take my wife home," he explained.

"Oh, my dear Mr. Blank," said the hostess, "why didn't you come sooner?"

History Prof.—And when Lord Chesterfield saw that death was near he gathered all his friends around him. But before he breathed his last he uttered those last immortal words. Who can tell me what the dying words of Lord Chesterfield were?

Class (in chorus)—They satisfy!—*Punch Bowl.*

An old colored man was arraigned before a justice on a charge of assault. During the proceedings the judge asked him if he wanted a lawyer appointed to defend him.

"No, no, Judge," he replied; "I don't wan' no lawyer, but I sutinly would like a couple of good witnesses, if you got 'em."

Sammy (eating dinner with his newly married sister)—"Say, Sis, where do you keep your station?"

Sister—"My station, what in the world do you mean?" at the same time giving a wondering look at her newly wedded husband.

Sammy—"Well, I heard Mother say that you married below your station, and I was wondering where you kept it."

A young lady who was returning from the Pacific Coast had met a very affable young man who was explaining different points of interest along the route. "This tunnel we are approaching," said he, "cost over a million dollars."

As they emerged from the opposite end she gave a happy little sigh of satisfaction and said, "It was worth every cent of it."

An "eating competition" was organized in a mining town in the north of England. One competitor, a giant collier six feet in height and broad in proportion, succeeded in disposing of a leg of mutton, a plentiful supply of vegetables, and a plum pudding, washed down with copious draughts of ale. He was unanimously declared the winner, and was being triumphantly escorted home when he turned to his admirers and said:

"Eh lads, say, don't say nowt of this to my old woman, or she won't gie me no dinner!"—*Continent.*

Your New Year's Resolution!

Resolved:

That beginning the first Sunday in January our adult group shall earnestly study together the questions for consideration in

The Teaching Church

firmly believing that such a study will help us to build intelligently an adequate program of religious education for our church.

Signed,

.....

The difference between
the Successful
and Unsuccessful Church

Enthusiasm *vs* Indifference
Knowledge *vs* Ignorance
Work *vs* Apathy

The Teaching Church

A Discussion Course for Adults

By BENJAMIN S. WINCHESTER and ERWIN L. SHAVER

A series of discussions designed to awaken the adults of the church to their responsibility for an adequate religious education program, and to provide a thorough and practical course on the program of religious education in the local church.

For Whom Intended

Adult Groups **Teachers' Conferences**
Community Training Schools
Sunday Evening Forums **Midweek Services**
Teacher Training Classes

General Plan

The work of the course involves an introductory session followed by twelve sessions for group discussion. The topics suggested for discussion are as follows:

Shall the Church Maintain a School?
What is the Purpose of the Church School?
How Shall the School Recruit Its Members?
What Shall We Teach?
How Shall the School be Organized?
What Equipment is Needed?
What are the Best Methods of Teaching?
How Can We Secure Competent Teachers?
How Can We Test the Work of the School?
How Should the Church School be Supported?
How Can the School Co-operate with Other Agencies?
How Can We Improve Our Church School?

Natural Reaction of Group

If earnest consideration is given this course, the response on the part of the group is sure to lead to action—leading to the practice of making necessary improvements with systematic regularity and to the building of a program in accord with the highest educational standards.

Price of the textbook is 35 cents.

Library Package

In order that every group may secure additional material to enrich the discussion, a Library Package is provided containing pamphlets featuring pertinent, illuminating, and interesting articles. The authors of this course recommend that one package be purchased for each study group, the price of which is **$1.50.**

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The Congregationalist

Vol. CX No. 48 November 26, 1925

YOUNG FOLKS' BOOK NUMBER

YOUTHFUL DREAMS

By permission of the Macmillan Co., from the end paper of "The Hunter's Moon" by Ernest Poole.

John Freeman's New Story

(*Beginning in December*)

"Kennedy's Second Best"

THE readers of THE CONGREGATIONALIST have a great treat before them in the thrilling and purposeful serial story which will begin in our December issues. Its title is *Kennedy's Second Best.* Kennedy is an upstanding virile preacher on the way from success to still greater honors, when the crisis of his life comes in the far west of Canada. The story presents frontier life on the broad ranches near Calgary, with a swift-moving succession of dramatic incidents. A gripping romance runs through this narrative. Heroism, love, ambition, conscience,—rise in the struggle of human forces which run their strong current through this remarkable story. The frontier life is vividly shown and some of the scenes carry the reader to Vancouver, to Toronto, and to old Quebec. We are fortunate to be able to give our readers in *Kennedy's Second Best* what we have long sought,—a worthwhile serial story of sustained interest from beginning to end, having appeal for all ages, true to life and with real religion, as real men and women live it, running like a thread of gold through it all.

The author is a writer and preacher of distinction. John Freeman is a native of Nova Scotia. He was born in Milton, Queens County, near Liverpool. He was graduated from McMaster University, and his degrees include that of Doctor of Divinity. A succession of successful pastorates in New Brunswick and Ontario, included that of Bloor St. Baptist Church, Toronto. During the last 17 years Dr. Freeman has conducted a notable ministry in England, serving the historic Belvoir St. Baptist Church, Leicester, for 15 years; and during the war rendered important service in camps and hospitals. He is much in demand as a preacher and orator. He has come recently to the United States, where he expects to remain, preaching and writing.

Dr. Freeman's religious books include *Life on the Uplands, Concerning Christ,* and *The Edge of the Age.* His novels include *Fan of Belsey's* and *This My Son,* both New Brunswick stories, *Punch and Holy Water* (Polish), and *God's Infidel* (English).

Dr. Freeman knows personally the regions and the types of people that appear in his stories.

The Congregationalist

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BOSTON

19 S. La Salle Street
CHICAGO

The Congregationalist

Continuing *The Recorder* and *The Advance*

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The Editorial Outlook

Our Cover Cut

THE cut on the cover, appropriate for our *Young Folks' Book Number,* and used through the courtesy of the Macmillan Company, is from the end-paper decoration of a book written not so much for children as about child-life. A review of Mr. Poole's book will appear in next week's issue.

The Study of American Citizenship

A RECENT gift of $100,000 is enabling Washburn College, Topeka, Kan., to establish a Department of American Citizenship and Public Affairs, an innovation in college departments. The donor of this gift which has been offered for this specific purpose is a business man whose name, for the present, is withheld. Coincident with this gift has come another of $5,000 from James M. Parker of Kansas City, Mo., which will be used for the purpose of developing an adequate reference library in connection with the new department.

President Womer hopes to raise, in addition to these gifts, a sufficient amount to endow an annual lectureship under the auspices of the department, for which it will be possible to obtain the services of men pre-eminent in public affairs.

The value of such a department will be readily recognized. The prospective curriculum provides for a twelve-hour course in each semester during the four-year college term. In the freshman year emphasis will be laid upon the historical basis and ideals of citizenship, leading up to discussion, in the later years, of the relationship of citizenship to the issues and problems of modern life, and in the final year to a study of these problems in relation to the teachings of Jesus. Such a department, wisely conducted, could do much to establish in the mind of youth that ballast so much needed at the present hour. It could be depended upon to produce a larger, more intelligent conception of patriotism linked around the ideals of freedom, magnanimity, and courage, and, at the same time, it might be expected to bring progressive outlook and movements more into the realm of the outworking of these American ideals rightly interpreted and expressed. Sound conceptions of citizenship will be recognized in coming years as standing over against both reactionary conservatism and reactionary radicalism as a basis of progress and the orderly evolution of American society. Specific study in college directed toward this end may produce valuable results.

A Missionary Deputation to India

FOR the second time during his connection with the American Board Dr. William E. Strong heads a deputation to India. He went, in 1913, to carry the greetings of the Board to the India Missions when they celebrated their 100th anniversary. This present visit is called for by conditions no less important, though of quite a different character. In the years since the Great War many changes—political, economic, social, and religious—have taken place in India. Dr. Strong and his colleague on the deputation, Dr. Rockwell Harmon Potter, the newly chosen president of the Board, expect to study mission work in view of these grave changes on the field, to confer regarding the adjustments necessary and the problems that have developed; to meet the missionaries and their Indian associates, jointly and sep-

arately to meet also and to get the viewpoints of Government officials, Indian reformers, educators, and prophets, and thus to get help in shaping new policies for new times.

The party sailed on Oct. 31, just after the closing of the National Council meeting. It had been expected that the Woman's Boards would be represented on the deputation by Mrs. H. Melville Tenney of California, but within a day or two of sailing conditions arose which made it inadvisable for her to take the journey. Dr. Strong is the secretary of the Board in charge of the four China Missions as well as those of India and Ceylon. It is probable that his return from his eight months' absence will be by way of China and Japan which will permit him to become acquainted with the problems of those lands as well as those of India.

The Question of Poison Gas

WE call attention to a letter in this issue from Prof. S. Francis Howard, professor of chemistry in Norwich University, the military college of the State of Vermont, in which he discusses an editorial paragraph, *Poison and Profits,* that appeared in *The Congregationalist* of Oct. 29. Professor Howard has for the most part missed the point and purpose of that editorial, which was directed, not to the general question of the need or propriety of considering poison gas as a factor in national defense, but to a more specific matter contained in a dispatch from Washington to the New York *Journal of Commerce.* Our editorial comment was based entirely upon the statement in that dispatch that the "chemical clans" were "marshalling for a drive in the Senate to prevent ratification of the Geneva anti-poison gas protocol at the next session of Congress." The question whether there should be national preparedness to meet the poison gas of a potential enemy with poison gas, if necessary, whatever may be its inherent merits is, we submit, a very different question from that of the rightness and advisability of promoting an international agreement to prevent the use of poison gas. The figures that Professor Howard quotes regarding the use of poison gas in the World War have little to do with the matter. That war revealed the use of poison gas for the first time, when the possibilities of killing by this method were in their infancy. What is more to the point is the verdict of reputable scientists and military men regarding the possible development of poison gas and the *annihilating* power of explosives dropped by airplane. If rivalry in destruction with these new possibilities becomes a fact no nation will be surely capable of defense, and it is doubtful whether any nation would be worth defending. If the nations cannot establish moral, legal, and spiritual safeguards against the destructive agencies that modern science can develop to the *nth* power, there is no hope for a humanity whose life is based upon standards of holiness, intelligence, and culture; we might as well give up the struggle.

But hope does lie in scientific forces allying themselves with spiritual forces to prevent the use of scientific discoveries for wholesale destruction. Professor Howard's reference to carbolic acid is wide of the mark. If any chemist because of the acknowledged benefits of carbolic acid, used for humane ends, is upon that account failing to do all in his power to prevent its use for destructive ends *ghoulishness* is not too strong a term to apply to his attitude. We invite Professor Howard's attention to the exact point of our comment, which concerned the reference to the opposition of certain commercial interests to agreements outlawing chemical warfare "which might result injuriously to the commercial production of chemicals." We cannot believe that Professor Howard would be a party to the *commercial ghoulishness*—the term used by a soldier who had been gassed—which would deliberately set the interests of commerce over against the sacredness of human life, to say nothing of the very future and safety of society itself.

Returning to Total Abstinence

TO his large and increasing radio audience, Dr. S Parkes Cadman sent out, on Nov. 1, this message regarding the enforcement of the dry law: "Depend on moral suasion rather than on politics for safeguarding the prohibition movement." Following the report of its Research Department, the Federal Council has issued through the administrative committee a statement embodying what it believes to be the "duty of the moral citizenship of the nation." Its very first utterance is "Magnify the values of the principles of total abstinence and the obligation upon law-abiding citizens to practise the same."

We have then from the American preacher with the largest weekly hearing and from the council representing most of the great Protestant denominations, definite insistence upon stressing temperance teaching and the immediate acceptance of the principle of total abstinence. From many angles all this is as interesting as it is imperative. Not long ago—just prior to the coming of forces dominating morale in the World War, "red-blooded men," men with "wills"—sneered at total abstainers. A relatively small group—they were often called radical in thinking and were regarded as weak in capacity. Now we are proving the necessity of educating youth away from the leading of those who prophesy breakage in character and wreckage for the state through prohibition. Not in the history of the American alcohol problem has such a word been more imperative than now.

Those who believed—and there were many—that with the placing of a prohibitive law on the statute books the curtain would be at once rung down, have seen their serious mistake. Teaching in day and church schools is now fundamental not only to personal habits but to secure respect for the Constitution of the United States. Citizenship, which means orderly living, is involved. Enactment is not enforcement. There can be no armistice in the anti-alcohol war. There can be no satisfactory enforcement of law without a continuous program of education. The problem today is primarily a personal, mental, and moral attitude toward the Amendment. The habits, traditions, customs, and fallacies of a people, deep rooted through three centuries of cultivation, cannot be eradicated merely by the passage of legislation. If the law had had full recognition through several years we should still require teaching for each generation. Such must continue until youth appear not desirous of alcoholic drinks and with established

bject for government. Because the field for the foes of w is youth, the task and immediate responsibility for nstruction cannot wait. Total abstinence is a uniform fety sign. It is the only guarantee of prohibition.

For more than one generation the program of personal briety and individual abstinence must be continued. ome day we shall realize that total abstinence is by no eans a River of Doubt but an assured Stream of Life. resident Hopkins of Dartmouth was right and his state- ent holds over from war days, when he said: "The ollege, under new and greater obligations must, to a far reater extent than ever, give attention to the formation f habit." The agencies of the church, we believe, have clear and definite duty today to take up and carry on e neglected task of education for the habit of total bstinence from the beverage use of all intoxicants. We nnot have a sober and law-abiding nation if we com- romise with or condone in any degree drinking habits. eaders and educators must get back to fundamentals in rnest, back to precept and example, back to thorough ducation, in home and school and church, firmly to tablish the principle and the habits of total abstinence.

As Others See Us

T is usually a chastening, if also a challenging and mystifying experience, to see ourselves as others see s, and there is both chastening and challenge, despite e somewhat comforting title, in the scrutiny with hich a "careful observer" in the editorial columns of e *Christian Century* surveys our recent National ouncil gathering under the heading, *Congregationalism dvances.*

In the *Christian Century's* survey there is sufficient jolt any possible tendency of the Congregational fel- wship toward self-complacency. The very index of our dvancement, which our contemporary finds in the doption by the National Council of the *Statement of ocial Ideals,* derives its significance, we are rather luntly told, from the social conservatism, which our ntemporary thinks has been conspicuously in contrast ith our theological liberalism.

The heart of Congregationalism being in New Eng- nd [says the editorial], its churches have frequently und it difficult to escape a tacit connivance with eco- omic reaction, for the industrial machinery of New Eng- nd is in the possession of the old "yankee" families nd the laborers in these factories are preponderantly uth European, particularly Italian.

It is under these circumstances and against this back- round that our contemporary estimates the vital ad- ancement of adopting "the most radical statement of he social ideals of Christianity ever accepted by a rotestant body in America."

There is much truth in this representation but not s much truth as those who hold this prevalent concep- ion of Congregational New England honestly suppose. t is notable that the championship of two New England aymen had a great deal to do with furthering the doption of the *Statement* by the Council, as it is equally otable that much of the strongly expressed criticism nd opposition came from the Middle West. New Eng- nd was strongly represented on the Social Service Com- ission that presented to the Council the report em- bodying the *Statement.* If there is plenty of social conservatism in Congregational New England we have not found its counterpart lacking in other sections of Congregationalism, and it is offset in New England by as much intelligent and progressive social idealism as is found in any other section of our fellowship, and by a great deal more than is found in some sections. None the less Congregationalists everywhere might well take to heart the polite inquiry as to how much the adoption of a progressive set of resolutions by a representative Congregational gathering is going to mean in the actual life and practice of individual Congregationalists. The *Christian Century,* it should be said, raises this question in no cynical or critical spirit. The Council's action is welcomed for all that it means and its implications are excellently stated.

We reprint elsewhere our contemporary's references to the whole merger issue which will be of particular interest to our readers.

Glory, Tragedy, and *Opera Bouffe*

ALL three were present in a conspicuous way, and strangely intermingled in the celebration of Armistice Day in Boston. The happenings and issues attending the approach and consummation of that day in the neighborhood of Beacon Hill are of such vital import to the nation as a whole, that we ask our Middle-Western and Far-Western critics who complain occasionally of "too much Boston," to bear with us for a moment, while we talk about these happenings at our very doors.

Religious and other forces in Greater Boston determined some time ago that Boston should have a fitting celebration of Armistice Day—a celebration that should adequately express the meaning of the day as that of the bringing in of peace after warfare, and its larger significance as a symbol of the hope of attaining such international peace for the future, as could alone be the full result of a successful "war to end war."

A committee was appointed, with Rev. G. L. Paine, Secretary of the Greater Boston Federation of Churches, as its Chairman. Mr. Paine, it should be noted, was selected as Chairman by the Committee itself, which was wholly responsible for the arrangements. Beyond the sympathetic co-operation of many who were active in the Federation, that organization had no part in the plans, and was not in any way officially responsible for them. These plans involved the holding of a great parade on Armistice Day, that should express the purposes of peace through international comity and good will. The first serious debate arose over the question whether representatives of the countries of the Central Entente during the war should be allowed to march in the parade and take part in the speaking afterwards. It was decided that inasmuch as it was a celebration of peace, and not a glorification of conflict, such representatives should be invited both to parade and to speak. It was decided also that the flags of all nations should be carried in the parade.

The effect of this decision was almost immediately to stir up the opposition and non-co-operation of those who are more concerned about celebrating conflict and victory than about symbolizing and expressing the great

ideals and purposes that conflict and victory were designed to attain. The whole matter became further involved when it was announced that because certain peace organizations had been invited to participate in the parade, particularly the Women's International League for Peace and Freedom, the Fellowship of Youth for Peace, and the Fellowship of Reconciliation, three veterans organizations, the American Legion, the World War Veterans, and the Military Order of the World War, had withdrawn from the arrangements and declined to parade. Several other organizations withdrew following this action of the American Legion and the other bodies of veterans.

A perfect tempest of controversy immediately arose in the public press, a portion of which maintained a fair, if somewhat timid, attitude, while another portion took advantage of the occasion to mar its news and editorial columns with vituperation, misrepresentation, and passion. The Committee wisely and firmly stood its ground, pointing out that the celebration and parade seemed a fitting occasion for the expression of the fullest interest in peace, but that participation in the parade did not imply agreement with other participants regarding the best method of working for peace, or the endorsement of the activities of any group. Mayor Curley, of Boston, refused to review the parade or to recognize it in any way; but Governor Fuller, of Massachusetts, made a very sensible statement in which he made it clear that the withdrawal of the military organizations would not in any way affect his purpose to review the parade and to preside at the peace meeting in the Old South Meeting House in the evening. Massachusetts State Commander Good of the American Legion, though his organization did not participate, joined Governor Fuller in reviewing the parade, and had the graciousness to state that he had seen nothing objectionable.

Of course not. Nobody but a sheer chauvinist could have detected in that parade anything contrary to high patriotism and the honoring of the flag. Even those who, as Christians, feel compelled to adopt the law of non-resistance and complete pacifism, may be thought of as under the obligation of a higher patriotism, rather than as actuated by a lack of patriotism. The lives of Penn, and Woolman, and Garrison, ought to enable us to remember that. As a matter of fact, however, the parade was not in any sense a demonstration of ultra-pacifism. It was a gorgeous, glorious conglomeration of various races, groups, and organizations, widely different, but united in the common commemoration of the signing of the Armistice, and in the symbolizing of the hope that the world might yet achieve the basis of permanent peace and good will which America entered the war to secure and maintain. It was an immense parade, nobly conceived and carried out, one of the greatest parades, even as a mere pageant, that we have ever witnessed. We wish we had space to give it adequate description. A distinctive feature of it was the long series of beautiful floats with symbolic groups in beautiful and historically accurate costumes, showing the evolution of the peace movement from earliest times.

Though one regretted the absence of the veterans' organizations, their withdrawal left the significance of the parade in no manner of doubt. It was a parade pledged to the peaceful purposes for the achievement of which many of these veterans themselves had fought. Here entered the tragedy—that men who had fought to maintain freedom and democracy should be so little concerned about the large and magnanimous recognition of these things in practice. As a matter of fact many of those who fought in the war were in the parade, and many members of the organizations that withdrew did not approve of the narrow and ill-advised official action of their bodies.

To the glory of a great demonstration in behalf of peace, and to the tragedy of the fact that some failed to stand magnanimously and gloriously by the ideals that they had fought to uphold, were added elements of *opera bouffe*. The first was in the action of a young girl on Beacon Hill, who hauled in her flag as the parade went by, and who thereby won wide acclaim as "the new Barbara Frietchie," by a press that seemed entirely oblivious of the ridiculousness of comparing an immature girl who pulled down her flag in the presence of those whom she regarded as its enemies, with the brave old woman who flaunted her flag in the enemy's face.

More serious because of its marring note in an otherwise triumphant occasion was the discrediting of the marshal of the parade—an unknown, whom Chairman Paine, hurried and hard driven, had accepted at the last moment on somebody's recommendation, after the intended marshal, who had, we are informed, previously approved of all the arrangements, had backed down and refused to act.

The "marshal" who had posed as a "Grand Master" of a Masonic body was challenged by Masons who asserted that there was such office in that body. As it turned out the "marshal" claimed rank in some irregular body using the Masonic name. The incident would have been trivial had not the hostile section of the Boston press exploited it in an effort to discredit the whole demonstration. People with a sense of humor found a bit of *opera bouffe,* not untouched with pathos, in the spectacle of a man, waiting for years with his uniform all ready, realizing at last the childish ambition of a lifetime to lead a great parade. It seemed a pity that anybody should have pricked the bubble of resplendent vanity, but it was more regrettable that even in a minor way any element of the ridiculous should have been trailed across an occasion that quickened a deep feeling of pride in the forces that are seeking permanent peace through interdenominational, inter-racial, and international comity and good will.

In Brief

The best argument for Christianity is some practical manifestation of the Christ-spirit.

* *

If the Gospel is to be applied to the whole of life, all of life should have its interest for the Christian who proclaims it.

* *

It was that eminent scholar, the late Thomas Davidson, who once wrote that a man might be an angel to his own family and a demon to all the rest of the world. "Diamonds for the wife," he added, "often cost the bread of the poor."

From Our Western Editor

The Anti-Saloon League of America has just held its national biennial convention at the Chicago Methodist Temple. The sessions, which lasted over most of five days, brought together ministers, business men, government officials, and women reformers representing every state in the Union. The meetings were characterized by a good deal of emotionalism, by the handling of delicate issues and of prominent personalities without the formality of gloves, and the facing of the prohibition situation with courage and aggressiveness.

The Congregationalist has called attention again and again to the lethargy of our ministers and churches concerning the Volstead Act. We have repeatedly urged that the old time aggressiveness be applied to the present situation. A large number of ministers have turned their attention to other matters and have acted as if the prohibition question were entirely settled. Dr. Frank Crane once said that the Main Street churches put over the Eighteenth Amendment. A great many people, because of the indifference of the churches, thought they were no longer loyal to the Anti-Saloon League. Taking this convention as a basis of judgment, one can readily believe that the rank and file of our church people still believe in the Anti-Saloon League and they are especially loyal to its attitude of no compromise with the liquor traffic and no modification of the Volstead Act.

The difference between the method that the League uses in handling statistics and that used by Mr. Johnson of the Federal Council was made evident in the sessions. The latter took the statistics of five years and looking at them concluded that prohibition was in a very bad way. The leaders of the Anti-Saloon League who attended the convention in Chicago are seasoned campaigners against the liquor traffic. Some of them have been on the job since the organization of the League. They judge progress by the distance they have come. William Allen White of Kansas probably had the same basis of judgment in mind when he said the other day that prohibition was making progress. Judging by his articles on prohibition in Kansas, which appeared in the *Saturday Evening Post*, some ten years ago, he does not expect the battle against the liquor traffic to be won in five years. He describes in those articles how long it took to get real enforcement in Kansas. The leaders of the Anti-Saloon League again and again in the convention made comparisons of the present situation and that which obtained before the Eighteenth Amendment was adopted.

They were on safe ground in calling to mind the great number of bootleggers, blind pigs, and speak-easies there were when we had the open saloon and they reminded their hearers of the situation made by the combination of the saloon, the gambling den, and the house of ill-fame. They also call to mind that there was a time not so far back when both the great political parties were under the domination of the liquor traffic. The Anti-Saloon League judges that it is making progress because it takes a long view of the situation.

* *

Governor Pinchot of Pennsylvania was the fiery speaker of the convention. He claimed that a defeatist movement is on to secure the repeal of the Eighteenth Amendment or at least the modification of the Volstead Act. He charged that certain officials are not sincerely trying to enforce the law and that when prohibition fails under their leadership, they will say that the law can't be enforced and therefore prohibition ought to be abandoned. The Governor threw back upon Secretary Mellon, Commissioners Blair and Haynes the responsibility for releasing alcohol. He said:

Not a drop of alcohol or intoxicating liquor can be legally manufactured, stored, transported, or sold without federal permit. The federal permit is therefore the first line of defense against violations of the law. It is wholly under the control of the Government of the United States. Moreover, the power of the commissioner of internal revenue over permits is complete.

In spite of such abundant power the fact is that the federal permit has not been used as it should have been used to keep known lawbreakers out of the business of breaking the law. With facts in their possession sufficient to arouse the suspicions of a woolly lamb, federal officials have been granting permits for the making and selling of alcohol to companies, officered by known violators of the law, and have refused to cancel these permits, even when the lawbreakers had finally been indicted for their lawbreaking.

* *

It would be easy to accuse Mr. Pinchot of playing politics, but whether he is or not he has placed the issue squarely up to Secretary Mellon. The latter will have to face the issue or the people will go over his head to that "bit of solid Vermont granite in the White House," as Raymond Robins characterized President Coolidge in his address at the convention. Colonel Robins indicated that he believes that President Coolidge will support the Constitution and the people in general seem to share that belief.

Mr. Lincoln C. Andrews, federal director of prohibition enforcement, in his address held that successful enforcement demands a favorable public sentiment. He urged that all the organizations interested in prohibition carry on vigorous campaigns of education that will bring about a state of mind in America that will insist upon enforcement of prohibition. The League voted to set up an educational department, which it is putting under the leadership of some of the best publicity men that the country affords. This is one of its plans for adjustment to the present needs.

Mr. Andrews and others made it evident in the convention that too much is being asked of the Federal Government in the enforcement of the Volstead Act. It was urged that public sentiment be cultivated which would compel local officers to enforce the law. We had a good illustration last week of the difficulty of getting local officers to enforce the law against the liquor traffic. The county commissioners of Cook County, in which Chicago is situated, granted licenses to road houses already under federal injunction for selling liquor. Anton Cermak, a notorious Wet, president of the County Board, frankly said that he would try to keep the road houses clear of vice and gambling, but he did not propose to bother about enforcing the law against selling liquor.

The convention made a number of definite recommendations for strengthening enforcement including, "seizure of liquor, prewar or postwar, wherever and whenever found; placing all prohibition department appointments under civil service; deportation of aliens convicted of liquor violations; a law divesting all liquor, whenever obtained, of its legal status; a law making it a felony to forge or use forged liquor permits; a statute authorizing the President to use designated ships and officers of the navy to prevent smuggling; a nominal tax on cereal beverages and industrial alcohol; continuation of the appropriation for posters for law observance and enforcement."

* *

The Anti-Saloon League has had a magnificent history. It has proven itself the finest and most effective reform force operating in American life in the last fifty years. It must not, however, rest upon its laurels. This is a new day with a new task in fighting the liquor traffic. If the Anti-Saloon League is going to continue to function as the agency of the churches, it will have to make very radical adjustments and cultivate the power to forget much of the past. The Western Editor hopes that it will be able to turn this corner successfully and bring to the new task the intelligence, the aggressiveness and the courage that characterized it in the doing of the old.

Chicago, Ill., Nov. 17. B. W. G.

Chicago Forum Discusses Prohibition

By Hubert C. Herring

Talk may not save the world, but talking things out is certainly one of the methods by which men are to learn to live together. This is the genius of the forum movement. It gives men a chance violently to disagree under spiritually sanitary auspices.

November 1 marked the inauguration of one of the most hopeful forum enterprises, the Chicago Forum Council. Organized as one of the projects of the Midwest Council, this forum shows every promise of bulking large in the life of Chicago. Fred Atkins Moore is the director and presiding genius. A series of Sunday afternoon programs has been arranged to meet in a large Loop theater, and the speakers announced include such men as Ernest Johnson, Glenn Frank, Raymond Robins, Father Ryan, William E. Sweet, Clarence Darrow, and John Haynes Holmes.

The first session was held Nov. 1, with Ernest Johnson speaking on prohibition.

Ernest Johnson is the man who was largely responsible for the Prohibition Report of the Federal Council. He has done more to convince the man outside of the honesty of the church than almost any other man on the scene. Mr. Johnson on the forum platform strengthened this impression. He is no special pleader, and he does not allow his strong desire for prohibition, and his belief in the principle of prohibition, to blind his judgment.

His address was a fine rebuke to those prohibitionists who believe that it is not safe to concede anything to the enemy. Mr. Johnson believes that the only safe thing is to tell the truth. The audience, which was about fifty-fifty on the prohibition issue, recognized and admired this fairness in the speaker. His analysis was restrained and well balanced. He has facts, and is not afraid of his facts. He was listened to because he did not give the air of being out to prove something. The man on the street —if there is indeed such a creature—is violently weary with the man who is out to prove something, no matter what the facts may happen to be.

The need of the mood for which Mr. Johnson is pleading was emphasized by the character of the short addresses which followed his. A representative of the Anti-Saloon League had been asked to open the discussion for the dry side, and a representative of the Association Opposed to Prohibition for the wets. They opened it—wide. The wet claimed everything, and admitted nothing. The dry champion did the same. Their addresses were filled with the extravagances which have marked most of the debate upon this moist subject. One came away thankful for the fine and even temper of Ernest Johnson. The church can indeed be grateful to the Federal Council for making possible the calm and dispassionate service of a man who loves truth and pursues it. The Department of Research and Information which Mr. Johnson heads deserves the support of every churchman.

Our "Camino Real"

The semi-annual meeting of the Congregational Church Extension Society of Los Angeles revealed a healthy, even enthusiastic condition among the 41 churches of the district. Some 242 were in attendance at its dinner and program in the Mt. Hollywood Church, Oct. 6. An interesting part of the fellowship is the sharing of their story in two-minute reports by the churches. They had been exhorted to tell the truth, if not the whole truth as much of it as possible, and nothing but the truth; and "not to praise their ministers overmuch," as a departure from the usual manner.

With the whole country excited at the munificent gifts of Mr. Lawson to our Congregational institutions, particularly those in Chicago, the subject was bound to infuse itself into the inspiring address of the superintendent. Dr. Kenngott explained what he would do were $4,000,000 in similar manner put into his hands. He would secure for this section the services of a great preacher to be heard in the various localities. He would bring some great teacher for periods of instruction here and there. There would be sought a pastoral evangelist, expert in winning decision, to go from community to community. A financial expert would be added who should help the local church in its problems, and also manage the city and state campaigns. With what gratification he could place funds for the erection of numerous needed church buildings! The corner at 9th and Hope in Los Angeles would be secured, upon which to erect a structure suited to the purposes of First Church, and also for suites of rooms as a denominational headquarters. Very reasonable, and almost necessary enterprises all of them appear to one eager for the advancement of the Kingdom. And now where is the man or woman who will so invest that amount or a tenth of it or one per cent of it?

* *

In a recent article, Secretary Burton, giving an explanation of the reduction in the number of Congregational churches, states that we have come to our frontiers, and that now we must consolidate our gains. That is undoubtedly true in many sections. It is not true for Los Angeles and San Diego, at least. There the frontiers push forward so rapidly that we make little pretense of overtaking them with our churches. Perhaps we have not available sufficient strong leaders. There can be no doubt we are short of money. To meet a city field now requires such an initial investment that we are plainly stumped. After using up the funds in a few such opportunities, the Conference Board are bewildered and saddened at the inability, for lack of funds, to take care of most alluring situations.

The board has concluded that a revolving fund of $100,000 is imperative for church extension. To consider the project, a widely attended council of ministers and laymen was held in Los Angeles, Sept. 22.

They decided that in the fall months preparation be made along the following lines of spiritual deepening and practical approach:

1. That churches and ministers conduct classes in stewardship, grouped by organizations, before the every member canvass in December.

2. That so far as possible all the churches meet the goal recommended by the conference of 20 cents per week per capita for benevolences.

3. That a campaign of pastoral evangelism be inaugurated in the churches by interchange of service among the congregations.

It is determined that after the first of the year there shall be a campaign among the churches, conducted by an expert leader, to secure $100,000 as a revolving fund for new work in Southern California.

* *

So hearty has been the acceptance of the circulating library among ministers, that a similar experiment is being tried among religious education workers. The conference committee has secured the following books to loan or sell to church schools: *Method in Teaching*, Betts; *Religion in the Life of Today*, Carl Patton; *Modern Use of the Bible*, Fosdick; *Primary Method in the Church School*, Munkres; *Organizing the Church School*, Cope; *What Ails Our Youth*, Coe; *The Ethical Teaching of Jesus*, Scott; *The Apostle Paul and the Modern World*, Peabody; and *Teaching the Youth of the Church*, Cynthia Pearl Maus.

It is hoped the general reading of training books may thus be accelerated among our teachers and workers. CHESTER FERRIS.

Parables of Safed the Sage

The Parable of the Glass Partition

I am not a keeper of Fishes, and I know not very much about them. But I am told that those who own and breed them discover some interesting Facts. And I have heard that a man who kept an Aquarium had a large Tank with its sides of Glass, and a Partition of Glass that ran down the middle. And on the one side of the Partition he put a Large and Savage Black Bass. And on the other side he put divers Small Fish.

And the Bass saw the Small Fish, and he rushed at them, but he struck against the Partition.

And he was surprised, but he tried it again with Similar Results.

And after he had bumped his nose Several Times he Desisted for that day.

But on the next day he was at it again bright and early that he might get his meal while the getting was good. But every time he hit the Glass.

And finally he gave it up in Disgust.

Then did the man in the Aquarium remove the Partition. And albeit the Little Fish swam all around the Black Bass, he ate none of them. He had tried that game too many times, and he was sure that between him and any chance of success was an Invisible Wall. So he gave it up, and he and the Small Fish dwelt together happily ever afterward.

Now I have known men who have tried and tried to win Success in life and eventually they have given it up. For they have bumped their noses against the Partition so often that they know it is No Use. Wherefore did they accept the Situation as they found it, and now they sigh with a sense of relief because there is no use or reason for Struggle.

And I am far from advising men to make a useless effort, and to beat out their Ambition against Insuperable Obstacles. But on the other hand, I have known men who have been fooled like the Black Bass. They have retired to the Side Lines while the game was still on, and while they had a chance of making a Base Hit.

Wherefore do I say unto the Discouraged: Oh, my brother, I desire not for thee that thou cherish vain desires. We all have our limitations, and there cometh a time when we are Up Against It, and may as well accept the Situation. But, brother, if thou hast had a season of rest from the disturbing influence of ambition, start at the other end of the Tank, and try it once more. There are fish that ought to be eaten, and it may be that the Partition is no longer there.

It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind us is intelligence and love. Doubters do not achieve; skeptics do not contribute; cynics do not create. Faith is the great motive power and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of the unending plan.—*Calvin Coolidge.*

Dr. Cadman on Preaching

An Interview

By Edward H. Cotton

YES, Dr. Cadman is registered here. You will find him in number 26." ollowing the clerk's directions, I knocked t 26.

"Come in," came a muffled voice from ıside.

The door refused to give.

"Wait a bit."

I heard a bed creak. Presently a hand ıside unlocked the door, and I was look-ıg at—a Roman Catholic priest? Garb nd feature conveyed that impression. In ıct, as Dr. Cadman later explained, de-ıriptions of him have filled in all the rades from that of preceptor of a Jesuit ollege to infidel.

"Help yourself to a cigar, take a chair, nd make yourself at home." He bounced ack on the bed, adjusted the pillows, and ırned a pair of twinkling eyes, keen and ind, on me.

"Now, my lad, what can I do for you?"

"Haven't you a special message you want o get into print?" I asked, after the manner f interviewers—I should have known better.

"My dear boy, I have been giving out so ıuch that I have nothing left, not an atom. Vhy don't you fire ten or twelve questions : me the way newspaper men do?"

"I'd much rather you would select your wn theme," I replied. "But to give you start: What should preachers be preach-ıg these days?"

"One truth only—the Christian religion, o matter how you interpret it. Roman Catholicism understands a great deal. Do ou know that? It knows human nature; eople go to its church. Why? Because : is the great sacramental religion. Churches hich have eliminated the sacraments in avor of preaching are losing their congre-ations. Our ministers make the mistake of ot opening their mouths and speaking as the pirit gives them utterance. I mean by that here should be spontaneity of speech, not ffort for which no preparation has been ıade. I despise glibness. Fluency is a indrance, not a help, to public speakers, ecause persons who have the gift substitute uency for preparation."

"You are a fluent speaker," I interrupted.

"Am I? Look here, old chap, write this own. I never appear before an audience ithout long and careful preparation. I dopted this practice in the early days of ıy ministry, and now have the habit. I ouldn't do otherwise if I would, but I ouldn't. I write a great deal. Nearly all ıy sermons and addresses are written in ıll beforehand."

"And then learned?"

"Learned! No. I leave that to those hose minds have not been sufficiently rained."

"What is the good of writing, then?"

"To get the subject clearly in mind; to eparate the dross from the pure gold. I've ot to speak tonight, but I don't know what 'm going to speak about."

"Do you mean, Dr. Cadman, that you are going to depend on inspiration? That is not what you have been saying."

"No, sir, don't you believe it. I mean, those who are managing the affair have yet to indicate the subject they wish discussed. I am prepared to speak on a number. Let me tell you another thing." He had become interested, was out of bed, and in a chair in front of me. "Lecturing is one thing, preaching is quite another. Lectures deal with life in broad and informing terms; preaching—well, the Methodists have a good word describing it,—'unction,' meaning a mysterious quality, the power of the spirit. I care not who the preacher is, from the

Rev. S. Parkes Cadman, D.D.

high orthodox to the most liberalized, he must be baptized in the spirit of the Unseen."

He was warming to his theme. When I had entered the room he was tired; anyone could have seen that. "I am overworked," he had said. "The doctor is placing limitations on me." But once started on the subjects of religion and preaching, to which he has dedicated himself body and soul, he lost the tired look, and became the intense, enthusiastic, and alert personality the multitudes know who have sat in his audiences or listened to him over the radio of a Sunday afternoon.

"People should go to church to worship God," he declared, "but they don't. You and I, being of the same profession, can talk this matter over like brothers. People don't go to church, because they don't find the bread of life there. What is the source of all the cults for which your New England is famous? The churches have starved the people. Talk of gathering audiences. It is one thing to get an audience in old conservative New England; it is an entirely different matter to get one in New York. Why, down there, if the people saw heaven in the sky they would say it was a waterspout. That is the place where I have to preach. I've been doing it three times on Sunday for the last seventeen years. No, I'm not doing it this year, only twice—doctor's orders. Don't envy me."

We were getting acquainted, and I felt I might venture a personal question.

"How do you explain your hold on the people?"

He looked at me a moment, a question in his eyes:

"I don't know. How do *you* explain it? I make careful preparation. Once started, I say what is in my mind to say. But this radio puzzles me. I don't like it. You have to stand in front of the microphone; you can't move; you can't say things you would like to say; they wouldn't go with the radio people."

"I think the personal element has to be reckoned with in your case," I said. "And of course you have a remarkable memory."

"No I haven't. I can't remember words and phrases. I do seem able to keep facts in mind."

"But your language is well selected."

"That, my boy, is due to long training and continuous mental discipline."

"How do you answer the questions that follow your addresses?"

"Precisely the same as I am answering yours. I do have a background of accumulated facts. But why single me, or any other one preacher, for distinction? A short time ago a religious journal which I take and appreciate published a list of the twenty-five greatest preachers. Do you want my opinion of that list? It was a vulgarized one; it was an advertising dodge. I could name over a similar list of ministers just as eloquent, just as useful—stanch, sterling fellows from all the denominations. But several of them have never been heard of."

"You and I have listened to as good preaching on Main Street as on Fifth Avenue."

"Better," he exclaimed. "Fifth Avenue! Talk with Dr. Jowett if you want to know what Fifth Avenue preaching is like.

"I have never sought publicity. All that has come to me has come without seeking. Editors and publishers suspect publicity-seekers. When asked to write be brief; but don't compress so that the average mind cannot follow. Most of the books and articles I read could have proclaimed their message in half the length."

Readers will observe that Dr. Cadman says what he has to say in private conversation as well as in public, yet always back of the direct words was the charitable spirit.

In some way, I don't remember how, the conversation drifted to spiritualism. He knew the subject was in the air, and acknowledged that it had contributions to make to religious interpretation. At the suggestion that some declared it the most progressive of all the religions when it came to an interpretation of the life after death,

he ceased to talk and assumed a listening attitude.

"Ministers are afraid of it," I suggested.

"Well, I wouldn't be. I usually say what is in my mind to say."

"Why don't you preach a sermon on it?"

"I am not conversant enough with the facts. I never attended but one séance; that was in London some years ago. My grandmother, who had died when I was seven years old, came, so the medium said. She told me accurately all that had happened to me, and said she would continue to control me."

"Sound spiritualistic doctrine," I replied.

"You have suggested a sermon for me; let me suggest one for you," said Dr. Cadman with quick change of mood. "Take your text from the first verse of the first chapter of Ezekiel: '. . . As I was among the captives by the river of Chebar, . . . the heavens were opened, and I saw visions of God.' There's a subject for you, with the sort of mystical background you appear to crave. Do you want to know what I'm going to preach about next Sunday?—Is Prohibition a Failure?"

"Do you think it is?" I inquired.

"Not at all, but the time has come to say certain things. Well, I must get ready for that lecture." He stepped into an adjoining room, and I went over to the bed where he had been lying. Piled up on either edge were books, tracts, pamphlets, and magazines, some with strange titles. A person's mind, in liberal measure, is what his reading makes it. If ever a man's mental processes should be versatile, Dr. Cadman's should, judging from the variety of that literature. Among the books were, *Color*, a book of poems by Countee Cullen; *Rahmedia*, stories of the South Sea Islands, by C. Harold Smith. Among the magazines was the *Spectator*, which he said—he had now joined me—was the greatest of English weeklies; *Inter-America;* the *Christian Quarterly; Scribner's;* a journal on religious education; *McClure's;* and *A Chronicle of the Community of the Resurrection.* This last he put in my hand with the injunction to read it with care, for it described the mystic state of mind of Oriental peoples. "Eastern peoples have a depth of spiritual fervor," he exclaimed. "Would that the Eternal Realities meant to us of the West what they mean to the East! Well, there is so much to read, and time presses. I don't read as much as I used to, my eyes get tired."

Dr. Cadman is not at all the grim and solemn ecclesiastic some of his pictures represent him. He is confiding and friendly. His mind is forever alert to accumulate facts. He will listen to a person whoever he is, provided he has anything to say; and his faith in the veracity of that person is captivating in its artlessness.

I had hardly stepped inside the door before I was taken into his embrace, so to speak. But most certainly, the same thing would have happened with any other accredited stranger, for I had never met him before and may never meet him again. Moreover, I was after material for publication. Interviewed persons have a right to be reserved in statement and attitude. We must mark him as one who loves his fellow men.

"What are we going to do in the world to come?" was a last question.

"Carry on as we are carrying on here; and we shall, too, under better conditions."

An "Outside" View of the "Merger"

[From an Editorial in the *Christian Century* of November 12.]

It must in justice be said that the Congregational Council did not spend all or even half of its time adjusting the religious conscience to the moral problems of our day. Much of its attention was given to matters of denominational machinery. Hours were spent in debate over the merger of all Congregational boards into two great boards for home and foreign missions. One is inclined to wonder whether the same young men and the same Western forces which secured the adoption of the Social Creed did not gain their victory in favor of the big merger of the boards too easily. For it was on the whole Western resentment against what appeared to be "New England oligarchies" and the impatience of the young men with the old traditions of Congregationalism which rolled up the big majority in favor of the merger.

Perhaps the multiplicity of boards was unbusinesslike and perhaps their deeply entrenched power was incompatible with the pure ideals of democracy which Congregationalism cherishes; but if it is more democracy that the young men wanted it is doubtful if they have really secured it. There is a possibility that they have only succeeded in creating a more unwieldy denominational machine than they had before and for this victory they paid the price of destroying the identity of such ancient and honorable organizations as the American Board of Commissioners and the American Missionary Association.

It would seem that the Congregationalists have sacrificed a unique characteristic of their denomination for the sake of doing denominational business in the same business-like way which has become the pride of American churches. Other denominations which have undertaken similar mergers have not yet proved their effectiveness. If the problem is to get money with a minimum of lost motion these mergers may be the thing; but if the problem is to maintain freedom and to guarantee versatility in the various tasks of the denomination, large boards controlling many diverse activities may tend to effect an undesired uniformity and to discourage work in new and unchartered fields. If the Congregationalists had had but one home mission board in the years following the Civil War would they ever have accomplished what they did accomplish in the field of Negro education?

Poems by Sherman Ripley

The Atheist

"There is no God!" cried the atheist,
As he stood in the forest
With crushed violets beneath his feet,
And his head among
The invisible stars of heaven.
"Why so vehement?" I asked.
"Is it to convince
Yourself?"

Environment

Environment, say the earth-philosophers,
Has moulded man.
But today civilized man
Moulds his own environment.
It remains to be seen
Whether you can transcend nature
By creating an environment
That will stimulate progress
Through effort.

Life

As the astronomer and I
Stood in the open spaces
Gazing at the starry heavens,
He cried in ecstasy,
"What has God created more wonderful
Than these nebulae, the stars, the moon!"
"This," I replied,
As from a tree I plucked
A trembling lunar moth.

Florida: Its Boom and Its Perils

A Timely Word of Warning

By Rev. O. T. Anderson

FLORIDA is at once the oldest and the newest of the states in this country—he first to be discovered, explored, and ettled by the white man; the last to be re-iscovered, re-explored, and settled anew y a cross-section of the population of her ister states.

With its 1800 miles of coast-line from the ortheast corner of the state, reaching down he east coast, by the keys and Cape Sable, p the west coast of the peninsula and west-ard to the southern extremity of Alabama; ith its 9,000 fresh water lakes, its innu-erable bays and rivers and its 10,000, or ore, islands; with its climate ranging from he tropical and semi-tropical of the south the mildly temperate of the north; with s constitutional amendment excl ding state come and inheritance taxes; and last but ot least, the wide publicity given Florida y tourists and the press, it has the setting or the most gigantic increase in population nd the most stupendous building program f any state in the Union.

It is difficult to write of Florida without sing superlatives, and often even they are ot capable of telling the whole truth. What ppears to be a wild dream today is an ccomplished reality tomorrow. Only a ttle while ago, Florida was regarded as land of swamps, alligators, mosquitoes, nd malaria. Then a few daring rich dis-overed it as a delightful winter climate. hen came not only the daring rich, but he social set, the sporting element, the well-o-do, and the invalid or semi-invalid. Vith the beginning and growth of this flood-ide of immigration comes the speculator—nd his name is legion.

But for speculation to be financially re-arding, there must be the promoter, and he promoter calls for the engineer, the rchitect, the capitalist, the organizer, the igh-pressure salesman, the carpenter, the ason, and the common laborer. Given the ntecedents of an ideal climate and a pros-erous North to draw from, together with hat most American of all American traits -the desire to grow rich by speculation—nd you have an explanation of the so-alled "Florida Boom."

City limits are extended, sub-divisions are aid out, new cities are put on the map, lots re sold, and with their re-sale a few onths later profits are made. "Profits"—hat's the conjuring word. "Profits"—that's he big thing which has filled, even in sum-er, the hotels to their uttermost capacity. ime was—and not so long ago—when lorida was dead in summer. Every one ho could went away. It is no longer so. rom every section of the state come au-hentic accounts of a tremendous influx in ransient and permanent population. And ctivity in the real estate and building trades as never been greater than during the ummer months of this year.

Is the Boom a Bubble?

People not familiar with the development f Florida often ask: "Is the boom a bubble?" The answer is "Yes," if another World War comes and diverts the money and the energies of the nation into other channels. The answer is "Yes," if a great financial panic hits the United States, making money timid. The answer is as emphatically "No" in the absence of the above named catastrophes. The boom will continue until—until there are no more people who can, or who will, come to Florida. And even then, well-located property will not decrease in value.

A Note of Warning

A note of caution needs to be sounded for the benefit of out-of-state prospective buyers who do not know the state: "Beware of wild-catters!" By "wild-catters" is meant that class of real estate promoters which corresponds to the promoters of worthless stocks in the Northern and Eastern states. The "wild-catter" is the man or the company which secures acreage and seeks to promote a city or a sub-division too far out from the center of population or too far from water or transportation, and usually without the financial backing, or the will, to carry through to completion his promises to put in all improvements. His sole aim is "to sell out" his lots, secure first payments and procure mortgages bearing eight per cent, running one, two, and three years on unpaid balance. He plays on the stupidity of the uninitiated. Like the promoter of worthless stocks who points out to his prospects what those who got in on the ground floor in the Ford Company made, so the "wild-catter" in Florida real estate plays on the stupidity of the newcomer by pointing out the enormous profits made in many of the most successful developments in Florida. It is here where the small investor is most likely to lose.

Perils of the Boom

It is not enough, for the religious man, to look on the material aspects of Florida's growth. Progress, to be sure, he finds everywhere in its material development. But he does not need to be a pessimist to see also its perils. And perils there are where riches grow like the mushroom. Not a few who in the more even-going communities of other sections maintained their religious affiliations come to Florida and lose touch with the spiritual forces which alone make life worth living. Particularly is this true among men who have a liberal religious background and discover, as they soon do, that Florida churches are mostly Fundamentalist in their point of view, the pulpits predominantly so. Finding no religious community setting forth the intelligently religious ideals of life, the tendency is to drop out altogether. In the average community, those of the liberal mind are so scattered and know each other so slightly that there is little possibility of their getting together and forming a liberal movement. In the meantime, they become more absorbed in the material development of the state and correspondingly less interested in spiritual values.

Whether viewed as a playground or as a field of speculation, and Florida is both, the tendency can hardly be said to be toward the development of spiritual values. These may come later, as it is to be hoped they will; but at present there are literally multitudes who are altogether untouched by any churchly influence whatsoever. And in literal truth it must be said that much which proclaims itself most loudly as "the faith once delivered unto the fathers" is least adapted as a faith for intelligent descendants of the fathers. And there is even a tendency on the part of old-timers in some sections to resent the introduction of new ideas and new methods proposed by newcomers. There are instances where this resentment has become bitter. This situation itself tends to make the newcomer wary of presenting new ideas and new methods to the old and well-established churches.

In many of the fast-growing towns the churches which were there first often resent the coming of other denominations. And there are instances on record where the churches already established have misrepresented the character and faith of other denominations which proposed to establish themselves in these growing communities. It is no uncommon thing for Congregationalists to be dubbed "Unitarians," and the statement made that they do not believe in Christ. Such prejudices are capable of doing no little harm to the cause of a progressive type of Christianity.

What is needed in Florida, and she will one day have, is more and better education. With the growth of population and the creation of the demand for higher education, public and private, many of her problems springing from isolation and prejudice will be solved. In the meantime, the church extension boards of the more progressive denominations ought to see Florida through different lenses than those which they have used in the past to see other states. Florida is unlike other states. The problems here are different and the opportunities are greater. More money is needed for church promotion here than in the more even-going communities in other home mission fields. And greater results can be expected and obtained. Fundamentalism is aggressive. A fight is being made to hold the field against modern ideas in religion. But the churches which have accepted the modern ideas and ideals in religion and have sufficient backing from their extension boards have gained strong foothold and are doing much to enlighten the religious consciousness.

The churches of the North whose people come to Florida either as tourists or as permanent citizens can render an incalculable service to the churches of Florida by urging them to lend every possible aid to the churches of this rapidly growing empire of the "New South."

Social Ideals for Congregationalists

An address delivered before the National Council at Washington, D. C., October 22

By Jerome Davis

EDITORS' NOTE—*The Statement of Social Ideals, to which Professor Davis refers, was published in "The Congregationalist" of Nov. 5, page 627, as adopted by the National Council.*

OUR honorary Moderator, the President of the United States, speaking before this gathering day before yesterday, said that the purpose of this Council was to "improve the moral and spiritual life of the nation." For that very reason we present for adoption a Statement of Social Ideals. The great test of our age is whether we can be loyal to the spirit of Jesus in our daily community life. It is so easy to pray about our love for God and sing hymns about "My faith looks up to Thee, Thou Lamb of Calvary," but it is hard to adventure with God in the realm of the commonplace seven days a week.

Ever since the days when Congregationalism was first struggling to be born, men have been suffering for their faith. In 1567, Fitz, who tried to start a church in London, was imprisoned and lost his life in the jail. In 1593, Penry and Greenwood were executed for preaching Congregationalism. At that time these leaders saw clearly the need of living their faith. In our modern industrialized world society, the Christ-way of life is often difficult to discover amid the clever disguises of social customs, traditions, and current practices. I was talking recently with a Connecticut business man of great financial power. He said to me: "The churches talk about doing the will of God, but what I want to find out is, what does this involve for me? What must I do in my business, to my employees, and to the public? To translate the faith of our fathers into the concrete terms of daily and hourly living in the twentieth century is the task that confronts every Christian. "Faith without works is dead." Jesus attained this goal by personalizing the abstract in terms of the living with Mary and Martha, the rich young ruler, and all the others. As loyal followers of his we must translate his message to meet the difficulties of a modern mechanized world. This demands social ideals, or a social statement of faith—the name is not important. Neither is such a statement of faith binding on a single member of our Congregational fellowship, but it will be provocative of thought.

The real struggle today is not to make Fundamentalists or Modernists, but to make the actual practices of our everyday life square with our Christian labels. The proposed statement aims to analyze the crucial situations in which we find ourselves and try to see them through the eyes of Jesus. Just how does it happen to be presented to you now?

In 1923 I was a member of the Social Service Commission of the Congregational Churches of New Hampshire. I then wrote to the National Social Service Secretary at Boston, asking that copies of the Social Creed of the Churches adopted by the Congregationalists in 1910 be sent to the state commission for distribution. Much to my surprise, the secretary replied that the old creed was out of date and that a new one should be formulated. Shortly thereafter the National Social Service Commission requested President Butterfield and myself to undertake the preparation of a new social creed. We submitted a preliminary formulation to scores of experts in the fields of religion, business, and teaching. With their criticisms and suggestions, a revision was made which was presented to all the various church denominations by the Federal Council of Churches. It was also submitted to the Christian Associations and to independent Christian fellowships.

The proposals were printed and sent broadcast over America. Scores of churches studied them week by week. They received a great deal of publicity in the religious and secular press. Even the American Federation of Labor devoted two pages of its monthly magazine to their discussion. As a result of all this publicity, additional suggestions came to us in gratifying numbers and we were able to make a further revision. This final statement was then approved by the National Social Service Commission of the Congregational Council and was recommended for presentation at the meeting here in Washington. In order to insure every possible opportunity for criticism, a pre-Council meeting was called to examine thoroughly, to criticize, and to make suggestions on the statement. As a result, it has had infinitely more care taken in its preparation than was given to the industrial creed approved by you in 1910.

IDEALS FOR TODAY

We do not ask that this be adopted and handed down forever as our Congregational Creed. We ask that it be approved now as the best formulation which we have at the present time. We are living in an era which is changing with lightning rapidity, probably faster than any the world has ever known. We believe that no enunciation should be kept longer than from five to ten years. By the end of that time conditions are so changed, knowledge has so increased, that a revision may well be attempted.

Some ask, why make the statement so long? They contrast it with the one adopted in 1910. As a matter of fact, that creed was narrowly concerned with industrial conditions alone and was almost twice as long as our present section on industry. Some have even compared our creed with the Ten Commandments in the matter of length. But we do not wish the present creed to contain commandments at all; neither was it handed down from Jehovah on Mount Sinai. It was wrought out co-operatively, the result of a joint creative discovery of many minds.

Some have felt that we should not adopt a creed which discusses such controversial subjects. The answer is that in the realm of platitudes there is small controversy, but in translating the spirit of Jesus into the concrete practices of contemporary life there always have been and there probably always will be differences. The proposed social creed is controversial, yes—but no more so than Jesus' flaming spirit of love when applied to all human needs. Others have felt that the creed is too radical, while the American Federation of Labor at first attacked it as too conservative. It must be realized that in a concise treatment of such fundamental matters, it is always possible to twist statements into the worst possible construction. In such cases does not the proverb hold: "Evil is to him who evil thinks?" Many of Jesus' own statements sound radical; others seem conservative. It should be the spirit of the entire document which weighs with us.

THE CHURCH AND WAR

In the last section there is one statement which treats of a theme so surcharged with emotion that perhaps we ought to consider it briefly. It is the clause under International Relations which provides "that the Church of Christ as an institution should not be used as an instrument or an agency in the support of war." You will notice that this does not bind the individual in the slightest; he is left to support war whenever his conscience demands. This is not, as some seem to think, a rabid pacifistic utterance. It is rather a statement that the *church* should continue her great mission of *love* even in war time. If history has taught us anything, it is that the church in every country has always supported its own nation in the crisis of war. This was true of the churches in the South as well as of the churches in the North in our own Civil War. It was true of England, France, Germany, Russia, Austria, and Roumania in the World War. Does not this inevitably mean that in every conflict a large number of the churches are always "on the wrong side?" It also means that when men's minds are inflamed by the passions of war, when men's hearts are torn by vindictive hatreds and bitter emotions, they cannot look to any institution within their nation for sober, calm, peaceful love.

The highest international good will can never be found in the church during the awful bitterness of a conflict which she is actively supporting. If the business of the church is to spread the good tidings of Jesus Christ, how does she further this process by actively supporting one party in a war? Remember that at one time the church attempted to propagate the gospel of Jesus Christ by means of the sword. All Christendom now knows this to have been a false method. Our former Moderator, Dr. Potter, in his address the other evening admitted: "We have not made love the dominant note of modern Christianity." We are now ask-

ng you to take action on the message of Dr. Potter. Is it not conceivable that the oldiers themselves would honor the church o a far higher degree if she remained the spokesman of love and peace even in the onflict, thus helping to bind up the broken vounds and preaching the message of Christ?

Out of loyalty and gratitude to the thousands of men who gave their lives to end ll war, I urge this declaration. But there s a still more weighty reason. Can we be oyal to Christ and do less? Raymond Fosdick says: "The next war will be the cemetery of our civilization." General Tasker H. Bliss says that if another war comes it will be the fault of our churches for having refused to take action in time of peace. What an awful responsibility this places on you who are gathered here as the prophets and ambassadors of God! Surely we must urge our churches to become agencies and instruments for peace and never for war! Is this asking any more of the church than is now expected of a court during industrial conflict? The courts are never supposed to take sides between the parties to an industrial dispute? They are ever ready to condemn wrong committed by either party, but only after the facts have been carefully and scientifically proved at a hearing where both sides are represented. We have abandoned conversion by the sword. Are we not ready now to take a further step, to resolve to keep the House of God free from the hatreds and partisanships of war? How effective her appeal if the church could say: We shall not dictate to the individual, he can do as his conscience demands; but the church as an institution will remain a symbol of peace and good will even in war. It will no longer call for volunteers from its altar, bless one side as over against another, nor pray for victory on behalf of its own nationals. It will continue to minister to men on both sides of the conflict, but in the spirit of Christ. It will have an altar to which both friend and foe can come for prayer and love and peaceful devotion. Is it not time in this twentieth century that one great institution in every land should remain free from hatred and propaganda, even in war time? Is there any other agency which can so effectively do this as the church?

Expressions of Approval

Eminent churchmen of our denomination are in sympathy with this purpose. For example, Dr. Jay T. Stocking of the Union Congregational Church of Montclair says:

As to the statement about war, I wish we could get the churches out of this war business. You do not desire that any more than I do. It is a sickening thing to me to have the church a fighting body. This many of our churches were, it will have to be admitted, during the last war. Most of us sinned in some respect. I do not believe in the church being a recruiting agency, nor an advertising agency, nor an agency for fighting through prayer.

There is a growing conscience on this matter which has swept throughout the entire world, converting ministers, laymen, and church denominations. State Conferences, such as Vermont and New Hampshire, have already gone on record. For us to ignore this overwhelming conviction of the conscience of world humanity is unthinkable.

Since this Statement of Ideals was first printed, written testimonials have come in its favor from India, from Japan, from China, and from South Africa. John R. Mott, known all over the world as a Christian statesman, says of it:

It impressed me most favorably when I first saw it, and this impression is still more deepened by a more careful reading. . . . I repeat that on the whole the statement commands my earnest assent, and I look upon it as a remarkable pronouncement.

Dr. Francis E. Clark, founder of the Christian Endeavor Movement, says, "I believe thoroughly in the withdrawal of the church as an institution from the support of war in every form."

It has been gratifying to find that forward-looking business men of great financial power endorse it. For instance, Roger Babson says: "It is splendid; I heartily endorse every word."

Having the support of progressive business leaders, we wondered what attitude labor would take. Yesterday I talked with President Green of the American Federation of Labor, who gave it his unqualified endorsement. He said that if it is adopted by the Congregationalists they will have taken a more Christian stand than any other religious body in America. Is it not remarkable that Christian leaders representing both capital and labor recognize this as an epoch-making statement and one which, as far as social issues are concerned, would place Congregationalism in the foremost rank of any religious body in the world?

In addition, we have letters of endorsement from over fifty other business men, ministers, and teachers, including Dr. Potter, our former Moderator. Dr. Cadman, President of the Federal Council, says:

I find myself in the heartiest agreement with nearly all these proposals, and have no very serious opposition to the few which do not appeal to me quite as strongly as the majority.

Kagawa, the famous Christian labor leader of Japan, after touring America, said:

Christianity as I find it here has lost courage. It is a Christianity at a reduced price. The reconstruction of hearts is what we need. In the United States every one is contented except the downtrodden. Pastors are contented; and how can we build a new world out of contentment? Your proposed Social Creed, if adopted, would do much to arouse the church to the practice of the religion of Jesus.

Some Congregational History

Go back over the inspiring record of the hand of God working its way through Congregational history and you will find a continual attempt to apply the will of God to burning social issues, all the way from slavery and temperance to racial injustice and war. President Fairchild of Oberlin, speaking at the National Council in 1874, said: "The Gospel is eternal and unchanging, but its application must vary from age to age." It is precisely for that reason that social ideals are necessary. They are an attempt to translate the will of God into the concrete problems of the Twentieth Century. Dr. William E. Barton in *The Law of Congregational Usage*, in speaking of Congregational creeds, has well said: "These written symbols are of value, each as recording a high water mark of Christian opinion of the age in which it was written." This is just as true of social creeds as of any others. We find that every Congregational Council has been called on to pass social resolutions.

One of the first social creeds was that drawn up by Increase Mather and adopted by the "Reforming Synod" of 1679. Since then nearly every Council has devoted considerable time and space to social issues. At the Portland (Oregon) Council for instance, in 1898, resolutions were adopted on temperance, divorce, gambling, secret societies, race relations, and prison reform. The Springfield Conference of 1923 is still so recent that we can recall the flood of resolutions along social lines which were adopted there. The minutes contain over ten finely printed pages of these resolutions. The present statement of social ideals would have made at least ten unnecessary. What your Social Service Commission here proposes will save your time. Instead of adopting resolutions at each session, we propose that we shall now adopt a carefully thought-out program of our social faith which will cover all of these matters briefly, scientifically, and in the spirit of Jesus.

Snap-Shots

Developed After the National Council

And give the palm to Palmer as business committee chairman. He was an invaluable adjunct to the throne.

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It is observed that it is possible to "take Jesus in earnest" and still retain one's sense of humor.

* *

We now know why the United States is not in the League of Nations: the chairman of the Committee of Twelve did not have a chance to handle that little willful group of Senate irreconcilables.

* *

And Secretary Burton as our Prime Minister was ever ready with a hand as unerringly masterful as it was beautifully unobstrusive.

* *

One delegate remarked: "If this Council has any conscience left, it will elect a layman moderator this time," and his faith in the Pilgrim sense of fair play was justified.

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A good motto for all who are to address the Council at any time is the Boy Scout slogan, "Be Prepared" (with mind and voice alike).

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The next time a "merger" or any other radical, two-sided question is up for consideration we really believe that time would be saved and clarity of judgment secured if each side could be clearly presented by prepared protagonists after the manner of a formal debate.

* *

And now we shall begin saving money for gasoline to attend the next Council, to be held at the "flivver center" of the United States,—Omaha.

H. D. D.

A Common Mind

The Woman's Board of Missions Meets in Brooklyn

By Harriet Abbott Jordan

EVERY one of the four hundred women who were registered as attending the Fifty-Eighth Annual Meeting of the Woman's Board of Missions, held with the New York State Branch in Plymouth Church, Brooklyn, at which Mrs. Franklin Warner presided, was conscious of two underlying thoughts in her mind: the business to be done in considering the proposed merger of foreign Boards and the subject around which the program was built—"Christ our Peace." But the first of the devotional services led by Rev. Raymond A. McConnell of South Church, Brooklyn, on "My Spirit," "My Peace," "Thy Kingdom," awoke a still deeper and perhaps less recognized consciousness of the way in which the business was to be approached and the road which would lead to Peace.

The welcome of the president of the New York State Branch, in which she expressed the hope that the message of love and of liberty which had gone forth from the pulpit of Plymouth Church for more than 75 years might be heard throughout the meeting and the observance of Armistice Day by two minutes of silent prayer followed by the petition that nothing should be said or done which could check the "rising, rising, ever rising tide of the love of God," irradiated the business of the election of the members-at-large and the report of the treasury. This showed a year of encouraging work from the Branches, with contributions of $329,879.07, making a total, with legacies and interest, of $370,371.32. And when at the end of the three days together, the goal committee made its report the acceptance by the delegates of an advance of $5,766 was unanimous. Confidence in present leadership and in its devotion to the work appeared when in a final meeting it was reported that the ballot carried no new name on the list of officers who were unanimously elected by the 212 voters present. Other business included the decision to hold next year's meeting in Worcester, Mass.

The following preamble and motion was given leisurely consideration when it was presented by the chairman of the board of directors:

In view of the desire of the churches, as expressed in the action of the National Council in accepting the report of the Committee of Twelve at its meeting in Washington, Oct. 22, 1925, and in view of the action of the A. B. C. F. M. at its annual meeting on Oct. 23, be it moved:

That the Woman's Board of Missions approves of the unification of its work with that of the American Board.

Be it moved, second: That the Board of Directors be directed to prepare plans for such unification and to report at a future meeting of the Corporation and to this end they may appoint such committees as may seem wise.

In the discussion which accompanied the consideration of the motions, no voice was heard in actual opposition. Advantages to the work among the young people at home, where the emphasis on the feminine had been a handicap with the boys, and to the field, which had been burdened with complex bookkeeping, were brought out. There were some expressions of fear of loss of identity, of reduction in appropriations for women's work in view of the fact that the Woman's Board has always granted to its workers a larger proportion of requests than the American Board has been able to do. There was also some doubt about sharing the responsibilities of "impecunious brothers," but all of these expressions of doubt had a tone of inquiry like that underlying every comment as to how the unification was to be consummated. The three-fold "why" of this move—the gain to the boards, the field, and the churches—was reviewed by Mrs. C. H. Daniels, and her confident assertion that wherever the "why" is compelling the "how" can be found only summed up what was the deepest feeling of the women—faith that in the two years which will be required to make the change the way will be found to "change gears—although with some grinding probably—and to attain full speed." The common mind was expressed by a unanimous vote in favor of both motions and by a prayer of thanksgiving that "we know we are starting on no untried road, for if we walk with God, we may stumble but we cannot fall."

Beside the regular sessions, two teas were hospitably arranged by the Central Church and the Church of the Pilgrims and Wednesday evening was spent at a "birthday party" of the New York State Branch, now 50 years old, held in the beautiful Plymouth Institute. There were also meetings of groups for the discussion of their especial interests, of which the most important were those held by Miss Ruth Seabury, secretary of young people's work. These included the annual supper at the Clinton Avenue Church, which was attended by enthusiastic groups of girls and their leaders, and where there were both an atmosphere of merriment and short, stirring talks by the seven missionaries present who drove home the fact that the girls of our churches have a wonderful part in bringing about world friendship. At another conference, this time for leaders, dramatic presentations of "His Book" and "Our Family" were given by boys and girls of intermediate age. The young people were also represented on the general program by three student volunteers and three foreign students, introduced by Miss Calder as witnesses to what is being done in our schools and colleges to open the minds of youth to a sense of its responsibility for peace in the world.

The Road to Understanding which Miss Ivy Craig was opening up in her field in South Africa is the same road which each of the nine missionaries on the program called upon the Woman's Board to travel in its relation to all peoples, from this primitive one to those of Japan who, as Miss Pedley said, are neither primitive nor asleep. Speakers from China were Miss Nutting of Diongloh, Miss Phelps of Paotingfu, Miss Dickinson of Peking, Miss Ruth Cheng, "one of the four or five greatest women in China, and Dr. Ping-wen Kuo, of the National Southeastern University of Nanking and vice-president of the World Federation of Educational Associations. They all agreed that the Christian Church must be made, as Dr. Kuo said, "indigenous in China," that the world needs more and more the fundamental teachings of Christianity, that more and more the work of missions must be that of leading leaders and teaching teachers, putting the responsibility and the authority upon them.

In Turkey, where Miss Riggs and Miss Greene find there is a place in the hearts of the people, this Road to Understanding is a hard one to travel just now but all the greater is the need to find the way in it. It is easy to say that if Christianity cannot be *taught* there now, it must be lived, but, they ask, has it ever been adequately lived? Can we expect such a demonstration of our missionaries? Only by traveling this Road of Understanding in the present situation in the new Turkey and by having faith that our missionaries *can* do it, is the Board at home to be of service, they say.

Dr. T. H. P. Sailer of Columbia University turns the eye to a larger vision even. New movements everywhere are demanding trained intelligence, he says, "Oriental inferiority complex is gone," "self-determination is active." These are the special reasons why missionaries are ambassadors of Peace, Dr. James L. Barton knows through his large personal experience and observation. They are ambassadors of "a good understanding, brotherhood good health, sound education which leads to common thinking and right living," and so to a common platform—the teaching of Jesus Christ. To this, Dr. J. Percival Huget of the Tompkins Avenue Church, reminding his hearers that there is a threat of a racial struggle, added a warning that, knowing this, they will be doubly guilty if they do not work to prevent it and that this can only be accomplished by a common purpose to learn to live together. Dr. S. Parkes Cadman, speaking in his own church where the session of Wednesday afternoon was held, also asserted that the Oriental inferiority complex is gone by saying that "nordic superiority ought to be on no intelligent tongue." Declaration of war by the United States revealed that there is such a thing as a common mind. Let it not be said "I nursed the opinion that impelled the steel," but that, I have helped to find the common mind "that mind which was in Christ Jesus."

So the 58th annual meeting of the Woman's Board sent its delegates back to their churches realizing that they had not come to be hearers only but that it was theirs to be doers in directing a purpose to find a way in which, not by might, nor by power, but by spirit, a common mind could be brought to think upon matters of unification and ambassadorship—of methods at home and service abroad—the mind that was in Christ Jesus which alone can bring His Peace.

Indian Summer

By Rev. A. G. Axtell

The early sunshine seeks the inner room,
Refreshing breezes float across the field;
Summer's flowers give place to autumn's bloom,
And summer tints to autumn glories yield.

Jack Frost each morning clothes the earth in white;
The hens go scratching in the withered grass;
Southward the wild geese take their V-shaped flight,
And summer into winter soon will pass.

The corn in fertile fields stands lazily,
Awaiting human hand to pluck its fruit;
The outline of the hills lies hazily
Against a sky most kind to man and brute.

The pastured herds are cropping close-shorn grass,
The mists enveil the brilliance of the sun;
The furrowed fields lie black in mellowing mass:
All Nature rests, content in work well done.

'Tis Indian Summer, ling'ring o'er the land,
Fondly embracing her dear Mother, Earth,
Cherishing her soothingly—mountain, vale, and strand—
Ere autumn's plenty yields to winter's dearth.

Essex Junction, Vt.

Would you like to multiply yourself and become thirty, sixty, or even a hundred men? This was what Phillips Brooks did when he put himself into his hearers. This was what Dr. Eliot of St. Louis did when he had his hands in the pockets of his parishioners up to the elbows. Here is the immense advantage of being a minister. You multiply yourself by as many men as you can influence. If you can inspire twenty business men, you are worth to the world twenty times as much as if you were a business man yourself. Here is the challenge to young men who can qualify for a position of such great influence.

The W. B. M. I. Meeting at Detroit

By Eleanor Hinman

Editorial Secretary, W. B. M. I.

A VOTE to unite with the other women's foreign missionary boards and the American Board, in accordance with the plan adopted by the National Council in Washington, was the outstanding feature of the 57th annual meeting of the Woman's Board of Missions of the Interior, held Nov. 3-5 at the North Woodward Congregational Church, Detroit, Mich. This action means that inside of two years this historic board, which is among the earliest women's organizations in America, will cease to function separately and will merge its activities in the general missionary effort of the denomination. The changes, however, will be mainly in the national organization and it is intended to keep up the work of the local church and auxiliary much as it exists at present. The resolution adopted at Detroit is:

Resolved that in accordance with the desire of the churches, expressed through the vote of the National Council, the Woman's Board of Missions of the Interior declares its readiness to take steps toward unification with the American Board into one organization, and toward the complete unification of the work on the mission fields with the expectation that the unification will be effected by January 1, 1928.

It is understood that in the working out of the plans of unification especial care will be taken, in accordance with the recommendation of the Committee of Twelve, to conserve the effectiveness of the Women's Boards as collecting and educational agencies.

The treasurer's report showed the W. B. M. I. closing its year with a debt of $33,000, of which $10,300 is carried over from the deficit of the preceding year. Receipts on apportionment from the churches were $7,628 less this year than last, and fell some $47,600 short of reaching the accepted apportionment. If the churches would meet their apportionment, the work of the board could be carried without debt.

A circumstance which has made it peculiarly hard for the W. B. M. I. to raise its budget this year has been the extraordinary effort made in the Branches for Kobe College Building Fund Campaign, among the constituency which supports the W. B. M. I. Toward Kobe there has been $43,680 paid into the W. B. M. I. treasury during 1925, and more is being held in the Branch treasuries waiting for the completion of the state quotas. The report made by Mrs. Lydia Lord Davis, field worker, showed $95,959 raised toward a goal of $150,000, accepted by the Branches as their responsibility in the Kobe campaign. Kansas and Indiana have surpassed their quotas in this respect, while Michigan, on approaching its goal of $15,000, raised it to $20,000, and is continuing the effort.

Special recognition and honor were paid to Mrs. S. E. Hurlbut, retiring treasurer of the W. B. M. I., who is resigning on account of ill health after 26 years of devoted and unremunerated service in this capacity. Miss Elizabeth J. Hurlbut, for two years the capable assistant treasurer of the board, was elected to the vacant office. The responsibilities of assistant treasurer were assigned to Miss Margaret Lyman.

The report of Mrs. Lucius O. Lee, foreign secretary, upon the work abroad, emphasized two things: First, the problem of keeping the work properly staffed, because of ill health among the missionaries or because of family conditions which recall them to their homes; second, the statesmanship required of the missionaries in dealing with delicate international situations on several of our mission fields. In China and Turkey the friction comes from excessive nationalism among the people, and especially among the young people; in Japan from a comprehensible resentment against excessive nationalism and race prejudice shown by America; in Portuguese West Africa by suspicion on the part of the ruling Portuguese that the missionaries are somehow agents of American imperialistic ambitions and by the fact that the missionaries cannot approve of the Portuguese policy toward the natives. Among all these difficulties the Congregational missionaries have been able so far to steer their way with tact and skill. It is a cause for congratulation, said the report, that in the midst of a tension in China far greater than that caused by the overthrow of the Manchu dynasty in 1910, all the institutions in which the W. B. M. I. has a share were able to keep on friendly terms with their students and were crowded at their opening this autumn.

Turkey and the opportunity opening there of working among the Moslems for the first time in a century of Christian missions was emphasized heavily throughout the program. Ernest W. Riggs, secretary of the American Board, made one of the principal addresses of the session upon "The Old Gospel for a New Turkey." He described the astounding transformation which in a few years is changing Turkey from a fanatical Oriental despotism to a rationalistic Occidental democracy, spoke of the welcome given to the American Board schools by the new government and the way in which Turkish students are crowding into them now that the subject Christian peoples are gone. True, the word "Christian" has an unpleasant sound in Turkish ears; it connotes the Crusades, the centuries of struggle on the part of Europe to crush or confine the Ottoman power; the Great War of 1914; and the subject "ghaiour" to whom the born Turk has always considered himself infinitely superior. But when brought face to face with the life and ideals of Jesus of Nazareth he finds himself in the presence of something which claims his allegiance, even though he feels he cannot take the name of Christian without becoming a traitor.

Miss Charlotte R. Willard of Marsovan was present, and just ten years after her heroic journey across the mountains to rescue her Armenian schoolgirls who were being deported by the Turks, she told a new story of working with the Turks themselves, of winning their confidence and friendship, and of their quick response to the practical living of Christianity. What the Turks say about the missionaries was rehearsed by Miss Edith Cold of Marash. Miss Lillian Brauer and Miss Jessie Martin of Adana described social service in a Turkish city. Miss Helen Crockett and Miss Mabel E. Long of the Samokov Schools in Bulgaria presented needs and opportunities in that corner of the Near East, where their institutions are setting a standard of Christian education and character vastly appreciated by the country.

Glimpses of educational work in China were offered by Miss Frances K. Bement, Shaowu; Miss Elizabeth Waddell, Ingtai; Miss Louise Meebold, Kienning; and Miss Laura B. Cross, Peking. The needs of our women's hospitals in that land were recalled by Dr. Lois Pendleton of Tehchow and Miss Helen Dizney, nurse, of Taiku. Miss Eleanor Burnett of Kobe College was the sole representative of the Japanese Mission, while Miss Bertha K. Smith of Aruppukottai spoke for India.

The closing address was delivered by Dr. Albert W. Palmer of Oak Park, Ill. It was a brilliant review of the services of missions to the cause of international friendship, which drew an added authority from Dr. Palmer's seven years in the Philippines and his travels and experiences throughout the Orient.

The next meeting will be held at Oak Park, Illinois.

The Congregationalist's Bible Class

Paul's Voyage and Shipwreck

Comment on the International Uniform Sunday School Lesson for December 6

Acts 27:30-40

Good authorities tell us that this account of Paul's shipwreck in the 27th chapter of Acts is the finest record that has come down to us of navigation in ancient times. It is said that it has thrown more light upon the methods of handling a ship in those days than any other source. For that reason and because of its human interest as a story, the whole chapter is notable. But as a Sunday school lesson its importance lies somewhat deeper.

The lesson may be studied in relation to three wills that are found involved in it. First of all there is *self-will;* secondly, there is *the will of others;* and thirdly, there is *the will of God.* In the master of the ship, in the Roman captain, and particularly in the soldiers, self-will was selfish will. It took no real account of moral obligation or values. In Paul self-will was unselfish will. He was not actuated by primary consideration of what was going to happen to him, but in all his action in the incident and in the midst of danger there was uppermost in his mind his sense of his duty toward others, and self-will in him became a strong firm will through this devotion to love and duty.

Paul's life was very seriously affected by the wills of others. All our lives are, in fact, seriously affected by the wills of others. We live in an environment of human life which we cannot control. Paul could not determine his own course; it was shaped by persecutions. Here he was in this danger upon the ship, not because of any wrong that he had done, but in defense of his own character. He was there, in fact, because of grave injustice. To that extent he could not determine the course of his own life, and in many respects no more can we determine the course of our lives.

What Paul did determine was that no matter what his environment the wills of others would not determine his *destiny.* He linked his destiny firmly and securely in the will of God, and he found that will and power emphasized in many circumstances. He had come to the great conviction that there was nothing of peril, or trial, or experience, that could separate a man from the love of God that was in Christ. Note the result in the life and experience of a man in whom self-will and the will of others had become thoroughly dominated by submission to the will of God. He was in every sense the real master of the situation. It is amazing to see the way in which the prisoner through the sheer moral and spiritual loftiness of his character should stand forth above both the master of the ship and the Roman captain, accustomed to command, as Paul unquestionably stands in this narrative. It is one of the most sublime revelations of the supreme dignity and grandeur of moral worth and spiritual strength. There can never be any shipwreck in a life like that. Seeming wreck and disaster are simply the occasions of spiritual triumph.

So though the outward circumstances of life, its horizon and its incident, may be largely determined for us by the action of others, through linking our own wills with the will of God we can make the spiritual horizon as illimitable as God himself, and we can attain that spiritual mastery which constitutes true character, success, and largeness of life in God's plan.

The Young Folks' Library

Some of the books illustrated were noticed during *Children's Book Week* in *The Congregationalist* of Nov. 12.

From *When We Were Very Young*, by A. A. Milne (Dutton)

Fine Editions of Well-Known Books

THE PILGRIM'S PROGRESS, by JOHN BUNYAN (Nelson.) A beautiful edition, in excellent type and with 16 full-page illustrations in color by Byam Shaw.

TREASURE ISLAND, by ROBERT LOUIS STEVENSON (Crowell. $1.50). Exactly what the publishers call it, "a good, generous type edition with illustrations to match." There are 12 full-page color illustrations by Stephen Reid.

THE OREGON TRAIL, by FRANCIS PARKMAN (Little, Brown. $2.00). A valuable addition to *The Beacon Hill Bookshelf* is this unsurpassed story of Parkman's trip across the continent in 1846. It is illustrated by N. C. Wyeth.

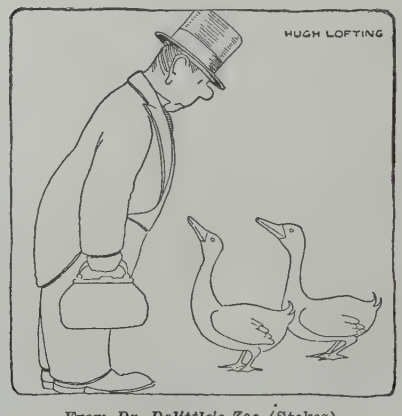
JO'S BOYS, by LOUISA M. ALCOTT (Little, Brown. $2.00). In the same series, and with eight illustrations in color by C. M. Burd, is this less adventurous story for both boys and girls, a sequel to Miss Alcott's *Little Men* and *Little Women*. It will appeal to quieter moods than *The Oregon Trail*, but boys and girls need both types of books.

THE DEERSLAYER, by JAMES FENNIMORE COOPER (Scribners. $2.50). A gorgeous edition, illustrated by N. C. Wyeth, in Scribners' series of *Illustrated Classics for Younger Readers*.

TWENTY THOUSAND LEAGUES UNDER THE SEA, by JULES VERNE (Scribners. $2.00). In the same series, illustrated by W. J. Aylward, is this great classic of adventure and imagination.

THE SWISS FAMILY ROBINSON, by WYSS ($1.75) and THE PRINCE AND THE PAGE, by CHARLOTTE M. YONGE ($1.75), are notable additions to Macmillan's well-known *Children's Classics*. As with all books in this series the volumes are finely illustrated. IRVING'S famous RIP VAN WINKLE and THE LEGEND OF SLEEPY HOLLOW are available in one volume in the same series ($1.75), illustrated by Eric Pape. A later addition to the series, less known, but an excellent story for children of from eight to ten is THE BEARS OF BLUE RIVER, by CHARLES MAJOR ($1.75). It is illustrated by A. B. Frost and others.

DAVID COPPERFIELD, by CHARLES DICKENS (Macmillan. $2.00). An attractive edition for younger readers, abridged by Edith Freelove Smith and illustrated by Harriet Savage Smith.

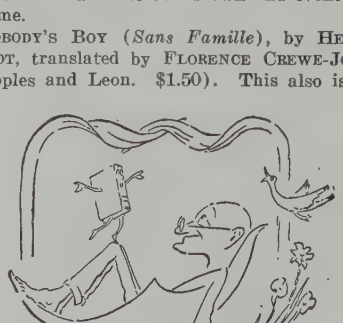


From *Dr. Dolittle's Zoo* (Stokes)

French Classics

LITTLE ROBINSON CRUSOE OF PARIS, by EUGENIE FOA (Lippincott. $1.50). This story, translated from the French by Julia Olcott, was first published in 1840. It is the charming tale of a boy of ten, abandoned in Paris. It will appeal to the heart of any imaginative child who will delight to read how the little waif secured a house of his own and eventually a home.

NOBODY'S BOY (*Sans Famille*), by HECTOR MALOT, translated by FLORENCE CREWE-JONES (Cupples and Leon. $1.50). This also is the story of a homeless French boy, famous as one of the world's great juvenile stories. It was crowned by the French Academy as a masterpiece. Perhaps more to the point, however, is the fact that it is fascinating and inspiring reading, a book in which true friendship is inculcated along with high ideals of honesty and nobility.



From *The Sly Giraffe* (Dutton)

Plays for Children

EIGHT LITTLE PLAYS FOR CHILDREN, by ROSE FYLEMAN (Doran. $1.25). Varied in design and abounding in bright humor, these plays are of the type to appeal to the imaginative child. Both fairies and real folks are introduced. One of the plays, while adapted to dramatization by children, can be used in a toy theater, with dolls as the actors. Children will enjoy the game of acting when they can have such delightful vehicles of expression as these plays by Miss Fyleman.

FATHER AND BABY PLAYS, by EMILIE POULSON (Lothrop, Lee & Shepard. $1.50). A new and improved edition of a book which is designed to make the father a real companion to his child. These might be called "games," for they really suggest ways in which a father may play with his baby. There are "Tossing Plays," "Jumping Plays," "Pickaback Plays," "Shadow Plays," etc., all suggested in verse form and some of the verses set to music. Many illustrations increase the value of the book.

Nature Books and Animal Stories

THE STORY NATURAL HISTORY, by E. TALBO (Nelson. $3.00). A big, beautiful book, a tractively bound and boxed. It has been writ ten specially for young people and contain much well-authenticated fact and incident r

From *Piccolo Pomi* (Dutton)

lated to adventures with nearly fifty differen animals. It is finely illustrated with twenty four colored plates and many drawings.

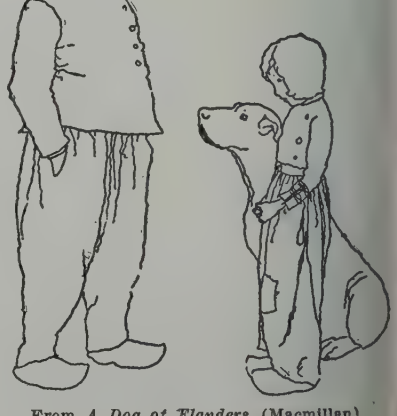
A WILD ANIMAL ROUND-UP, by WILLIAM T HORNADAY (Scribners. $5.00). Few men ar more competent to write about animals tha the Director of the New York Zoological Gar dens. In this book Dr. Hornaday writes ou of the richness of years of world-wide experi ence in studying and capturing wild animals Such a book, besides its scientific value, offer the thrill of the unusual and adventurous. I will interest everybody.

HOW ANIMALS WORK, by F. MARTIN DUN CAN (Nelson. $2.00). This book, in th *Romance of Reality* Series, aims to presen sound science along with fascinating reading It is illustrated with colored frontispiece an sixteen black and white plates.

ANIMAL TALES OF THE ROCKIES, by ALBER BENJAMIN CUNNINGHAM (Abingdon Press $1.00). An account of the animals of th Rockies by one who writes from close-up ob servation of their habits and habitations an from many thrilling experiences.

TIGER TRAILS IN BURMA, by WARREN H MILLER (Harper. $1.75). The boy explorer on tiger trails get plenty of excitement in thi book, which combines adventure with scientifi interest.

THE DISAPPOINTED SQUIRREL AND OTHE STORIES, by W. H. HUDSON (Doran. $2.50) These stories are taken from the author's *Th Book of a Naturalist* and are sympathetic pic



From *A Dog of Flanders* (Macmillan)

tures of animal life from the pen of a man who knew and loved our dumb friends. Illustrations in color, and in black and white, add to the attractiveness of the book.

BONNIE PRINCE FETLAR, by MARSHALL SAUNDERS (Doran. $1.50). The story of a pony and his friends will delight the hearts of that vast company of children who have been entranced with the author's *Beautiful Joe*.

LITTLE JOE OTTER, by THORNTON W. BURGESS (Little, Brown. $1.50). A young critic remarked sometime ago regarding a thrilling episode where one of Mr. Burgess' menagerie seemed in hopeless peril, "He'll get out of it all right; they always do." Perhaps part of the charm of Mr. Burgess' books for little folks and their unweakened popularity lie in the fact that everything does turn out so happily. Children need romance; realism will come soon enough.

A YEAR IN THE WONDERLAND OF BIRDS, by HALLAM HAWKSWORTH (Scribners. $1.60). A delightful book in which scientific knowledge is blended with the most interesting things concerning birds and unusual skill in relating them.

THE HEART OF A DOG, by ALBERT PAYSON TERHUNE (Doran. $3.00). Some of Mr. Terhune's best-known dog stories are here, together

From *The Goblins of Haubeck* (McBride)

with others specially written for this volume. It is a book for those of all ages, which Marguerite Kirmse has illustrated with the same sympathetic interest in dog-life which characterizes the text.

A New Book of Golden Deeds

THE ROLL CALL OF HONOR, by ARTHUR QUILLER-COUCH (Nelson. $2.00). This "new book of golden deeds" deserves the highest commendation. It deals with nine heroic types, not all equally great, but all disinterestedly noble. It treats of Bolivar, John Brown, Lincoln. Garibaldi, David Livingstone, Florence Nightingale, Pasteur, General Gordon, and Father Damien.

Famous Writers

YOUNGER DAYS OF FAMOUS WRITERS, by KATHERINE DUNLAP CATHER (Century. $1.75). Sixteen stories of the youth of famous authors, told not in the form of ordinary biography but in the form of miniature historical novels, and in such a way as to arouse and hold the interest of young readers. Among those dealt with are Defoe, Dickens, Stevenson, Kipling, Johanna Spyri, Louisa M. Alcott, Mark Twain, Lewis Carroll, James Fennimore Cooper, Mary Mapes Dodge, Horatio Alger, etc.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon Street, Boston, or 19 So. La Salle Street, Chicago.

From *Brownies in Fairyland* (Century)

Books for Little Children

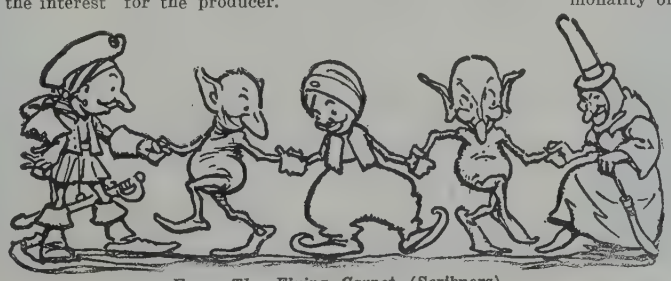
Though possibly not entirely from a disinterested motive, book publishers so well fulfill in their sphere the Master's injunction, *See that ye despise not one of these little ones*, that churches might well learn from the world of modern bookdom the need and value of giving to children the best that can be produced. Books even for the tiniest children present such lavish display in text, printing, and decoration, that just as books they are alluring to those of every age. It is good to see that the production of children's books is engaging the activities of the most outstanding of authors and illustrators.

Among the most attractive and unique of the season's books, a book for small children that will appeal to all, is *The Adventures of Pinocchio*, by C. Collodi, translated from the Italian by Carol Della Chiesa, and with a veritable revelry of illustration by Attilio Mussino (Macmillan. $5.00). This book has been printed in Italy by the original publishers, who have been working on it for over a year in collaboration with the Macmillan Co. It has been beautifully bound by American binders. The book itself is so wonderful that the story of the wooden boy, Pinocchio, and his amazing adventures, becomes almost incidental to its elaborate setting.

From *The Children's Bible* (Scribners)

Over the Hill Stories, by Robert Gordon Anderson (Putnam), illustrated by Nina Ralston Jordon, is the fantastic and humorous story of the adventures of Merrybell, 9, Teddyenks, 7, and two-year-old Baby Dorothy, who set out to "see the world."

Sweet Times and The Blue Policeman, by Stark Young (Holt. $2.00), is a book of plays to be acted, or read, by children. There are 13 in all, followed by a chapter of suggestions for the producer.



From *The Flying Carpet* (Scribners)

Poor Cecco, by Margery Williams Bianco (Doran. $3.00), tells the adventures of a wonderful wooden dog who goes out to explore the world. A bright story, with large type and several colored illustrations, it is an excellent book for the younger readers.

Shen of the Sea, by Arthur Bowie Chrisman (Dutton. $2.50), is a charming book of Chinese stories for children, uniquely illustrated by many drawings in silhouette, by Miss Else Hasselriis, of Copenhagen, the Danish artist who has revived this art in Europe. A book of distinction.

Twilight Stories (Houghton Mifflin. $1.75) has been written in part by the late Kate Douglas Wiggin, though the greater part of the stories are by her sister, Nora Archibald Smith. The stories are picturesque and vivid.

The collaboration of most English writers of foremost distinction, and the illustrations by a similarly distinguished group of artists, make *The Flying Carpet* (Scribners. $2.50) a most unusual book. Thomas Hardy, A. A. Milne, J. M. Barrie, G. K. Chesterton, and others of equal or of lesser note, are among the contributors. The children will find it difficult to keep this book from the older people.

The immense success of A. A. Milne's book of verses for children, *When We Were Very Young*, which now leads in the list of best-selling non-fiction, has led the publishers to issue a special holiday edition (Dutton. $3.00). It is almost twice the size of the regular edition, is finely illustrated and attractively bound and boxed, ready for Christmas.

From *The King's Breakfast*, by A. A. Milne (Dutton)

John Martin's *Big Book for Little Folk*, No. 9 (Dodd, Mead. $2.50), is among the notables. Its author is editor of the *Child's Magazine*, and of him it is said that "he is probably known and loved by more children than any one man in this country." His *Big Book* will appeal equally to older children.

Uncle Lubin (Stokes. $2.50) has the distinction of being told and illustrated by the celebrated English artist, W. Heath Robinson. The illustrations, extravagant and funny, accompany a series of stories telling of the hunt by Uncle Lubin for his baby nephew, carried off by a bag-bird.

Nelsons publish a gorgeous, small-folio edition of *The Old Mother Goose Nursery Rhyme Book* ($2.00), a real aristocrat among the commonality of Mother Goose stories.

Dr. Dolittle's Zoo, by Hugh Lofting (Stokes. $2.50), the newest of the "Dr. Dolittle" books, will be sure to fascinate with its grotesque imaginings in the same way that its predecessors have fascinated both children and grown-ups.

Told Beneath the Northern Lights, by Roy J. Snell (Little, Brown. $2.00). A fascinating collection of Esquimo folk and fairy tales, for boys and girls of

From *A Treasury of Verse for Little Children* (Crowell)

from eight to twelve years. Numerous illustrations.

The author of the "Betty Wales" books, Margaret Warde, has written *The Holiday Book* (Little, Brown. $2.00) for boys and girls from 8 to 12, though we should classify it for children somewhat younger. It is the story of how two country children, with their mother's help, found a way of having real holiday celebrations—an event for every month in the year.

A Treasury of Verse for Little Children, edited by M. G. Edgar, and illustrated by Willy Pogany (Crowell. $1.50), is offered in a revised and enlarged edition.

An unusually interesting book is *Letters to Katie* (Macmillan. 10s. 6d.), by Sir Edward Burne-Jones. They are the letters of the artist to a little child, wonderfully illustrated by sketches and drawings, apparently done on the impulse of the moment, some full of whimsical humor, others real masterpieces of an artist concerning whom W. Graham Robertson says in his introduction that "on that Great Day when all sketch-books shall be opened, I am inclined to back those of Burne-Jones and Leonardo da Vinci against the world."

The Talkative Table, by James Woodward Sherman (Little, Brown. $1.00), is by a member of the educational staff of this well-known firm of publishers. The things of the kitchen, known alike to John in the city and Betty in the country, are utilized for simply-written, easily-read stories.

Among the Farmyard People, by Clara D. Pierson (Dutton. $1.60), tells the little folks a great deal that they ought to know about the farm and its animals. It is really quite exciting, too.

Farm life also is drawn upon for the adventures of *The Little Lost Pigs*, by Helen Fuller Orton (Stokes. $1.25). A simple story in big print, for children who have just learned, or are learning, to read.

About Ellie at Sandacre, by Eleanor Verdery (Dutton. $2.00). The story of a happy family at the seashore. A little girl and her little brother, a nurse, a dog, and a canary all enter into a story that manages to give to realism a touch of romance.

The Wonderful Voyage of Little Pierre, and other stories from the French, by Julia R. Foley (Christopher. $1.00). Six tales of fine literary quality, with predominantly Roman Catholic setting.

From *Told Beneath the Northern Lights* (Little, Brown)

Piccolo Pomi, by Antonio Beltramelli (Dutton. $2.00), translated from the Italian by Leo Ongley, is the story of a little Italian boy who has an adventurous time when he is thrown on the world while still very young. It has the charm of the Italian atmosphere.

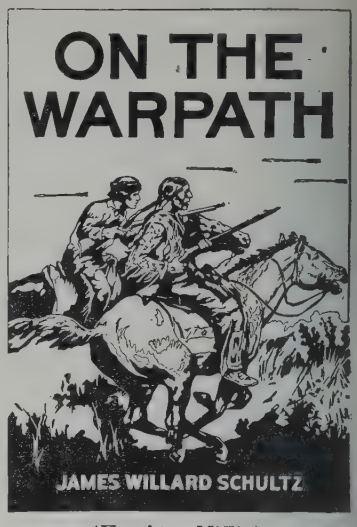
The Adventures of Bonzo (Dutton. $1.50 per set). Six attractive little booklets, in transparent wrapper, which present the "puppy of the comics" in various adventures.

From Parkman's *Oregon Trail* (Little, Brown)

Story and History

A Nursery History of England, by Elizabeth O'Neill (Nelson. $3.00). A gorgeous and fascinating book, with ninety-five plates in color and many other pictures by George Morrow.

The First Days of History, by Frederic Arnold Kummer (Doran. $2.00). This is the third volume of *The Earth's Story* as narrated for young readers, the preceding volumes being *The First Days of Man* and *The First Days of Knowledge*. It is a most attractive account of early history which will do much to quicken in the young reader the passion to know the story of mankind. It has a valuable preface for parents, containing much sound sense on the proper way to study history.



(Houghton Mifflin)

Mythology for Young Readers, by Jane Black (Scribners. $.60). A very handy little book, which older people also will find convenient as a ready reference for mythological characters and events.

Joan of Arc, by C. M. Stevens (Cupples & Leon. $1.75). The wonderful story of Joan of Arc, told in a book of three hundred and fifty-two pages, with the meaning of her life specially interpreted for Americans. A book of loyalty and inspiration.

Joan of Arc, by Andrew Lang (Dutton. $1.00). The story of the Maid of France told in very much briefer form, by an eminent writer. The book is one of the *Children's Heroes Series*.

Robin Hood and His Merry Men, by Escott Lynn (Lippincott). A substantial story of nearly four hundred pages of an historical figure who has become half-legendary, but of whose doings neither youth nor age ever seems to weary of hearing. There is much about Magna Charta in the story, and a note tells of its meaning and significance.

Tonty of the Iron Hand, by Everett McNeil (Dutton. $2.00). Mr. McNeil's story is from an old French manuscript which he has recently discovered, translated, and edited. It is the account of a boy's adventure with De La Salle and Henri Tonty when they explored the Mississippi River. The book is the first of a series of six, each of which will deal with early exploration in the United States and Canada. The adventurous, story aspect is in-

From *Shen of the Sea* (Dutton)

"THAT'S NEAR ENOUGH, MY UNWASHED FRIENDS!" GRITTED DWIGHT

From *Ocean Gold* (Harper)

cidental to the main purpose of bringing to the young an adequate impression of the great figures and events of the early days of exploration in America.

THE AMERICAN TWINS OF 1812, by LUCY FITCH PERKINS (Houghton Mifflin. $1.75). A lively story of a pair of orphans, a boy and girl, and their experiences in war time. The boy, Jonathan, ran away to sea, and had some exciting adventures when his ship was captured. The story follows the authentic history—a rather important factor of historical stories are not to create false impressions.

MIGHTY MEN FROM ACHILLES TO JULIUS CAESAR.

MIGHTY MEN FROM BEOWULF TO WILLIAM THE CONQUEROR, both by Eleanor Farjeon (Appleton. Each $1.00). Admirable stories of "mighty men," told in such a way as to hold the attention, with an appropriate poem added to each sketch. The stories are in chronological order, so that they give the child the proper impression of historic sequence.

NOW AND THEN, by EMILIE BENSON KNIPE and ALDEN ARTHUR KNIPE (Century. $1.50). A little novel for younger boys and girls, the scene of which is laid in old Dutch days in New York. In addition to this story of how a little girl saved her father's life the book contains another story which centers around an incident in Benjamin Franklin's life.

NORTHWARD HO! by V. STEFANSSON and JULIA AUGUSTA SCHWARTZ (Macmillan. 80 cents). An acount of the Far North and Its People, selected from the writings of Vilhjahmur Stefansson, and adapted for children.

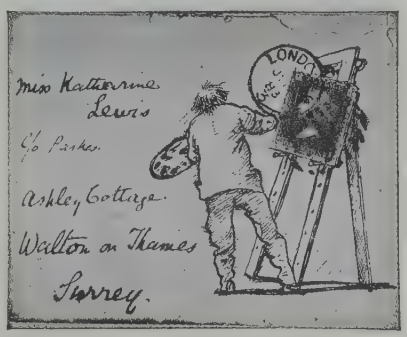
From *King Penguin* (Macmillan)

From *Little Lost Pigs* (Stokes)

Discovery, Exploration, Adventure

THE YOUNG FOLKS' BOOK OF DISCOVERY, by T. C. BRIDGES (Little, Brown. $2.00). Quite a wonderful book, well illustrated, in which the author has recounted the most interesting things in exploration and discovery, from the days of the ancient Phœnicians to the present time, taking in the tragic voyages of Scott and Shackleton, and the discovery of the North and South Poles by Peary and Amundsen, respectively.

THE BOYS' BOOK OF ARCTIC EXPLORATION, by IRVING CRUMP (Dodd, Mead. $1.75). The



From Burne-Jones' *Letters to Katie* (Macmillan)

long thrilling story of tragic quests in the Arctic, from the days of Hudson to the present, accurately related in a way that thrills from the first page to the last.

OG—BOY OF BATTLE, by IRVING CRUMP (Dodd, Mead. $2.00). This book by the same author as the above is a similarly thrilling story of the beginnings of things. It tells the adventures of Og, who mastered fire, and who was the first of his tribe to cook meat, who tamed wolf cubs and did many other wonderful things.

GOLD SEEKING ON THE DALTON TRAIL, by ARTHUR R. THOMPSON (Little, Brown. $2.00). This addition to *The Beacon Hill Bookshelf* is a tale full of adventure, which contains likewise much information concerning Alaska. The experiences of two boys who go gold-seeking with their father and their uncle give an added note of appeal to boys.

IN SEARCH OF GOLD, by W. D. FORDYCE (Nelson. $2.00). The same quest of gold is the moving spirit of this fine book which is the story, not of the quest in one field, but of the whole alluring passion from the days of the Pharoahs until now. It is an excellent survey, full of historic value for the young reader, but none the less appropriately in the *Real Adventure Series.*

QUESTERS OF THE DESERT, by JAMES WILLARD SCHULTZ (Houghton Mifflin. $1.75). The author of this book, an old-time frontiersman, himself an Indian by adoption, has written a fine story of adventure among the Hopi Indians of Arizona. It is one of many Indian stories by him that are great favorites for boys and girls.

HURRYING DOWN THE SHORE, CRAIG POURED THE MOLTEN WAX INTO ONE PRINT OF THE MAN'S FOOT

From *Boy Scouts* (Harper)

SETTLERS OF THE WILDERNESS, by ALINE HAVARD (Scribners. $1.60). This book in *The Young Pioneer Series* continues the story of Dick Ernshaw, and of Ruth and Dave Henry, in their adventures across the plains to Oregon and California in the days of the gold rush. The same characters have appeared in the author's former books, *Where the Trail Divides*, and *Fighting Westward.*

THE CONQUEST OF THE POLES, by ALFRED JUDD (Nelson. $2.00), in the same series, is an equally fine survey in its field. We do not know whether it will appeal more to the young than to the old. It is about as full an account of Arctic and Antarctic discovery as the average reader will desire.

The Lure of the Sea and Ships

DAVID GOES VOYAGING, by DAVID BINNEY PUTNAM (PUTNAM). The twelve-year-old son of the publisher was surely a lucky boy when he got a chance to go on the expedition of the *Arcturus* with William Beebe. This is David's own account of what he saw during three months on the Pacific, and it is a mighty fine story, despite the fact that the young author says very naively, that the writing took quite a long time, and that he thinks being a naturalist would be more fun than being a writer. The illustrations add very greatly to the wonder and excitement of the book.

HUNTERS OF OCEAN DEPTHS, by FRANCIS ROLT-WHEELER (Lothrop, Lee & Shepard. $1.75). The 66 illustrations from photographs and prints help to make this a book of useful knowledge as well as one of alluring adventure. It answers many questions regarding the way in which the teeming millions of ocean inhabitants live and find their food, as well as innumerable other matters.

THE BOYS' BOOK OF SHIPS, by CHARLES E. CARTWRIGHT (Dutton. $2.00). The story of ships most interestingly and illustratively told,

"I BELIEVE WE ARE OFF ON A VOYAGE TO THE SKY

From *The Merry Piper* (Little, Brown)

Mohammed Preaching to Pilgrims at Mecca
From *The Young Folks' Book of Discovery* (Little, Brown)

beginning at an earlier date than Ussher's chronology assigned to Creation, and coming down to the wonderful sailing, steam, and motor ships of modern days. There is even a chapter on the ships and sailors of the future.

SALT-WATER STORIES: RE-TOLD FROM ST. NICHOLAS (Century Co. $1.25). Seventeen good sea stories, by almost as many authors. The cream of the *St. Nicholas* sea stories.

THE BOOK OF PIRATES, by HENRY GILBERT (Crowell. $2.75).

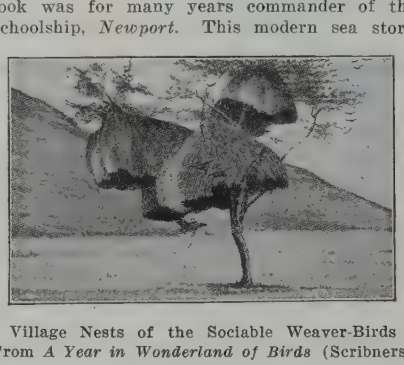
PIRATES OF THE DELAWARE, by RUPERT SARGENT HOLLAND (Lippincott. $2.00).

Shall we encourage the young to read about pirates? Are "pirate" books good books? There will be difference of opinion, but the publishers at least find a demand for them, and "pirate" books seem to have an unusual run this year, appearing on the lists of most of the outstanding publishers. For our own part we should not hesitate to put a well-written pirate story in the hands of an up-standing boy, though we confess having observed a youngster having bad dreams who was introduced too young to *Treasure Island*. After all, adventure, fighting, and rascality have been rather intimately blended in history, and we should have a difficult time if we sought to discriminate too closely. There is profound truth in the saying of a character in *The Buccaneer*, in which William Farnum is now appearing in New York, to the effect that the difference between war and piracy has been more legal than actual. We should have considerable difficulty in eliminating from children's reading the interest in war and fighting, and if we could do so we should probably establish a very distorted view of life and history. It is better to develop the moral sense alongside wide knowledge and observation.

In *The Book of Pirates*, Henry Gilbert has written an interesting historical account beginning with the pirates who captured Caesar, and coming down through early Saxon and mediaeval times to the modern phases of piracy on the Spanish Main, and "the last of the pirates." The book is well illustrated by Stephen Reid. Mr. Holland's *Pirates of the Delaware* brings us nearer our own time, to the days a century ago when piracy still lingered rather actively on the American coast.

An old hunter tells his adventures
From *Northward Ho!* (Macmillan)

BOB GRAHAM AT SEA, by FELIX RIESENBERG (Harcourt, Brace. $2.50). The author of this book was for many years commander of the Schoolship, *Newport*. This modern sea story in which he has drawn freely upon the backgrounds of this experience will rank among the season's notable books for boys.



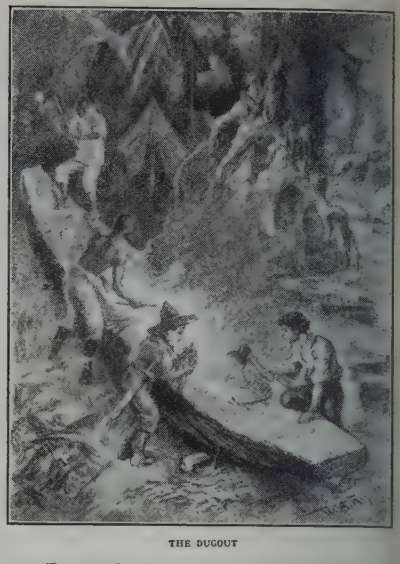
Village Nests of the Sociable Weaver-Birds
From *A Year in Wonderland of Birds* (Scribners)

CHARLIE AND HIS COAST GUARDS, by HELEN HILL and VIOLET MAXWELL (Macmillan. $1.25). "For any boy of six who lives near the water," but inland boys may like also to have all the interesting things this book tells about the coast and the sea.

Two Stories of Mines

THE MIRACLE MINE, by W. A. ROGERS (Harper. $1.75.) Anything about a mine seems to interest a boy, and in addition to a great deal about a mine and its fortunes this story has a revolution in Honduras thrown in.

OCEAN GOLD, by EDISON MARSHALL (Harper. $1.75). A story of the quest of gold in Alaska, full of thrill and suspense, of battling with blizzards and hardships, and of the triumph of endurance and honest standards.



THE DUGOUT

From *The Miracle Mine* (Harpers)

Feasting the Imagination

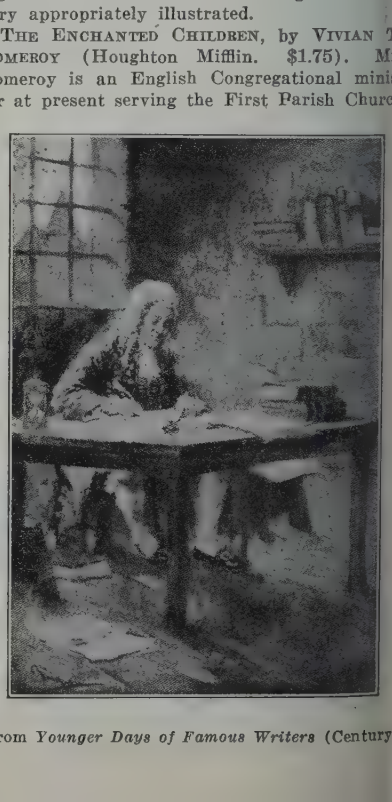
THE MERRY PIPER, by HAROLD GAGE (Little, Brown. $2.00). The story of the adventures in the fairy wonderland of Ruth, Norman, and Uncle Hal. The beautiful color illustrations by the author help to show the little folks exactly what fairies are like.

THE KATHARINE PYLE BOOK OF FAIRY TALES, collected and illustrated by KATHARINE PYLE (Dutton. $2.50). Miss Pyle, whose genius for producing imaginative stories is pre-eminent, in this book has re-told in her own way the favorite stories of her childhood, selecting them without regard to their origin. The result is a book of fairy tales of great variety and interest.

SANTA CLAUS IN SUMMER, by COMPTON MACKENZIE (Stokes. $2.00). A famous English writer has here turned his literary skill to the concocting of the story of what might happen if all the nursery-rhyme and fairy-tale people should meet and have their adventures together in one book. It is an ingenious tale, very appropriately illustrated.

THE ENCHANTED CHILDREN, by VIVIAN T. POMEROY (Houghton Mifflin. $1.75). Mr. Pomeroy is an English Congregational minister at present serving the First Parish Church

From *Tales That Nimko Told* (Century)



From *Younger Days of Famous Writers* (Century)

From *The Boys' Book of Ships* (Dutton)

. Milton, Mass. A brilliant preacher, he is kewise a brilliant weaver of stories for chil-en, and all the children who are lured to his ook will assuredly join the company described its title.

THE GOLDEN PORCH, by W. M. L. HUTCHIN-ON (Longmans. $2.00). A new edition of reek fairy tales from Pindar, illustrated by ugald Stewart Walker. A most attractive ook, of real literary interest.

GRANNY'S WONDERFUL CHAIR, by FRANCES BOWNE (Dutton. $2.00). A new edition of book of wonderful fairy tales, which were ritten by a blind poet. *Granny's Wonderful hair* was first published in 1856. The present olume is illustrated by Katharine Pyle, who so contributes a preface.

THE FAT OF THE CAT, and other stories, by OTTFRIED KELLER (Harcourt, Brace. $3.00). volume of Swiss stories, freely adapted by ouis Untermeyer and illustrated by Albert allak. These stories, combining fable, fairy le, and legend, are said to be as well known Europe as Grimm's Fairy Tales. They ould not have found a better interpreter for merica than Louis Untermeyer, who imparts the book something of his own genius.

FAIRY TALES FROM BRENTANO, told into nglish by KATE FREILIGRATH KROEKER Stokes. $2.50). Clemens Brentano was a illiant member of the German Romantic chool, which flourished at the beginning of st century. The present volume of fairy les has been selected from two volumes pub-shed some years ago. The book is illustrated the famous English cartoonist, Sir Francis arruthers Gould.

THE GOBLINS OF HAUBECK, by ALBERTA ANCROFT (McBride. $1.50). The goblins of ie story were very good goblins, who all un-en helped the housewives in their daily task. But one little goblin rebelled against his monotonous task, and his experiences supply the theme of the story.

FOLK TALES FROM MANY LANDS, by LILIAN GASK (Crowell. $2.50). A very fine collection of folk tales, illustrated with eight full-page color illustrations, and numerous line drawings by Willy Pogany. These legends, though mostly of the fairy-tale type, have been so exceptionally well selected they will prove of interest to many besides little folk.

ROUND THE WORLD IN FOLK TALES, by RACHEL M. FLEMING (Harcourt, Brace). Sixteen stories from various lands, with a chapter on their meaning. The care with which these stories have been chosen gives them great value in suggestion and instruction. The author, for instance, calls attention to the refining influences of Christianity even upon the nature of folk tales, the giant, trolls, and dwarfs of older belief giving way to children's fairy tales. A very interesting book.

THE LITTLE LADY IN GREEN, by EVA MARCH TAPPAN (Houghton Mifflin. $1.75). This

From *Folk Tales from Many Lands* (Crowell)

book is based upon a collection of stories from different countries, made by Richard Bergstrom and published in Sweden some years ago. The author has not made a translation, but has used this material out of which to write the present tales with much freedom in the treatment of characters and incidents. There are twelve tales in all, and they are all delightful and fanciful.

THE CUCKOO CLOCK AND THE TAPESTRY ROOM, by MRS. MOLESWORTH (Macmillan.

From *The Enchanted Children,* by Vivian T. Pomeroy (Houghton Mifflin)

$1.75). An edition in *The Children's Classics,* for ages eight to ten, of a book first published in Edinburgh in 1897. It is now re-issued with the quaint, original illustrations by Walter Crane. The two stories in the book are both long fairy tales woven out of the dreamland of two real little girls.

WONDER CLOCK PLAYS, adapted from HOWARD PYLE'S *The Wonder Clock,* by SOPHIE L. GOLDSMITH (Harpers. $2.00). This series of five plays is illustrated by photographs of actual performances, and by drawings by Howard Pyle. Extensive costume suggestions are given. The plays are designed for production by young people between the ages of eight and fourteen.

THE ENCHANTED CHRISTMAS TREE: A YULETIDE PLAY, by PERCIVAL WILDE (Appleton. $1.00). A simple play dealing with the old theme of the transforming power of the Christmas spirit, which has been very popular for actual production and which may be easily produced without elaborate costumes or scenery.

THE SLY GIRAFFE, by LEE WILSON DODD (Dutton. $2.00). A book of pure fantasy and fun written by the author for his children, his friend's children, and their mothers and fathers, and particularly, as he confesses, for his own amusement. The drawings by Clarence Day, Jr., catch the spirit of the book.

(*Reviews continued on next page*)

From *The Deersiayer* (Scribners)

From *Poor Cecco* (Doran)

From *The Cruise of the Cuttlefish* (Scribners)

Mainly for Boys

TUNING IN AT LINCOLN HIGH, by JOSEPH GOLLOMB (Macmillan. $1.75). A story of life at "the biggest public high school in New York City," but mainly the story of Tim, a plucky little fellow who sticks it out against bullying schoolmates, refusing to accept the mother's sacrifices by which alone he could have had the more sheltered life of a private school.

BUNNY PLAYS THE GAME, by A. A. KNIPE (Harpers. $1.75). One could hardly believe that as much real adventure hunting pirate treasure as this book contains could attend a summer-camping expedition of three preparatory school boys on a Connecticut mountain. It is a stirring tale with an igenious plot.

CLEARPORT BOYS, by JOSEPH B. AMES (Century. $1.75). A story of the adventures of a group of boys, mostly Boy Scouts, in a Scout camp in the mountains on the site of an old iron mine that had been worked during the American Revolution. The book is officially approved by the Boy Scouts of America.

ON THE SIDE LINES, by A. MAY HOLADAY (Century. $1.75). A breezy college story of the Pacific Coast. Its scene is Stanford University. It is a book about college life, not for college students but for boys in their teens, and possibly for girls in their teens also.

TONY AND THE BIG TOP, by ALLEN CHAFFEE (Century. $1.75). A thrilling story of circus life, which girls may be as interested in reading as boys, considering the fact that *Tony* of its title is really *Antonia*, a girl of 17, born to the life of the circus.

COIN AND CROSSBONES, by T. MORRIS LONGSTRETH (Century. $1.75). The title at once suggests much adventure in the search for treasure, and the one who follows the suggestion will not be disappointed. Though complete in itself it is also a sequel to a former book, *The Silent Five*.

THE BOYS' LIFE OF GENERAL GRANT, by WILLIAM O. STEVENS (Harper. $1.75). Every boy ought to know the life-story of General Grant, who, in addition to being a great general, was a great father. It would be very helpful if along with this *Boys' Life* boys and their fathers could read at the same time a book also recently published by Harper, *In the Days of My Father, General Grant*. It is by Jesse R. Grant and is a charming narrative ($2.50).

THE SHAMAN'S REVENGE, by VIOLET IRWIN and V. STEFANSSON (Macmillan. $2.00). Mystery, thrills, and adventure in a story of the Far North. Kak, the Copper Eskimo, the hero of a book by the same authors, very popular last year, appears again in this story, now older and almost a man. The shaman is an Eskimo medicine man.

HOLD 'EM, WYNDHAM! by RALPH HENRY BARBOUR (Appleton. $1.75). A third lively story for boys in the Wyndham School Series. It is full of the stirring incidents of boarding-school life but largely relates to football and three boys, "the Triumvirate." A race on the trail of a suspected spy from a rival school, a smash-up, and a triumphant ending round out a wholesome and breezy story that will appeal to wide-awake boys.

THE BOY SCIENTIST, by A. FREDERICK COLLINS (Lothrop, Lee & Shepard. $2.50). An entertaining survey of many departments of science, described and explained in simple language with many illustrations. It takes up space, time, matter, force, and motion; explains the Einstein Theory, gives lessons in astronomy, chemistry, photography, radio, flying, and surveying. A good introduction to scientific studies and a helpful aid to understanding of the wonders which surround us and which we enjoy today.

THE PRACTICAL BOOK OF HOME REPAIRS, by CHELSEA FRASER (Crowell. $2.50 net.) An instructive book for young people, telling how to do all kinds of repairing around the house—carpentry, painting, plumbing, electrical work, shoe and glove repairs, and upholstering. All the work is fully explained and well illustrated.

THE BOY WITH THE RED CROSS, by FRANCIS ROLT-WHEELER (Lothrop, Lee & Shepard Co. $1.75). Here is a vivid, thrilling book which begins with Red Cross relief in a region ruined by tornado and running through the wonderful heroic relief work of the Red Cross around the world. Illustrated. An inspiring and instructive book for young people.

THE GOLD ROCK OF THE CHIPPEWA, by D. LANGE (Lothrop, Lee & Shepard Co. $1.50). A boys' story of the days near the Revolutionary War but not a war story. The scenes are laid around Lake Superior. Dangers, hardships, and friendship with a Chippewa Indian, Ganawa, are features of this good story of frontier adventure.

QUIMBY AND SON, by WILLIAM HEYLIGER (Appleton. $1.75). This is a good father and son book as well as a good story—exciting, instructive, and showing the way to comradeship between a boy and his father.

SCOUTING ON LAKE CHAMPLAIN, by EVERETT T. TOMLINSON (Appleton. $1.75). A thrilling story of the days near the close of the French and Indian War. Under General Amherst, the hero of the story, the boy, Peter Van de Bogert, takes part in the campaign against Forts Crown Point and Ticonderoga. He and his old friend Sam the Scout and his boy friend John do scout duty for the General whom their exciting adventures serve.

BARRY LOCKE, HALF-BACK, by RALPH HENRY BARBOUR (Century Co. $1.75). Like most Barbour books, here is another boys' preparatory school story, true to life and full of action. Barry has his part in meeting the problem of snobbishness—Barry likes the "strugglers" regardless of wealth.

Mainly for Girls

PATRICIA FROM NEW YORK, by MARGUERITE MURPHY (Lothrop, Lee & Shepard. $1.50). A wealthy, but spoiled, girl of 16, from New York is left with her grandparents in a Minnesota village for a year, where high school life in that different environment brought out the best in her character.

FOLLOWING THE TRAILS AT CAMP ALGONQUIN, by JANE HAXTON (Wilde). A story of girl camp life. It shows the pleasures of camp and trail and emphasizes the opportunities for character-building in organized camp activities. The author is an experienced camper and counselor. The girl campers are a fine group and a lively one.

ANN'S FAMILY, by JANET FIELD HEATH (Lothrop, Lee & Shepard. 50 cents). Aunts and uncles took turns in caring for an orphan of 10 and she longed for a "steady family." Like every good story for girls it has a happy ending.

ROMEE ANN, SOPHOMORE, by ISABEL HORNBROOK (David McKay. $1.50). The fifteen-year-old sophomore of the story, an attractive child of foster-parents, has enough happen to her in a year of school life to make a pleasant narrative full of incident with an occasional thrill.

EMILY CLIMBS, by L. M. MONTGOMERY (Stokes. $2.00). If *Anne of Green Gables* could have a rival for the place she won as one of the most appealing girl heroines in fiction it would be "Emily," whom the same author has created. By the time the story closes Emily finishes her high school days and is already having manuscripts accepted and returned. She is climbing not only the ladder of life and fame, but into the affections of her many readers.

LITTLE TEXAS, by DIXIE WILLSON (Appleton. $1.75). This is the story of a child of the circus and of the many kind-hearted peo in it who are her friends. Written by one w was once a performer, the life of the cir people is made very real and the little hero is a most delightful child character.

THE CHIMES OF DASKAM HIGH, by AGN MILLER (Lothrop, Lee & Shepard. $1.50). typical American high school, the boys a girls attending it, with their problems, and t school gift of a bell towards the communi chimes,—all have a part in the making of t interesting story.

CAPTAIN PEGGY, by ANGELA BRAZIL (Stok $1.75). The pleasing style of this story English boarding school life, while Peggy Pa was captain of her house, will appeal to g readers of high school age.

ROSALIE DARE'S TEST, by AMY BROO (Lothrop, Lee & Shepard. $1.25). A sto with a girl of seven as its heroine. A hapl sweet-tempered orphan helps to change her s len, willful cousin into a boy whom all can li

MAKESHIFT FARM, by HILDEGARDE HA THORNE (Appleton. $1.75). The author te us of the jolly life led by six lively childr on an old farm and of a mystery which led the betterment of the family fortunes.

JUDY'S PREFECT YEAR, by ETHEL HU BENNETT (Houghton Mifflin. $1.75). One the well-known series of Judy books telling Judy and her friends while she is a prefect York Hill.

WHEN I WAS A GIRL IN FRANCE, by GEO ETTE BEURET (Lothrop, Lee & Shepa $1.25). This is one of a series of independe volumes, each written by one who lived t foreign child life described for American ch dren. Boys and girls will enjoy among ma other things the accounts of the Christmas a New Year's celebrations as they differ fr their own.

BARBARA OF TELEGRAPH HILL, by STEL G. S. PERRY (Stokes. $1.75). The San Fra cisco earthquake gave an unknown baby in the keeping of a waiter who placed her in t care of a kind-hearted, though poor, woma The happy childhood and the solving of t mystery of the baby's birth are the materi from which a delightful story has been built.

BLUEBONNET BEND, by AUGUSTA HUIE SEAMAN (Century. $1.75). An outdoor sto of mystery and adventure on a Texas ranc where grows the "bluebonnet," the typical a exclusive flower of Texas, A sixteen-year-o New York girl has an exciting time in an u usual environment.

THE LITTLE GREAT LADY, by HARRIETTE CAMPBELL (Harpers. $1.75). Renee, knov as "The Little Great Lady," lived in a beau ful chateau in Belgium. The story passes fro peaceful days to the war, which made her f a time a nameless refugee.

MISS MOLLY WIGGLES, by EDNA CLA DAVIS (Lothrop, Lee & Shepard. $1.50). pleasant story of girls eight and nine yea old. Their simple games and simple pleasu are such as children like to read of, whi happy escapes when dangers threaten give ze to the story.

BARBERRY GATE, by JANE ABBOTT (Lippi cott. $1.75). An old romance of the time wh the war between the North and the South e tranged families, and affected the life of a gi in another generation. How the old Barber Gate between the properties of the two familie kept closed for so many years, is opened aga by her is told in this very delightful book.

A Booklet of Poems

SUNNY SONGS FOR LITTLE ONES, by SARA F. BEL (The Author, West Hartford, Ct. Some forty poems variable in length and qua ity. Some, like *Sleepy Eyes*, are exceeding good but others seem to us a little lacking form and simplicity.

Ear and Eye

The Way of the Child to the Printed Page

By A. W. Burr

Beloit College, Beloit, Wisconsin

THREE small children were wont to stand about their mother as she read to them om a story book on her lap. The two older ildren were always at her side, the youngest ways in front. As the mother kept her eyes on the book, the children unconsciously did kewise. As some stories were read again and gain, the children of their own motion began put together the words they heard and the rms they saw in the book. One day, to the rprise of the mother, she found that all three ildren could read the stories from the book, it the youngest could read only with the book side down.

How easily and naturally these children had arned to read, had given to printed words the eaning of the heard words. There was no ng, tedious drill on the alphabet, nor on eaningless syllables, nor on isolated words. or was there any phonetic drill, nor any awling out, A—cat—sat—on—a—box.

Those children before had learned to talk by ding that certain sounds always went with seen object or action, as, boy, the boy runs. fter a time it dawned upon them that the unds meant the object seen, and next they ere trying on the sounds for the object themlves, and they were talking. So the natural ay for the child to learn to read is to give m occasions for transferring interesting ought in spoken words to printed words. he child will do it of his own accord, and raply, if he can both hear and see at the same me. He will do it far easier than he will arn the letters of the alphabet. A child does ot need to think or say "see-oh-double-you," efore he can read with the understanding the ord cow. He learns to talk and talks for years before he ever first gives a word its separate sounds. Letters and phonetics have their place when the child tries to express himself in writing and effective speech. They become then a necessary means to him and not a meaningless task.

Another experience has the same lesson. A girl six years of age was at the summer home of her grandfather. Almost daily he read to her, sitting in his lap, the doings of Mr. Crow, Mr. Coon, Mr. Rabbit, and other forest denizens, in Albert Bigelow Paine's interesting book, *The Hollow Tree Inn.* After a time she was seen reading other books that seemed beyond her ability. When she went home she took from the library shelves a translation of Virgil's *Aeneid,* began to read it and tell about it at the table. That was a leap in reading ability in six weeks from the First Reader to the enjoyment of the tale of Aeneas.

That advancement was more than the grandfather, a teacher of psychology and education, could account for, and he turned it over many times in the next few months. One day—for he had not then heard the story of the three children—the solution came in a flash. Sitting in her grandfather's lap, the child both heard and saw the words as she followed the reading. She pushed his hand away when she could not see. Some words she knew, and the words she heard gave meaning to the new printed words. She had both ear symbol and eye symbol at once with every word, and learning to read is but transferring spoken to printed language. Thus she built up rapidly a reading vocabulary, and reading speedily became a pleasure to her.

The child had three important helps commonly ignored in learning to read. The words came to ear and eye *with the rapidity of conversation,* a necessary condition of any flash of thought. The sense was not lost by a pause at a strange word.

The thought of the spoken words helped to keep the meaning of the new, printed words. Words are held best in thought form.

The tones of the voice which mean so much to children gave a clew to the meaning of new spoken and printed words.

Under these conditions and by the words known, the child got both meaning and form of words not known. So we all have learned ninety-nine hundredths of the words we speak and write. Why is not that the way for the child?

If fathers and mothers would plan to have their children read *with* them one half the time that they take to read *to* their children, there is no reason why a child five years old should not begin school with a second year ability in reading. Two books, one for the reader and one for the child, will often be well worth while. The old custom of having each of the family read a verse in turn at family worship did much to give the children a reading vocabulary. What a blessing it would be for the child to have the pleasure of entering in his home upon the path to all knowledge.

NATIONAL COUNCIL COMMITTEE AT THE TOMB OF THE UNKNOWN SOLDIER

In behalf of the National Council, a committee of which Rev. Charles W. Legge of Swanton, Vt., was chairman, and attended by the Moderator of the Council, Mr. Frank J. Harwood, went from Washington to the Arlington National Cemetery the noon of Oct. 28, and placed a wreath upon the Tomb of the Unknown Soldier. This picture shows the scene as the wreath was being placed upon the tomb. At the tomb are Mr. Harwood and Mr. Legge. Around them, left to right, are: Dr. Albert F. Pierce, Mrs. Pierce, Rev. Oscar W. Peterson, Chief Chaplain Evan W. Scott of the Navy, Chief Chaplain John T. Axton of the Army, Rev. O. A. Smith, Rev. Stephen C. Lang, Dr. Jason Noble Pierce, and Rev. James G. Graham

Unknown But Known

By Melville Arthur Shafer

(Written at the Tomb of the Unknown Soldier, Arlington, Virginia, October 27, 1925)

Unknown to us,
But known to God,
Who knoweth all:
Serf's cry he hears,
And marketh well
The sparrow's fall.

Unknown to us
The hour of death,
The place of birth;
We only know,
And here record,
The deeds and worth.

Unknown to us
Love's sacrifice
For truth and right;
But all is known
O God to thee:
Send peace and light.

Briggs-Evans Wedding

The marriage of Miss Ona A. Evans, of Malden, and Rev. Howard A. M. Briggs, of Northfield, Mass., occurred at the Hotel Vendome in Boston on Oct. 27. The ceremony was conducted by Dr. Frederick E. Emrich, of the Massachusetts Home Missionary Society, assisted by Rev. Frederick T. Persons of the Boston Congregational Library. It was a simple but impressive wedding, followed by a sumptuous wedding breakfast. The setting was beautiful in a profusion of flowers.

Mrs. Briggs is the popular field secretary of the Woman's Home Missionary Union of Massachusetts, and is a graduate of Radcliffe College. Mr. Briggs has many friends North and South. He has served in field work for Piedmont and Northland Colleges, and as president of Straight College. His pastorates have been in New Jersey and Massachusetts. For a number of years he has conducted Camp Quinneh Tuk for boys at Northfield, Mass., summers.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Earthworm Philosophy

"Dedicated suffering" is the suggestive phrase that came to me from a correspondent a few days ago. It is with this one as with so many: the feet which are restless to take the path and forge ahead are hobbled with fetters that keep saying, *Wait! Wait! You cannot do what you are longing to. What, then, shall it be?* And here is what this correspondent is resolved that it shall be: "I am sure to have the larger, more helpful message to live and to proclaim." Suffering is to be made to yield a deeper knowledge of truth, more gripping relations with Reality.

Because it fits the mood of my correspondent's letter, and because it is called *A Thanksgiving* and is particularly appropriate for the days that are now upon us, I am going to quote a poem that appeared in *The Congregationalist* a few years ago. Margaret Cable Brewster was dying of tuberculosis when she wrote it, so sick that within a few days of its publication she was gone.

"The year has brought me many shining days,
For which my heart would offer perfect praise.
(The shadow of my days of stormy pain
Has seemed to render my Thanksgiving vain.)

"And yet—I thank Thee for the stress of life,
For cataclysmic days of inner strife,
The rending conflict in my soul's profound,
Which brought my spirit to its glad rebound.

"These bow my head in thanks, great God of all;
For out of these as from a secret pall
My spirit has climbed up unto these days
Of tranquil joy for which I now give praise."

It is again that always stimulating thought that usefulness and value do not depend upon life's outward show. The earthworm, for instance. He is not a thing of beauty. There is nothing inspiring about him to the casual eye. His life is spent below ground, toilsomely burrowing and boring. When he shows his grimy, slimy inches above ground, the very susceptible like to avert their eyes. Yet in the earthworm I find frequently renewed inspiration.

For his is the subterranean plough which, blind, unhearing, slow, dull, unbeautiful, inglorious, bruising in his insides the particles of earth that he eats, liberates elements without which vegetable life cannot flourish, opens the way for raindrops and rootlets to travel, and keeps the soil well aerated. So much needed is the earthworm that in a single acre of garden you might count (so the scientist tells us) upwards of fifty-three thousand of his kind, doing their dingy work in the dark, making possible the life of plant and beast and man, and rewarded only by a glance of disgust or by being impaled upon a fish hook.

It is like that with us men and women. Once in generations comes a great genius among men, but even with him life is usually a matter of struggle and suffering and disappointment; and for the most part the transformation of the world must be brought about by the mere rank and file, doing unspectacular and interrupted work, with suffering not seldom. But for the opportunity to do our bit let us be thankful; also for the opportunity to learn through suffering that with which to make life full of glorious meaning for ourselves and our fellows.

Closet and Altar

HAPPY LIVING

Be of good cheer; I have overcome the world.—John 16: 33.

Christianity entered into human life as the religion of happiness. The New Testament, with all its sin and tragedy, is the gladdest of books. Christmas dawns amidst the singing of the exultant angels. The black sky is aflame, new stars shine out in it. Christ comes declaring the "gospel," that is, the good news. And wherever the gospel touches the hearts of men new joy springs into life, as the water of the Nile awakens the seed sleeping in the sand. The most tragic day which our faith ever saw, when black night came in between the sun and the cross of Jesus Christ, is called *Good* Friday.—*George Hodges.*

Singularly beautiful is the cheerfulness of work-wearied and worried folk. The cruelty and carelessness of loved ones have weighted their lives with crushing crosses, or sheer misfortune has smitten them pitilessly, stroke upon stroke. The beauty of their cheerfulness assumes the form of a patience which is little less than divine.—*Author Unknown.*

Not on the towering mountain-peak
Crest-crowned with fiery glow
Do men the earth's rich harvests seek,
But in deep vales below.
Not for some glaring high emprise
Seek thou far-soaring wings;
That faith is noblest in God's eyes
That bears a cross—and sings.

There is always song and merriment in the Father's house. The Christian—the son who knows he is a son—is so deeply conscious of his Father's goodness that he is "always rejoicing." He gives thanks in everything. He carries within his breast a merry heart.—*J. D. Jones.*

The Christian attitude towards the ills of life is something more triumphant than acceptance. It has an exultant note that resignation lacks. It is acceptance with a song in it. It is such a reaction on experience as suggests the certainty of victory—the victory that overcomes the world. —*George H. Morrison.*

Have you ever said: "I wish I had a more cheerful disposition"? How much do you wish it? Enough to dispose yourself so as to be in the way of getting it? Your words are idle and sinful unless you will to have it instead of wishing to have it. You are not responsible for the disposition you were born with, but you are responsible for the one you die with.—*Maltbie D. Babcock.*

O God, animate us to cheerfulness. May we have a joyful sense of our blessings, learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness under thy allotments. Fortify our minds against disappointment and calamity. Preserve us from despondency, from yielding to dejection. Teach us that no evil is intolerable but a guilty conscience; and that nothing can hurt us if, with true loyalty of affection, we keep thy commandments, and take refuge in thee. Amen.

William Ellery Channing.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

A Needful Christmas Note

Comment on the Prayer Meeting Topic for December 6-12

BY CHARLES ERNEST WHITE

Topic: How Can We Translate Christm Into Service? 1 John 4: 7-14. (Consecrati Meeting.)

Light from the Bible Passage

Christmas is the season of love. By no mea is it love of self. Its crowning glory is the d interestedness of the love that marks it. Go love had its finest expression at the first Chri mas in the gift of his son to the world. Th too, was a disinterested love. It was not f what God could get out of the world for himse Christmas is a revelation of the nature of G If we would be Godlike we, too, must be ge erous and disinterested in our love. The mo we realize how great was God's love, the mo we shall desire to love others, those whom loves.

Leads for Leaders

This is really the Advent season of t church. Read and comment on a few passag that show how eagerly men looked for the co ing of Christ. Isaiah 9: 2-7; 52: 13-15; Lu 1: 67-79. If possible have a good soprano si as a special number the aria from Haydn *Messiah*, "He shall feed his flock."

Jesus' mission is to be one of help for needy world. We best exemplify his coming our spirit of helpfulness.

Another note sounded at the birth of Jes is *loving* service. Is our service for others b grudged or eagerly and gladly given?

Still another note is *unselfish* service. Jes did not consider himself. Are we actuated thoughts of the gratitude we shall get or praise for our good deeds?

Thoughts for Members

Smile upon the troubled pilgrims
Whom you pass and meet;
Frowns are thorns, and smiles are blosson
Oft for weary feet.

Do not make the way seem harder
By a sullen face,
Smile a little, smile a little,
Brighten up the place.

—*Ella Wheeler Wilcox.*

Joy is the tingling sense of being fully aliv and that cannot come to narrow minds, a sorbed by selfish concerns.—*Harry Emerso Fosdick.*

Small service is true service while it lasts;
Of humblest friends, bright creature, scor not one;
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.

—*Wordsworth.*

Must it always be only a visit? For it a departs so soon. The music dies away and th skies are still again. The glory fades—only th light of the common day remains. Things a so much as they were before that we wonde twice: first, that it had even been at all an once, that having passed so soon, why it shoul have been at all. And yet it does not whol pass—this "day-spring from on high." It h at least visited us and something is left—as a guests leave behind them some memory added joy. Each Christmas leaves an adde measure of good will, some enduring sense the nearness of God, some clearer vision of wh the world would be if only the Christm spirit came "not to sojourn but to abide wit us."—*Gaius Glenn Atkins.*

WITH THE CHILDREN

he Twins' Topsy-Turvy Gifts

By Daisy D. Stephenson

I am going to begin with Binkie and Bunty, e Vernon twins, and I may perhaps end up th them. But all they have to do with the ddle of the story is the big fact that they rted the balls rolling. Only, in this case, the lls would be eggs and pumpkins. But dear , we're getting our pies mixed too soon, so 's back up to a proper beginning.

Goodness only knows what the twins' Sun-y-best names were. Probably they had one iece when they were "weenty," red-faced bies in a basket and had their mother. Now erybody called them Binkie and Bunty and t it go at that.

They lived in a tiny gray house on the edge a city, and the neighbors were sorry for them cause they had no parents, only a "smiley" tle white-haired granny who looked as if she ght have been a fairy godmother once on a ne. And Binkie and Bunty weren't a bit rry for themselves. They were happy every inute of every day, though they had next nothing that most of you children have to glad about.

Granny Vernon had a flock of snowy hens at laid the most eggs, and scratched and ckled hen tunes, because they were happy, o. Even Bingo, the yellow dog, seemed to gh all the time. The only time Granny and e twins felt sorry was because they had so tle money to help other folks that were truly lucky. Then they put their heads together, anning soberly; and though it reminded black-ed Bunty of those horrid problems at school, ey always got the answer.

It was November and, of course, from the ry first day till the important last Thursday, ople think of giving—giving thanks and other ings besides. Binkie was a brand-new Scout, d his troop was to help a very poor family t by the Stockyards. Bunty's class of girls as to fix up gifts for the friendless tykes at the hildren's Hospital. And last, the twins anted to do their share in the school thank-fering.

It was such fun to stagger along with the eighbor children with arms full of packages, even a big basket of things like the Youngs wn the street. Some of Bunty's friends even ove to school in beautiful cars, with mothers hand out package after package of clothing d food to add to the big pile in the hall near e principal's office.

"It's a funny thing to turn old, old rules psy-turvy, and you must never try it at hool. The teachers wouldn't like it." ranny's eyes twinkled on the twins over their eakfast that gray November morning. "But ng ago you learned that a kind heart is as od as a fairy wand. And my mother used tell the thirteen of us youngsters, 'Divide ur blessings and you'll multiply them.'"

Granny said this after Bunty reported that e Youngs were giving away their good, last inter's coats, besides money and canned fruit nd such things.

"I guess nobody's going to sneeze at our fresh gs and milk and pumpkins," spoke up Binkie. he didn't up and sneeze that minute, and so ud Bunty nearly jumped out of her shoes!

"Well, here we go with out topsy-turvy uff!" Bunty laughed, as they loaded up and arted to school. Binkie carried the milk and gs because, odd as it seems, he was more areful than Bunty, who was a lovable, "lickety-cut" sort. And even Bunty thought how terrible it would be to stub your toe with such a particular package. And eggs so high just then!

Now here is where we get to the middle.

That afternoon the big boys of the sixth grade started lugging the heaped-up offerings outside and packing them into waiting cars. It was something like that old story that goes, "And another locust flew in and carried off another grain of corn. And another locust"—and so on till you go to sleep. But this was no endless tale, for by and by the boys had carried out the whole pile and the cars drove away to certain addresses to spread thanksgiving and good cheer.

But close to the principal's door stood a pail of milk, two fine pumpkins, and a box labeled, "Handle with care." The boys had kept hands off those things as if they might bite, and the youngest teacher was to deliver them herself.

The youngest teacher was thin and pale and shabby, which, perhaps, is why she was so kind and warm-hearted. She borrowed a basket from Mrs. Janitor after school, and putting the things in, went down the avenue, carrying the twins' topsy-turvy gifts very gently.

On a side street, sandwiched by vacant lots, stood a wee white cottage. Here lived Dicky and Ruth Fielding and their mother. Dicky was in the youngest teacher's room at school, and that is how she knew about them. Ruth had been sick, and as she was only a quarter to six anyway, she had not started to school.

"I brought your mother some extra work," smiled the teacher as Dicky greeted her with sparkling eyes.

"Mother's out sewing," explained Dicky politely. "But Ruth and I want you to come in. And get warm," he added.

"I'll just carry this basket to the kitchen," said the teacher, "because it's full of things that you can't step on, or bang around without getting all squishy."

She had a long cold walk ahead of her, but she stayed ten minutes and talked to Dicky and showed Ruth how to make paper chains.

When Mrs. Fielding came home it was blowing and snowing. But Dicky had the jolliest fire going, and the beans simmered in an iron pot on the back of the range, smelling so good. Dicky's mother opened her eyes wide when she took the things from the basket.

"Oh, how nice! Two dozen lovely eggs!" she cried. "Ruth will be round and rosy and ready to cackle when she gets through with them. And milk! You children will have some to drink for supper in two jumps of a little jack rabbit. And pumpkins!"

Then being a born cook, Mrs. Fielding quickly put one and one and one together. Only it was eggs and milk and pumpkins this time, and she could hardly wait to cook the pumpkins first thing in the morning. She had whisked two beautiful gold-brown pies with crinkly crust out of the oven when Ruth ran out to say there was a man at the door.

Mrs. Fielding's heart dived to her shoe soles. She remembered it was past rent day and this must be that frosty-eyed, grumpy agent who looked so cross if she didn't hand over the money sping-spang. Well, she drew a long breath, she had it saved.

But a surprise awaited her. This was no grumpy, frosty-eyed agent, but a beaming, twinkly man who made your lips quirk at sight of him. Dicky had invited him inside by the stove, and in the two and a half minutes it took Mrs. Fielding to wipe off her hands and whisk off her apron and get the money, the children had made friends with this genial stranger. Ruth was perched on his knee and had confided, "We've got punk'n pies."

The man was sniffing when Mrs. Fielding first saw him.

"I'd know that smell in Timbuctoo," he was saying. "I haven't tasted a sure-enough, old-fashioned pumpkin pie like my Hoosier grandmother used to make for me—why, how-de-do, ma'am!"

Queer how friendly folks can make you feel, as if you had always lived next door, and Mr. Thompson was that kind. The agent was sick, he explained, so as he had to drive out this way—Why, he was the owner of the tiny white cottage! And he had a young lady daughter, all the family he had, and he hoped she would learn to make pies like this. He was having his second slice when he said that. And that wasn't the last of Mr. Thompson, either.

He came back one day after Thanksgiving with a wonderful scheme. At least, he and Dicky and Ruth liked it a lot and could hardly wait till Mother Fielding agreed with them. She came home earlier than usual, pale because she had a headache from using her eyes so steadily.

To make it short (for I hear Binkie and Bunty coming), Mr. Thompson had a nice little fruit ranch a few miles south of the city, and his old tenants had moved away. Would Mrs. Fielding and Dicky and Ruth consider taking charge for him and looking after things? There would be a cow and chickens, and—in answer to Dicky's breathless query, yes indeed, a collie puppy, and—thoughtfully he added, an eye on little Ruth, he was almost sure there would be a pony, small enough so that Ruth would not be afraid to boss it around.

Mr. Thompson would run out once in a while to beg for pie; and his daughter, Mary, would come out vacations and pick cherries and be a big playmate to Dicky and Ruth. And learn to cook like Mrs. Fielding, he hoped. Well, Mrs. Fielding's cheeks were pink as peach blossoms, and she tried to say something and couldn't.

They were all out on the steps when Mr. Thompson left, just as Binkie and Bunty raced by on an errand for Granny.

"That's Dicky Fielding. I know him at school," said Binkie.

"Don't they all look happy?" exclaimed Bunty. "I just love to see folks jolly. Listen to that cunning little girl laugh! Something awfully nice must have happened to them."

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Waiting for Dinner

When one is very hungry,
It's hard to wait, I know,
For minutes seem like hours
And the clock is always slow.

There isn't time to play a game
You must sit down and wait,
While mother says, "Be patient,
Our cook is never late."

It's best, when one is hungry,
To think of other things,
For then, before you know it,
The bell for dinner rings.

—*St. Nicholas.*

NEWS OF THE CHURCHES

From West to East

WASHINGTON

Conference Meets at Seattle

More than 800 people attended the meeting of the Washington State Conference which was held at Pilgrim and Prospect Churches, Seattle, Oct. 6-9. This unusually large attendance was accomplished by extending the time to four days and featuring different groups on different days. On Tuesday the ministers had an institute at which the principal speaker was Pres. H. F. Swartz of the Pacific School of Religion who deeply stirred us all by his presentation of "Evangelism" and "Recruiting for the Ministry." Wednesday was Laymen's Day, the program having been prepared by the laymen, and was the result of a year's study by a competent committee of laymen who have been surveying the needs of the churches of our state. "The Financial Support of the Church," "The Service of Our Men's Clubs," "The Needs of Our State," were their topics. More than 300 men sat down to the banquet in the evening.

On Thursday the women had their meeting, bringing more than 200 for their luncheon and joining with the ministers in the afternoon in a spirited presentation and discussion of the "Merger." One of the delightful features of the program was the presentation of papers by four of the younger ministers of the state. Each was given his own choice of subject and an hour for its presentation and discussion. "What Must the Church Do to Be Saved?," by H. N. Dukes, "Innoculating Against Christianity," by Paul Van Horn, "What Should a Christian Church Be Like," by Clay Palmer and "The Last Migration," by T. K. Vogler; these papers, placed different days on the program, gave us a touch of what the youngest of our ministers are thinking.

The conference sermon was given by Wilfred Withington. His subject was "Dawn." On Thursday evening J. E. Crowther of the University Methodist Church stirred us with a brilliant account of the Peace Conference at Honolulu.

The conference closed with the young people's banquet and program Friday, which was attended by about 250 young people coming from places as far away as Tacoma, Everett, Arlington, Bellingham, and Carnation.

The greatest impression the conference made on us was that the people of our churches will take a deep interest in these meetings and will get a great inspiration from them if we but give them a place in the planning of the program and the carrying out of the work. Instead of planning different new organizations to interest our young people, men, and women in our church work, we are studying how the regular association and conference meetings and organizations may be made to mean more to them and become the organizations through which they can best serve the Kingdom.

CALIFORNIA

Tenth Anniversary of Rev. E. E. Lightner

It is some distinction for Rev. E. E. Ligh ner, a young man who came from the Sou ten years ago, to become pastor of Lincoln M morial, Los Angeles, to have constructed a wo so fruitfully in our only Negro church west the Rocky Mountains. The little feeble chur has grown to sizeable dimensions in both co gregation and property. Recently next do to the church a house has been secured f a parsonage. There are other congregatio among the large colored population of Los A geles much larger than ours, but it can be d tinctly shown that this church serves its peo effectively in the real Congregational way.

New Parsonage at Wasco

A new six-room parsonage, modern in all r spects, has been completed at Wasco. Bo house and garage are finished in stucco. T old church property has been sold and a ne choice location has been obtained opposite t large Union Grammar School. There a ne edifice is soon to be erected which will be Spanish-California type of architecture. T cost of the parsonage was $5,000, besides la and some contributed materials and labor. T cost of the church will be $25,000. Rev. J. Enman is the pastor.

Rialto Discontinues Federation

After eight years of federation with the Ba tist and Christian Churches, the Congregatio alists of Rialto now go forward in single ha

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The Reasonableness of Christianity
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This most enlightening book was awarded the $6000 Bross Prize for 1925. $1.50

The Religion of Undergraduates *By Cyril Harris*
A challenging book, by the sometime University Pastor for the Episcopal Church, Cornell University. $1.25

The Wooing of Rebecca and Other Bible Plays
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New Popular Edition

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New General Books

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s. The elements have been heterogeneous, l the union not happy. With much relief in ng their own way, the people recently gath- d at a Boosters' Dinner and made enthusias- plans for expansion. During the summer, he church school classes might meet under trees, but that is impracticable these nths, so subscriptions were raised to secure using for educational and social activities. v. A. B. Roberts feels much encouraged in outlook.

w Form of Meeting of Ministerial Union

Numerous ministers prefer their freedom nday mornings to a formal program, and y do not want to think too hard. A new n has been adopted by the Congregational nisterial Union of Los Angeles. Now they et at noon in the Y. M. C. A. for a cafeteria cheon and good fellowship, which is fol- ed at the tables by an address. The speakers s fall are:

t. 5—Rev. J. H. Lash, "Vacation Tour with the Eddy Party."

t. 12—Rev. J. H. Ballard, Pomona Presby- terians, "Impressions of the Presbyterian General Assembly."

t. 19—Rev. C. F. Henry, Universalist, Pasa- dena, "The Outlook and Spirit of the Uni- versalist Church."

t. 26—Church Federation Meeting.

v. 2—George Gleason, Y. M. C. A., "Meeting of the Institute on Social Relations in Honolulu." Rev. K. S. Beam, "Southern California Council on International Re- lations."

Nov. 16—Rabbi E. R. Trattner, "The Spirit of Modern Judaism."

v. 23—Church Federation Meeting.

v. 30—Dean William MacCormack, St. Paul's Cathedral, "Movements Within the Episcopal Church."

When Sunday Comes

By John Andrew Holmes

Where brevity is the chief virtue of the preacher why would not silence be a greater one?

Dec. 7—Prof. M. A. Honline, Idlewild Train- ing School, "The Church's Task of Reli- gious Education."

Dec. 14—Rev. Father R. E. Lucy, Sec. Bureau of Catholic Charities, "Recent Movements Within the Catholic Church."

Dec. 21—Address by Prof. R. G. Brooks of Pomona College.

Dec. 28—Church Federation Meeting.

Fall Activities at First, Los Angeles

The School of Missions, which began Sept. 27 and continued to Nov. 18, at First Church, Los Angeles, was fortunate in its leadership this year. Dr. Gilliland, who took charge of the adult group, is the son of missionary par- ents, was born in Peru, knows Spanish as a second mother tongue, and has charge of the Plaza Community Church (Methodist) for the Mexicans. Dr. Osgood Hardy, professor of history in Occidental College, went while at Yale on two expeditions to South America. He led the Baraca-Philathea group.

At the midweek meeting for several weeks, Dr. Carl Patton led in the discussion of the characters of David and Solomon. Rev. J. Challen Smith has charge of the Crucible Club, which meets Sunday mornings, and they are using for three months Fiske's *Through Na- ture to God.* The women are hard at work in securing 500 women to contribute $10 each toward the new church fund. In furnishing the inspiration they are equally competent. Thus at their opening fall meeting they had some great missionary addresses: reports from Asilomar and talks by those live missionaries, Miss Jean Loomis of Western China and Dr. Lois Pendleton.

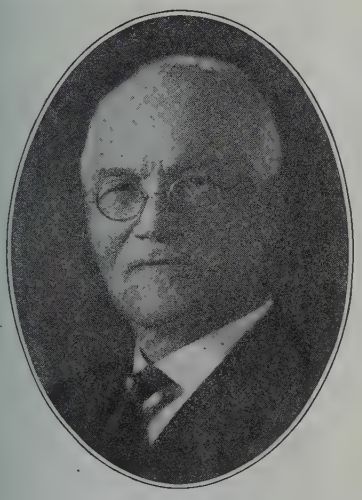
Dr. Aked at Plymouth, Los Angeles

The trial of a Sunday morning service at West Coast Theater, with Dr. Charles F. Aked as the preacher, has proved so effective that it is made a policy of Plymouth Church, Los An- geles, where Dr. Aked is co-pastor with Dr. W. H. Hopkins. The morning effort is massed at the theater with splendid congregations, 700 to 1,800. There is the large Plymouth Chorus, and Dr. Aked attracts people from all over the city, with his addresses of marked literary quality and strong moral urgency. The eve- ning service of the church is at old Olivet, where Rev. W. H. Hopkins has charge. His work is of distinct evangelical emphasis, with a rich Biblical flavor. Much stress is laid upon prayer, the sermons in September being devoted to that subject. He urges the necessity of re- generate spiritual character as the basis for success in church work. Great possibilities are before this church, to meet which it is pressing two earnest campaigns: one for membership in a constituency of thousands of people. The other is for the new church building. Until recently they had hoped to use the present site of old Olivet; but they are concluding that more ground space is needed for a suitable structure.

NORTH DAKOTA

Elgin Dedicates New Church Home

The new building of Ebenezer Church, Elgin, a neat, brick structure, was dedicated Oct. 4. Some 225 automobiles were counted at one time, about 500 persons found places within the building, while more than that number had to



77 YEARS OF AGE

50 years in the ministry. He wishes he had 50 more and writes: "These are great days to me, when a fellowship like this comes to cheer the way to the end of the road where the sun sets."

Gratitude Beyond Words

From a veteran nearly ninety years of age: "I am not sure that I can acknowledge re- receipt of your check in a proper and or- derly manner, for it has gone to my head and heart. It is Christmas in the nth degree."

The Christmas Fund

FOR a score of years the Christmas Fund has com- manded a multitude of willing gifts, but each year its volume rises far beyond any previous record.

In 1924, 4,000 donors gave $50,642, a gain of approx- imately $7,000 over 1923.

This provided a Christmas remembrance for each pensioner averaging $40 and a noble Christmas Emer- gency Fund helping to cover critical needs throughout the year, for which the meager grants were utterly inadequate.

Even with these generous gifts the standard of pen- sions is still far too low.

Shall we not lift our giving in such measure that our pensioners may share with us in the abounding pros- perity of the year?

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remain outside. Supt. Herman Obenhaus was present at the dedication.

Splendid Progress at Bowman

Notable service has been rendered in and around Bowman by Rev. Peter Cooper. Going to the church with the expectation of supplying for three months at one point only, his stay has lengthened to two years and a half, and the field has grown to eight preaching points. A Ford car makes it possible for him to reach the outlying points. During the summer vacation schools were held, with a total enrollment of 175 pupils.

SOUTH DAKOTA

Week-Day Religious Instruction at Hill City

Week-day religious instruction has been started at Hill City by the pastor, Rev. H. E. Johnson, with 115 pupils enrolled from the third to the eighth grades. This is a consolidated school district, consequently pupils come from a distance who do not get an opportunity to attend Sunday school. The Home Missionary Car is helping the pastor greatly in his work in the outlying districts.

COLORADO

A Students' Club at Fort Collins

A Congregational Club of Students has been formed at Fort Collins. The Sunday evening program consists of music and the discussion of current topics of religious interest. Some prominent speakers have been scheduled, including Judge Lindsay, Ex-Governor Sweet, Rabbi Friedman, Dean Johnson of the college, and Dr. S. L. Joshi, a distinguished Indian.

TEXAS

Fort Worth's Fine Progress

During the 16 months since the coming of Rev. S. T. McKinney, the attendance at public services at First Church, Fort Worth, has increased from 30 to 75 per cent, and the enrollment of the church school has doubled. Thirty-eight members have been added to the church. A parsonage near the church building has been purchased at a cost of $7,000.

IOWA

Becomes Dean of Men at Grinnell

Rev. J. F. Findley, for two years pastor at Cherokee, has accepted the position of Dean of Men at Grinnell College. He is a native of Iowa and had his training at Grinnell and Chicago Seminary. He is only 25 years of age and is probably the youngest officer serving in a similar position.

Enlargement for Council Bluffs Building

The corner stone for the extensive alterations in the present building of Dodge Memorial, Council Bluffs, was laid last month. The new equipment will provide adequately for the religious education program. Rev. T. M. Higginbotham is pastor.

Serves University Students

The church at Iowa City is strategically located for ministering to University students, and the new $15,000 addition added last spring makes the equipment more adequate to the needs. Rev. I. J. Houston, the pastor, is just completing ten years' service with the church.

NEBRASKA

Calling Campaign at Newcastle

Newcastle, Rev. S. J. T. Sloan, pastor, has just had a two weeks' calling campaign in which the pastor, assisted by 12 members of the church, visited the whole constituency and also those whom it sought to interest in the work of the church. As a result of this visitation 21 new members were received. This makes a total of 52 new members admitted in less than two years.

WISCONSIN

Rededicated Church Building at Union Gr

The church at Union Grove has just rede cated its enlarged plant. Union Grove has two other church buildings; the first, a woo structure, being dedicated in 1851. A brick building was erected and dedicated 1878. Both these buildings were burned

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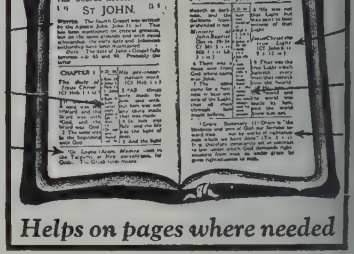

Helps on pages where needed

Select Notes

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2. A new church was dedicated in 1893 was a solid brick structure well adapted he needs of those days. This building was naged by fire in November, 1924. It has n rebuilt and enlarged at a cost of over ,000. At the rededication services visiting isters were Dr. George T. McCollum, and tors Chynoweth, Hogan, Cady, Jordan, and ver, with the choirs of the Racine and Bur-ton churches. Rev. F. M. Dexter, the pas- is just beginning his third year of service h the church.

MICHIGAN

t of Organ to First Church, Jackson

'irst Church, Jackson, will install a new avant three-manual organ with chimes dur- 1926, the gift of Mrs. E. A. Sumner of roit and her son, Mr. E. A. Sumner of Paris, nce, in memory of Henry Harrison Bingham . Amelia Wells Bingham, pioneers in the k of this church, and their daughter, Mary lls Bingham, for many years active in both rch and city. The organ will cost about ,000. The pastor of this church is Rev. S. Steensma.

INDIANA

rting Gary's New Church Home

)n Oct. 18, ground was broken for the new rch building at Gary. The old building has n sold and there is now a subscription list of ,000 toward a $70,000 building.

OHIO

rth Church, Columbus, at Fiftieth Milestone

'he 50th anniversary of North Church, Co-bus, was celebrated Oct. 24-25, starting h a banquet on Saturday evening at which e former ministers were present: Rev. W. Bovey, Rev. P. C. Curtis, and Rev. T. D. vards. Local ministers and other friends e guests. Papers of reminiscences by older nbers, and the history of the church given Mr. A. H. Mitchell were features of the ning. A birthday cake was cut by the oldest ng member, Mrs. Elizabeth McClintock, o is 84 years old. Former ministers took t in the services on Sunday, Rev. W. E. ey giving the sermon prelude and Rev. P. C. rtis preaching the sermon. Rev. T. D. Ed-rds was baptized with the pilgrim spirit in evening and preached a real old time New gland sermon, one hour and 15 minutes in gth. An interesting moment occurred when pastor presented Miss Susan Grim, who sung in the choir for over 33 years. The vice closed with everyone present standing und the walls of the auditorium. The lights e dimmed and Mrs. W. H. McClintock read emarkable poem, "The Old Church Speaks," ompanied by the tolling of the bell. The dience then joined hands and sang "Blessed the Tie that Binds," Mr. Bovey making the sing prayer.

lebrate Union of Churches

The Cincinnati Congregational Union, on v. 10, celebrated the merger of the German angelical Protestant Churches with the Con-gational Churches. There are ten Protes-t Evangelical Churches in and about Cin-nati, and their members as well as the mem-s of the Congregational Churches turned out large numbers. The service was held in St. rk's Church and was addressed by Rev. O. Kiplinger, pastor of First Church, Mansfield, l moderator of the State Conference, who ke on "The Leadership of the Church." The ponse from the Protestant Evangelical urches was made by Rev. C. F. O. Schmidt. ers on the program were Rev. H. K. Ever-l, pastor of Walnut Hills Church and moder-r of the Miami Association, and Rev. Paul keschur, pastor of St. Paul's Church. Rev. R. W. Steiner, pastor of York Street Church, Newport, Ky., presided. It was a rousing meeting, and every one felt that it was good for brethren to dwell together in unity.

PENNSYLVANIA

McKeesport's Union Evening Services

During July and August our church at McKeesport, Rev. E. S. Yoder, pastor, united for the fourth summer season with eight other churches on the "Hill" in holding union services on Sunday evenings. A beautiful spirit of worship and harmony marked every service.

A Varied Program at Shenandoah

The Rally Day program of First Church, Shenandoah, was an interesting one. Instead of the prayer by the pastor, there were brief prayers by the children and a prayer in Welsh by a member of the trustees' board. The Scripture was read by a representative of the woman's association, and some memory Scripture passages were given by a member of the Senior Endeavor Society. There was singing by the choir composed of the intermediate department of the Sunday school. Everyone truly caught the Rally Day spirit. Rev. Barbara Slavinskie is pastor.

CONNECTICUT

Called to Second, Manchester

Second Church, Manchester, has called Rev. Frederick C. Allen to succeed Rev. R. A. Beardslee, who resigned last July. This action was taken by unanimous vote of the church on the report of the committee. Mr. Allen is a graduate of Amherst College and Yale Divinity School, and since 1920 has been pastor in Middlebury. Mrs. Allen is the daughter of Rev. L. H. Dorchester, pastor of the First Methodist Episcopal Church, Hartford.

Commissioned at Hartford

At Immanuel Church, Hartford, of which Dr. C. F. Carter is pastor, the service Sunday, Nov. 1, took on the character of a Commissioning Service. Mr. and Mrs. Norman L. Rice were set apart for mission work in South Africa. Rev. Ernest W. Riggs of the American Board delivered the address.

Fiftieth Anniversary of Woman's Society

The Woman's Foreign Missionary Society of Chester recently observed the 50th anniversary of its organization. Under the leadership of the president, Mrs. F. S. Smith, an interesting program was arranged, which included ad-

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BOOKS WITH PURPOSE AP

dresses by Mrs. W. H. Fairchild, home secretary of the New Haven Branch, and Mrs. Lorin Gates of the Marathi Mission, a letter of greeting from Miss Katie Wilcox, a member of the local church, now serving in the Madura Mission, an historical sketch of the society prepared by Miss Jessie Turner, and in her absence read by Mrs. F. L. Garfield, who also presented an appreciation of Miss Gertrude Turner, who served as president of the society for 35 years, until her death. Representatives from neighboring societies were present. The birthday gifts amounted to $103, to serve as a special gift to the Woman's Board.

Leave of Absence Granted Rev. John Barstow

Windsor Ave. Church, Hartford, has granted its pastor, Rev. John Barstow, a leave of absence for four months, beginning the first January, and he and Mrs. Barstow will spe the time on the Pacific Coast. During his a sence Rev. J. S. Voorhees of Bradford, Mas will serve as acting pastor.

State Conference at South Manchester

The 58th Annual Conference of the Cong gational Churches of Connecticut was he Nov. 3-4, in Center Church, South Manchest of which Rev. Watson Woodruff is past Mr. Charles E. House of Center Church w moderator, Rev. Richard Elliott of Nor Haven scribe, and Rev. P. M. Rose of the It ian work in Hartford assistant scribe. One the features of the conference was the Tuesd evening program, when the young people Center Church, led by Miss Ethel Rober director of religious education in the lo church, staged a pageant.

The Tuesday afternoon session was giv over to sectional meetings, Rev. S. T. Clift being in charge of the Committee on Mission Rev. William Horace Day on Church Feder tion; Rev. Roscoe Nelson on Rural Life; a Rev. John M. Deyo on Religious Educatio The reports showed that the present membe ship of the Congregational churches of t state is 79,329, a gain of 1,570 during t year. Benevolences amount to $364,524, a ga of $16,000. Mr. Deyo reported that 270 you people had attended the course in religio education at Storrs.

The closing session of the conference w given to the laymen. W. G. Green of Wate bury talked on "Completing the Circle of Co radeship"; "Making Their Money Make Goo was the theme of Winslow Russell of Ha ford; Francis A. Stanley of New Haven d cussed "Studying, Working, and Playing wi Boys."

Rev. Sherrod Soule of the Missionary Socie of Connecticut reviewed the work of some the great missionaries of the world who h come from Connecticut. C. S. L.

RHODE ISLAND

Accessions to Membership of First, Pawtuck

Since Jan. 1 of this year First Church, Pa tucket, has received 55 members, 36 on confe sion, and 19 by letter, the largest number a mitted during any year of the pastorate Rev. E. R. Evans. Fifty-four were received 1920, and 43 in 1924. On Jan. 1, 1913, t membership was 452. Since that date 4 have joined the church. The present membe ship is 739.

MASSACHUSETTS

Successful Mission at First Church, Chelsea

First Church, Chelsea, has recently be holding a successful mission under the directio of Mr. William B. Oliver, conductor of t Open Bible Crusade, assisted by Mr. Herbe W. Moran, gospel soloist and song leader.

Mr. Oliver was formerly engaged Y. M. C. A. service in camp and hospital, a has had a wide and varied experience in re gious work. He is now devoting himself the preaching ministry of evangelism. H message is simple, sane, non-controversial, a spiritually effective.

The influence of Mr. Oliver's preaching a Mr. Moran's song leading has left its Christi impress upon First Church, and is bearing fru in faith made stronger, in love made riche and in lives made better through the minist of gospel sermon and song.

New Members Received at Leominster

On Nov. 8, Pilgrim Church, Leominster, r ceived 25 members, 12 on confession of fai and 13 by letter. This makes a total of added to the membership since Jan. 1.

The church building was extensively repair during the summer, at an expense of abo

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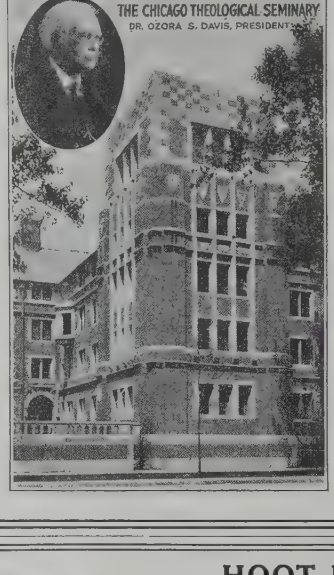

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,500. New flashings were put around the rmers and the roof otherwise made storm oof, the auditorium was refinished, and a new rpet laid.

blet in Memory of Dr. James H. Means

On Sunday, Nov. 22, at the morning service Second Church, Dorchester, a tablet was unled to the memory of Rev. James H. Means, D. The first pastor of this church was the loubtable Dr. John Codman, whom Dr. ans succeeded, holding the pulpit for a period 30 years, until he resigned in 1878.

Dr. Means left a daughter, Miss Miriam gden Means, and three sons: James Means, arles Johnson Means, and Frederick Howard ans, of whom only the daughter is now liv-. Miss Means still occupies with grace l generous hospitality the old home of her rents near the church which through her levolent spirit has become widely known to host of returning missionaries and other ends as a haven of rest from hard years of l and service.

Five grandsons of Dr. Means are living: . James Howard Means, Philip Ainsworth ans, Dr. Paul Howard Means, Gardiner Coit ans, and Winthrop Johnson Means. The veiling was by the hand of a great-grandson, nes Means by name, son of Dr. Howard ans. The tablet, which is given by Miss ans and her nephews, bears the following cription:

In Memory of
Rev. James Howard Means, D.D.
Born 13th of December 1823
Died 13th of April 1894
Ordained Second Pastor of the Second Church in Dorchester,
13th of July 1848.
astor for thirty years until his resignation 5th of October 1878.

enty-Fifth Anniversary at Auburndale

The Auburndale Church, Newton, celebrated 75th anniversary by exercises covering a ek beginning on Thursday, Nov. 12.

The young people's part in the celebration s the presentation of the "Pageant of the urfold Life," by Miss Elizabeth H. Nutting Boston University, who is religious educa- assistant in the church school. This geant sets forth through a series of tableaux l episodes the development of a young girl o womanhood and the larger life of service.

Sunday morning a special service of wor- and praise and on Sunday afternoon a per service were largely attended. At the rning service the choir and assisting chorus g the anthem, "Thou Shalt Remember," itten by Horatio W. Parker, a resident of burndale, for the 50th anniversary of the urch. In the afternoon there was a beauti- rendering of the cantata, "Song of Thanksing," by J. H. Maunder, under the direction Mr. Waldo W. Cole, the chorister. The pas- of the church, Dr. Edward P. Drew, was to e preached the anniversary sermon but was vented by illness. In the emergency the ssage was given by Rev. William C. Gordon, D., of Howard University, Washington, C., pastor of the church from 1908 to 1917. Gordon was scheduled to speak at the ves- service and by unanimous request repeated sermon in the afternoon. It was a sermon rthy of many hearings and with increasing fit to the audience as it reviewed the salient tures of the life of the Auburndale Church held up high ideals for future endeavors. e splendid cordiality, ready sympathy, and gressive thinking of the members, the willness to adopt new methods of religious edution, and the spirit of sacrifice as evinced by devotion of so many young lives to the se during the World War were all emphaed in telling fashion.

Perhaps the most popular event was the banquet on the following Tuesday evening, when nearly 300 guests were seated around the tables which filled the vestry. Rev. R. L. Rae of North Church, Newton, offered grace. Mr. Waldo M. Cole acted as toastmaster. The pastor, Dr. Drew, had sufficiently recovered from his illness to be able to give some introductory greetings, which were received with great satisfaction. Mr. Arthur W. Kelly, the church clerk, gave an interesting and informing account of the growth of the church from its beginning. A new "Hymn for Our Church," written for the occasion by Prof. Amos R. Wells, was sung. The Auburndale Church sprang from the church in West Newton, which in turn came from the grandmother church in Newton Centre. It was fitting, therefore, that greetings were given by Rev. J. Edgar Park of the mother church and by Rev. Edward M. Noyes, of Newton Centre. Mrs. F. F. Davidson spoke for the "Growth of Women's Work" in the church, and Mr. George M. Fiske, one of the oldest members, reviewed "Church-Going in the Old Days." Dr. Francis E. Clark of Christian Endeavor fame, who has honored the Auburndale Church by his membership for many years, gave a "World Outlook." The fine fellowship of the Auburndale churches was shown in the remarks by Rev. E. E. Harper of the Methodist Church, and the closing benediction by Rev. P. M. Wood of the Episcopal Church. Messages from absent members were to be read at a later meeting showing the loyalty of the distant members to the home church. This church has the names of a goodly number of missionaries of the American Board on its rolls who are necessarily absent on mission duty. One and all rejoice in the achievements of the 75 years but anticipate still greater things in the years which stretch into the far-reaching future. H. E. B. C.

NEW HAMPSHIRE

Seventy-Fifth Anniversary at Penacook

The 75th anniversary of the organization of the church at Penacook was celebrated by a fellowship supper on the evening of Nov. 6. This church had its beginning in the union, on Nov. 6, 1850, of the First Evangelical Congre-

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gational Church in Fisherville, organized in 1849, and the North Congregational Church in Concord, organized in March, 1850. George W. Sumner acted as toastmaster and introduced the speakers. The pastor, Rev. O. W. Peterson, gave a minute, historical sketch of the church; Dr. Mary L. R. Freeman, in speaking of the "Woman's Work in the Church" brought out the human side; and Dr. G. H. Reed, of First Church, Concord, in speaking of "Our Concord Congregational Inheritance," was in fine reminiscent and interpretative mood. The celebration, which was attended by 75 persons, was an impressive and long-to-be-remembered occasion.

Church and Ministerial Record

Calls

JOHNSON, A. K., Dupo, Ill., to Neponset. At work.

KELLY, E. P., to Plainfield and Hawley, Mass. Accepts.

LEAKE, W. E., Federated, Milford, Ia., to Drummond, Okla. At work.

NASH, E. R., Sturges Memorial, Port Huron, Mich., to New Baltimore. Accepts.

ROWDEN, W. S., Pierce, Neb., to Coleridge.

SIZER, W. L., West, Haverhill, Mass., to Morris, Ct. At work.

SMITH, EUGENE, Berkeley, Cal., to First, Antioch.

STEVENS, J. M., Peoria, Ill., to Wisconsin Rapids, Wis. Accepts.

THOMAS, EVAN (Presb.), Medford, Okla., to joint pastorate of Medford Congregational and Jefferson Presbyterian, Medford. At work.

VAN DYKE, TERTIUS, Park Ave. Presbyterian, New York, N. Y., to Washington, Ct.

Resignations

BALL, J. E., Pierre, S. D. Effective Dec. 31.

Ordinations and Installations

ALLARD, A. L., *o.*, Central Lake, Mich. Sermon by Rev. B. G. Mattson; other parts by Rev. Messrs. Demas Cochlin, C. H. Hargerl, and C. D. Banister.

HADDAWAY, K. K., *i.*, Broadway-Winter Hill, Somerville, Mass., Nov. 17. Sermon by Dr. G. W. Haddaway; other parts by Rev. Messrs. S. C. Lang, J. G. Taylor, Daniel Evans, Israel Ainsworth, W. W. Campbell, A. B. Coe, and K. K. Haddaway.

MORRISS, F. E., *o.*, Witness Church, Dallas, Texas, Nov. 12. Sermon by Supt. A. E. Ricker; other parts by Rev. Messrs. J. L. Smith, S. T. McKinney, and T. H. Harper.

WHEELOCK, A. S., *i.*, First, Willimantic, Ct., Nov. 10. Sermon by Dr. A. D. Leavitt; other parts by Rev. Messrs. A. H. Wheelock, Boynton Merrill, and W. S. Beard.

Accessions

	Conf.	*Total*
CALIFORNIA		
Escondido		5
Los Angeles, Plymouth		6
Rialto		8
San Diego, Mission Hills	4	15
Wasco		5
ILLINOIS		
Chicago, Bryn Mawr Community	10	31
Winnetka	6	17
MASSACHUSETTS		
Hardwick	5	9
Haverhill, Riverside	5	7
Centre	1	3
Marblehead, Old North	4	7
Newton, Auburndale	5	12
First		4
Southbridge, Elm St.	5	6
NEW HAMPSHIRE		
Concord, First	2	5
South	1	4
NEW YORK		
Mt. Vernon, First		5
OHIO		
Cincinnati, Walnut Hills	14	38
RHODE ISLAND		
Pawtucket, Smithfield Ave.	23	2

Personals

OSBORNE, REV. E. C., AND MRS. OSBORNE, Pembroke, N. H., were given a reception at the Pembroke church in honor of their recent marriage. An interesting program was presented, and then Arthur F. Cheney presented the young couple with a purse of money. Mr. Osborne responded fittingly. Mr. and Mrs. Osborne were married in Bennington, Oct. 15, where the groom was a former pastor, and the former home of the bride. Following a wedding trip by automobile to New York and Boston, Mr. and Mrs. Osborne are living at the Pembroke parsonage.

REYNOLDS, REV. LAURISTON, has just completed 50 years of service in the ministry, the last 13 years having been spent with the church at Belle Fourche, S. D. He now retires with the love and esteem of the whole community. The story of Dr. Reynolds' life would be a strong one if it could be written. A quiet, unassuming man, he has been an effective leader, always building his churches up and leaving them stronger than when he found them. It is no small achievement for a man 66 years of age to undertake the work of a church in a frontier town and carry it for nearly a decade and a half as he has done.

The Melody of the Pine

By Harriet R. H. Sears

When birds, all mute,
No longer flute,
When flowers, bright,
Have said, "Good Night,"
When leaves, so red,
Away have fled,
When gentians, blue,
Have sighed: "Adieu,"
When skies are gray
Through all the day,
'Tis then, O tall, O stately Pine,
I hear thy melody divine.

"Though birds sing not,
Though flowers bloom not,
Though trees, all gold,
No longer hold
And gladly wave
Their banners brave;
Though blue has fled
From skies o'erhead.
I neither murmur nor repine,
But sing my melody divine."

"When north winds roar,
I sing the more,
When snow lies deep,
Good cheer I keep,
All, all is well,
My song doth tell,
Thou bidd'st me sing,
With cheery ring,
My melody,
My Lord, to thee;
And so though skies may frown or shin
I'll sing my melody divine."

Appreciation

Poets, sweet,
Move me to know the joy complete
Suffering, conquering,
Poets, sweet.

Poets, deep,
Let me grasp the thoughts that seep
Through the years with the tears,
Poets deep.

Poets, great,
Show me the light of truth and fate
In sowing and growing
Poets, great.

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The Christ Child Table

By Frances Kendall

Christmas begins early in our Sunday ool—it begins the very first Sunday in ember. Then we spread a white cover over table in the primary room, and a tall white dle in a shining candlestick is placed at center of the table. And around the tall dle we set tiny white tapers, also in shin- candlesticks, one for each child in the Sun- school circle. This is the Christ Child's ple and for him we shall light the birthday dle and to him we bring our birthday gifts. o the children come trooping in on Decem- Sundays with their shining pennies. Only ght ones are allowed on the table. And the children crowd eagerly around, counting the new pennies as they spread over the white cover. "These are mine," exclaims prim little Ruth, pointing to a bright row. John puts down a shining nickle. "See, Grandma gave me this to bring!" Jimmie's penny is the dearest. "We didn't have a bright one," he says, "but Father shined this up for me." And Jimmie's face is brighter than his penny.

Happy Sundays, those December ones, but the last Sunday is the best of all, the real Christmas Sunday. Candles for birthday children are a part of the regular Sunday school program, but on this Sunday the birthday table is for Him, and the circle becomes suddenly quiet, restless hands and feet are still—the tall candle is being lighted. We think back to the birthday in Bethlehem and to the first birthday gifts borne by the Wise Men as they followed the star. Our gifts are shining, too, like the gold among the frankincense and myrrh. We sing the Christmas hymn, "Away in a manger," and even the smallest beginners join in singing "Jesus loves me."

Around the lighted candle we remember that Jesus said, "I am the Light of the World." What did he want us to be, Mary? Yes, he wanted us to be little lights making some place brighter. Let us think about it while the tapers are being lighted. How can we really give to him as the Wise Men did on his birthday? What did he say?

"Inasmuch as ye have done it unto one of the least of these—ye have done it unto me."

Let us count the pennies now. One—two—three—four—the happy voices count on and on and the pennies grow to dollars—fifteen dollars. And fifteen dollars will surely make some place brighter. Yes, Christmas begins early in our Sunday school, and it lasts long.

We sent the money to China and it saved three starved and forsaken children and put them in the sheltering care of a home for orphans. The next year, too, the bright pennies went to China, making room for four little children in a kindergarten. How quietly the boys and girls in the Sunday school circle listened to the missionary's letter and how eagerly they looked at the pictures the missionary sent of the kindergarten children so happily at play! Again last summer they listened to another letter. This time it was from a missionary in Japan, telling of the comfortable mattress their pennies had bought for a little boy injured in the earthquake and found by the missionary on a cold floor where he lay without food or shelter. So long does Christmas last in the Sunday school circle—Christmas and the blessing of the Christ Child Table.

Miss Slattery has called the Sunday school the little thread that ties the child, and often a whole family, to the church. We like to think that Jimmie's penny helped to make Christmas brighter and longer, for perhaps as Father shined up the dull penny for Jimmie his own faith brightened a little.

Would you make a long, long Christmas for little children? Set the Christ Child Table in your Sunday school at the Christmas season.

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Toward the weak—it is help.
Toward wickedness—it is resistance.
Toward the strong—it is trust.
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Toward God—it is reverence and love.

—*From a Church Calendar.*

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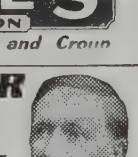

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What Tolerance Is

By Samuel McCrea Cavert

General Secretary, Federal Council of Churches

Long ago Dr. Johnson remarked in his famous dictionary that tolerance was a good word, but not used. What would he say if he were to see, in the 20th century, the disheartening spectacle of organizations whose very corner stone rests on religious and racial intolerance?

The prevalence of intolerance in our own country is especially difficult to understand when one realizes, first, that intolerance is un-American, and, second, that it is un-Christian.

So inseparable was tolerance felt to be from the true genius of America that freedom of worship and freedom of conscience were guaranteed in the Constitution itself. Our fathers saw clearly that in a democracy made up of diverse groups an ordered society is virtually impossible without the practice of toleration.

How incompatible the intolerant mind is with the true genius of the Christian religion is indicated unmistakably in a revealing incident in the life of its Founder. When a group of Samaritan villagers was unfriendly the angry disciples wanted to call down fire upon these people of another race and another religious tradition. But Jesus pointedly rebuked his followers, declaring, "Ye know not what manner of spirit ye are of."

There is, unfortunately, a kind of easy-going, spineless indifference, bereft of any positive convictions, which sometimes passes as tolerance, but which is worse even than intolerance. It is the attitude of a Montaigne, outwardly patronizing all religions, but inwardly believing none. If tolerance really meant absence of clear-cut opinions, or irresoluten in standing out for what one believes to be truth, it would be indeed a doubtful virt Lack of strong convictions is an even grea evil of our day than lack of tolerance. I true tolerance is an utterly different thing fr this. What it involves is no complacent shi shallying about my views of the truth, but recognition of the other man's right to do own thinking as I do mine, to reach his o conclusions, and then to hold his o honest convictions as frankly as I hold mi It makes me ready to say with Voltaire, disagree with everything you say, but will fend to the death your right to say it." means that I have so much confidence in truth that I can trust it to win its way with any other compulsion than that of its own trinsic worth. I shall reason with the m who differs from me and seek to persuade h by showing him why I believe as I do—but to coerce him—never.

True tolerance means, in a word, earne ness of conviction combined with respect the convictions of others. It is, as Phill Brooks once pointed out, a fusion of love truth with love of men. Strong love of tr without love of one's fellows makes the big It is this which has lighted the fires of per cution in every age. Love of one's fellows, the other hand, without devotion to the tr makes the sloppy sentimentalist. The blend of the two makes the ardent and tolerant spi

As long ago as the time of the Peloponnesi War, Aristophanes wrote certain lines that as modern as if penned yesterday and ne more needed than today:

"From the murmur and the subtlety of s
picion,
With which we vex one another,
Give us rest.
Make a new beginning
And mingle again the kindred of the nations
In the alchemy of love,
And with some finer essence of forbearance
Temper our mind."

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Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist*, Boston) cost 15 cents additional. Cash in advance only.

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The Better Way

By Harold L. Irving

A man lay prone across the bed in a room one of the city's large hotels. The uncer- in light of retreating day straggled through e window, giving shape in a half-hearted anner to the various articles about the room. he noise of the street far below, rendered eaningless by distance, drifted in on a de- pairing breeze that had struggled unequally ith the intense heat of the day. The dark indow hangings fluttered wearily.

The man on the bed lay face down, seemingly lifeless, his body huddled in such manner as to convey an impression of having been crushed by a relentless force. An occasional groan alone spoke of life but a groan of such anguish that it suggested death rather than life —the death cry of a soul from which all hope had fled. Black despair filled heart and mind. He could not go on. He was broken on the wheel of life.

A Voice said, "Why are you here?"

The man said, "I have sinned and now I must pay."

The Voice said, "Where do you go?"

The man said, "I go to destroy *myself*."

The clang of an ambulance rushing to a scene of agony or death drifted in through the open window.

The Voice said, "I will help you. Your sins are forgiven. Come live with Me. Work for Me. I need you as you need Me."

The man looked up, his eyes full of hope. "What work would You have me do?"

The Voice answered, "Help the sick, the needy, the sore oppressed, the fallen. Tell them of Me."

The man arose, his face radiant, his load cast from him. "I will, Lord, now," and started from the room.

"Wait," said the Voice gently, "Where do you go?"

The man replied, "I go to destroy my *self*."

The Peril

By Melville Arthur Shafer

We hear a great deal in this country about the yellow peril, but in Japan they talk of the white peril. They have been exploited by the white races until the white peril has become extremely real to them. They have seen the white races conquer the red race, the brown race, and the black race, and feel sure that there is now a definite movement on foot by the white people to subdue the yellow people of the world.—*Bishop Herbert Welch of Korea.*

The perils of red and black and brown
Have caused our Pharisaical frown
For races of men we poorly know,
Because their lives are less a show,
Because their pace is, too, more slow;
But they all have dwelt so near the sun
Light's tints of beauty they each have won!

The peril of yellow now beware!
The phantoms of strife are riding there,
As they rode in red and black and brown,
To cheat and mock our fair renown,
To seize and wear our haughty crown!
But, who will warn of the peril, white,
That threatens all with its selfish rite?

There never was made a race of man,
Ever since this world of ours began,
That perfectly showed the good or ill!
Each must its law of growth fulfill,
To best express the higher will;
And yellow and brown, and black, red, white
Are each of them now a hue of light!

Know that South is South, and North is North,
And that each must strive to prove its worth,
And each of the other learn love's ways
To bring to men the better days,
For which each in his own tongue prays!
For the East is East, and West is West,
And thus will each meet the judgment test!

Events to Come

INTERDENOMINATIONAL STUDENT CONFERENCE, Evanston, Ill., Dec. 29, 1925-Jan. 1, 1926.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Nov. 30, 10.45 A.M.

MASSACHUSETTS WOMAN'S HOME MISSIONARY UNION, monthly meeting, Friday, Dec. 4, 2 P.M. Speaker, Miss Margaret Slattery.

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With the Schools and Colleges

Hartford Seminary Foundation

The fall meeting of the board of trustees of the Hartford Seminary Foundation was made the occasion for breaking ground for the new building of Hartford Seminary as a part of the splendid group of buildings now being erected for the three schools of the Foundation. Prof. Waldo S. Pratt, who has been longer connected with the institution than any other member of the faculty or the board of trustees, coming to the service of the seminary in 1882, turned the first sod for the new building.

Of the proposed new buildings on the Girard Ave. campus, Mackenzie Hall, the women's dormitory, is completed and has been in use for nearly two years; Knight Hall, the gift of Dean E. H. Knight and his daughters supplemented by the gifts of the alumni and friends of the School of Religious Education, is practically completed and will probably be used for classes in the second semester; Avery Hall, the new library building which will house the Case Memorial Library, and the men's dormitory, which may be called the "New Hosmer Hall," are well under way, roofed in, and will be completed in the spring; in addition, work is advancing on the Tower and a portion of the Administration Building, which will house the heating plant for all the buildings. The Theological Building, for which ground has just been broken, will be completed in the summer and will provide classrooms for the work of the Theological Seminary. It is almost certain that by the beginning of the next academic year the three schools of the Foundation will be in their new home, comfortably housed and well equipped for their expanding work.

Yale Divinity School

The Yale Divinity School opened its doors for the 103d year of service to the chorus of hammers and chisels, trowels and saws. Taylor Hall was piled high with stones and building materials, while the Quadrangle was full of masons and carpenters, trying to make room for the ever-increasing throng of students who are turning their faces toward Yale. Among the many needs of the school one was imperative. If students were to use the library, there must be adequate space. Accordingly the Corporation voted the funds to make a commodious addition extending into the Quadrangle. Classes are taxing the capacity of the lecture rooms, a cheering but perplexing situation.

Preliminary figures with regard to the enrollment are as follows: Graduates, 50; seniors, 49; middlers, 62; juniors, 61; students not candidates for a degree, 15; total, 237. Thirty-five states and eight foreign countries are represented. Of the 17 students coming from abroad Canada sent five, China, Japan, and Brazil each two, Korea three, and Hungary, Czecho-Slovakia, and the Philippine Islands each one. Sixteen denominations are represented as follows: Methodists, 73; Disciples, 32; Baptists, 28; Congregationalists, 27; Presbyterians, 17; Christians, 11; Lutherans, 7; Evangelicals, 7; Church of the Brethren, 5; United Brethren, 4; Episcopalians, 3; Church of God, 3; Adventists, 2; Friends, 1; Dutch Reformed, 1; Mennonites, 1.

Approximately 120 universities and colleges have contributed to the student body.

The faculty has been enlarged by the coming of Rev. Robert Seneca Smith, M.A., formerly professor of Biblical Literature in Smith College, who now enters upon his work as Horace Bushnell Professor of Christian Nurture, Dr. Weigle having been elected Sterling Professor of Religious Education. During the first semester Professor Smith is offering the Course in Methods of Religious Education in the Divinity School and a Course in Christian Fundamentals in the College. Prof. Wilfred E. Powell, of the Class of 1921 of Phillips University, is visiting professor of Religious Education, and is offering two courses, one in Week-Day Religious Education, and the other a seminar in the Project Principle in Religious Education.

A revision of the curriculum is meeting with the hearty approval of both faculty and students. The credits required for graduation are now based upon the unit system, a unit being three hours of work each week for one semester. Most of the courses which used to run two hours a week for the year are now arranged to run for three hours a week for one semester, while other one and two hour courses have been so grouped as to make appropriate units. As a result, students are enabled to concentrate their attention upon five courses, more than that requiring special permission from the faculty, whereas formerly they were often carrying eight and even nine.

The formal opening of the School was held on Monday evening, Oct. 5, in Marquand Chapel, with President Angell presiding. Prof. F. C. Porter, who has just returned from a trip around the world, made the address. The critical situation in which our missionaries and educational institutions in China find themselves was clearly analyzed and sympathetically treated. Professor Porter emphasized the truth which all students of the problem have come to recognize—that the religious spirit of China cannot be run into the ecclesiastical forms and theological creeds of occidental Christendom, but that our great task is to interpret and impart to them the mind of Jesus, leaving their leaders, just as Jesus left his followers, to work out the appropriate forms and creeds for themselves. At the close of the address the Sacrament of the Lord's Supper was celebrated.

The annual outing at the shore was held at Double Beach the following Thursday. Addresses by representatives from the various classes were given, Professor Weigle acting as *arbiter loquendi*. Robert T. Beck spoke for the juniors, J. Emerson Ford for the middlers, N. G. Long for the seniors, and Lavens M. Thomas for the graduates. The closing address—which struck the key-note for the year—was given, as usual, by Dean Brown. H. H. T.

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Just recently that staunch friend of Pomona College, Miss Ellen Scripps, made a gift of a half million dollars. This, added to her previous gift for the purpose, makes three quarter million dollars of resources to be devoted to the establishment of a Women's College at Pomona. Thus in accordance with its plan of expansion, a new unit is shaping as a group which will be aggregated about Pomona as a center. As last year, 225 students make up the freshman class, with hundreds turned away. Adhering to the original conception of a college of moderate size, enlargement will continue in the form of a group of colleges in a unitary establishment. Thus the student retains the value of individual touch in smaller groups.

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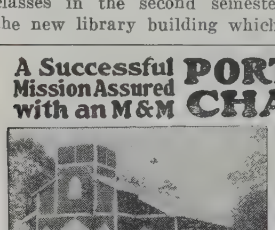

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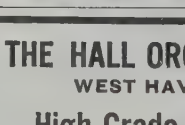

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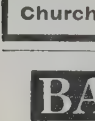

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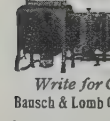

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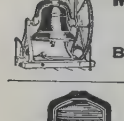

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nbined with the advantages of large common raries, museums, assemblages, etc.

To make a study of educational institutions road, with a view to the shaping of Pomona's ure, the trustees have granted President aisdell a year of absence. En route to rope he attended the National Council. The ire student body went to the station to bid n *bon voyage*. Their esteem found expres- n in the gift of a medallion. During the sence of Dr. Blaisdell, Dean Jaqua will be in arge. This is the 15th year of Dr. Blais- l's presidency, during which the college, ogressing as Southern California has grown, s increased its faculty from 41 to 81, its mpus from 82 to nearly 500 acres, the value buildings and grounds from a quarter mil- n to a million and a half, and the endowment m less than half a million to over two mil- ns.

In opening the college term, an interesting novation was made in the preparation of the shmen for college. To render entirely un- cessary any perpetuation of college custom the rough usage of new men by older class- n, a Freshmen Week was established, pre- ding the regular term, which freshmen were uired to attend. In these days, by means student-faculty dinners, assemblages ad- ssed by members of the faculty or elder stu- nts, college traditions and customs were pre- nted, and mutual acquaintance encouraged. like manner the old Kangaroo Court, with rough and ready manner of administering ident discipline, has been replaced by the nior Men's Court. Its jurisdiction extends er student discipline and all serious infrac- ns of regulations; and recommendations will made to the faculty by the court as occasion mands.

Some 1,833 alumni celebrated Founders' Day, t. 14, in some 18 centers. An annual event s now is, and known as "Universal Pomona y." Naturally the largest assemblages were Los Angeles, which were addressed by Dean rnest Jaqua and Coach Colvin Heath; and the Claremont Inn Commons, which was ad- ssed by Judge Charles G. Neely. The pur- se is the retaining of the interest of the dely scattered alumni, and of the 3,300 ex- dents, in the welfare of the college.

This year the Harvard Exchange Professor William Morris Davis, department of geol- y, and an authority in his subject, being the author with Prof. W. H. Snyder of the first xtbook on the origin of the earth's surface. Frank Woodruff, Pomona sends its fourth an to the faculty of the International Col- ge at Smyrna, where Cass Reed, another of graduates, is president. Professor Wood- ff will have charge of college athletics for ree years.

To meet the desire for research in radio, a w department has been created to study that bject and to make practical applications. It under the direction of Dr. R. R. Tileston, ad of the department of physics. C. F.

Enrollment at Milwaukee Downer

Milwaukee Downer College, Milwaukee, is., opened with the largest enrollment in its story, a total of nearly 500. Every class is rger than the corresponding class of last year. wenty states and one foreign country are rep- sented in the student body. The new mem- rs of the faculty are: Mrs. E. R. Beckwith, the department of mathematics; Miss Gladys Ward, home economics; Miss Julia P. Thelan, chemistry; Miss Else M. Saleski, Ger- an; Miss Mary V. Tasker, art; and Miss Ella Fink, public school music. Miss Frances . Hadley, assistant professor of English, has turned after an absence of a year at the Uni- rsity of Chicago.

Our Readers' Forum

Preventing War

To the Editor of The Congregationalist:

A striking presentation of some of the horrors of war is being made in New York City. Channing Pollock in *The Enemy* depicts war as it is and shows some of its effects. The enemy of mankind is hate, according to this playwright.

In John 13:34, we read, "A new commandment I give unto you, that ye love one another." If we followed that injunction fear, suspicion, jealousy, greed, ill will, and the other things that develop into hate would find no fertile soil in which to grow.

We are elated over the news of the peace pact agreed upon by France, Germany, and Belgium at Locarno, in which Great Britain and Italy join as guarantors. There is danger, however, that people and nations will place too much faith in this agreement and settle into a false state of security.

"Peace is not the product of documents. Peace is the product of good will among men" (Herbert Hoover).

The old saying, "In time of peace prepare for war," should be replaced by this: *'In time of peace organize to make war impossible.* We must stop "the next war" now. If the minds of men are free from the causes of hate, war will not come. "Peace," writes one editor, "is something more than a mere cessation of fighting; it is a state of mind in which there is no war-purpose."

War has been outlawed and abolished between cities and between states. We have outlawed dueling, piracy, and slavery. Why do civilized (?) nations continue to use a large percentage of their income to maintain military preparedness for war, when a small part of the sum would promote a mental preparedness for peace that would make war not only unnecessary but unthinkable?

"Whatsoever ye would that men should do

(*Continued on page* 763)

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(*Continued from page* 761)

you, do ye even so to them." If we would
it men be not jealous, suspicious, fearful, or
lding ill will toward us, let our own minds
free from these things.

The only thing that stands in the way of
iking this a world of peaceful, prosperous people is the spirit of selfishness. The greatest present-day need is the spirit of love, faith, and unselfish service. When we make up our minds to solve our problems in the spirit of good will we shall have a worthwhile world. We must co-operate to change the war-thought to the thought of peace and good will.

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Chemical Warfare

To the Editor of The Congregationalist:

Your editorial on "Poison and Profits" in the Oct. 29 issue of *The Congregationalist* was so strongly against chemical warfare that I desire to state a few indisputable facts.

1. The League of Nations Committee on Chemical Warfare in 1923 reported favorably on its use in war and declared it more humane and less dangerous than any other method of combat.

2. The gas casualties of the World War were about 74,600 or 27 per cent of the total battle casualties. Of other than gas casualties the deaths were 24 per cent. Gas deaths were only 1.87 per cent.

3. Seventy-five per cent of the men blinded in that first gas attack at Ypres were fit for duty in three months.

4. In the Great War lack of knowledge of procurement cost this country close to five billion dollars—unpreparedness.

5. The nation having airplanes and gas has at its mercy those nations destitute of these weapons. Should the United States be in the former or latter category?

6. Carbolic acid is a valuable disinfectant and has probably saved more lives than any other chemical. It is used extensively in making Bakelite, phonograph records, etc., but it can be "nitrated" to picric acid, an explosive used very extensively before the World War. Should not the true pacifist condemn the manufacture of carbolic acid as "commercial ghoulishness" because of a possible use in warfare?

In view of the above facts can you not show tolerance for some of us who would prefer to meet a Quaker armed to the teeth in preference to meeting an unarmed bandit?

The Congregationalist has been in our family for more than 60 years, and is always so fair and correct in its statements that I am sure that the above will be welcomed.

S. FRANCIS HOWARD.

Norwich University, Northfield, Vt.

RISIBLES

Little girl watching painter in Art Museum copying a masterpiece—"Will you please give me the old one when your new one is finished?"—*Boston Transcript.*

Agent: "When are you going to pay for that electric washer I sold you?"

Purchaser: "Pay for it? Why, you said in a short time it would pay for itself."

"I am very much surprised to hear that they are married: I thought he was merely flirting with her."

"He thought so, too."—*Collier's.*

Waggish Diner (with menu)—"Chicken croquettes, eh? I say waiter, what part of the chicken is the croquette?"

Waiter—"The part that's left over from the day before, sir."—*Boston Transcript.*

Angry parent striding into dimly lighted room: Young man, I'll teach you to make love to my daughter!

Daring Dan: Wish you would, old boy, I'm not making much headway.—*Grinnell Malteaser.*

The Congregationalist

Continuing
The Recorder* and *The Advance

November 26, 1925
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Young Man (to court clerk)—"I—ah—er—um—"

Clerk (to assistant)—"Henry, bring out one of those marriage license blanks."—*Brown Bull.*

A certain English foreman in one of the American textile factories is in the habit of having an apprentice heat his luncheon for him. The other day he called a new apprentice.

"Go downstairs and 'eat up my lunch for me," ordered the foreman.

The boy, a typical young American without knowledge of Cockney English, obeyed with alacrity. He was hungry.

Ten minutes later the foreman came down. He also was hungry.

"Where's my lunch?" he demanded.

The boy gazed at him in amazement.

"You told me to eat it up and I eat it."

"I didn't tell you to heat it up," roared the irate foreman. "I told you to 'eat it up."

"Well, I didn't heat it up," maintained the youngster stoutly. "I eat it cold."—From *Children's Funny Sayings.*

Christmas Programs

"Good Will Among Men"

A Christmas Service for Churches and Church Schools

Arranged by MARSHALL N. GOOLD

Author of "Saint Claudia" awarded the first prize in the 1924 Religious Drama Contest held by the Drama League of America

The charm of this Christmas service lies in its simplicity and the human appeal of its message. It is built around an almost literal interpretation of the angel's song, "Peace on Earth, Good Will Among Men," calling us "to supplant war with co-operation and peace among the nations, and suspicion with sympathy towards all men." But one rehearsal necessary for presentation. So arranged that the congregation may share in service. Good reader essential for the success of the service. Pantomime features most simple, requiring no elaborate stage setting nor trained dramatic cast. Few lines for memorization generally from Bible.

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"We are happy to say that the pageant was a great success. Several people have told us that the emphasis we placed on reverence and quiet was unnecessary, the pageant itself demanded it, and created the right atmosphere for it."—*Mrs. F. E. Carlson, Plymouth Congregational Church, Milford, Ct.*

"This service . . . seemed to me excellent in every respect, fulfilling in simplicity and dignity the true idea of a Christmas mystery."—*Bishop James DeWolf Perry, of Rhode Island.*

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A Pantomime

By MARTHA RACE

Arranged from Raymond MacDonald Alden's great story

There could be no more effective and appealing preparation for the gift-bringing service now used in an increasing number of church schools in celebration of the great Birthday than this surprisingly simple pantomime representation of Mr. Alden's great story. Only a few copies needed for a presentation.

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Note: Price of the story book, "Why the Chimes Rang" by Raymond MacDonald Alden $1.00.

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A Christmas Pageant

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An effective interpretation of the Christmas story, using the old Christmas hymns and Biblical text for many of the speaking parts. In rehearsal and presentation this pageant should be considered an act of worship. It may be used as the program for a white gift Christmas.

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A Christmas Pantomime

By MARTHA RACE

A vivid, sympathetic portrayal of the scene before the crowded inn which would not shelter Mary and Joseph during the late afternoon and night of the Nativity, and of the selfish, motley crowd which came to Bethlehem in answer to the decree of Caesar Augustus.

"How often to the crowded heart there comes
A would-be guest, who brings with him, unseen,
A kindly presence who would glorify
The humblest life, and fill with quiet peace
The days now tortured by discordant strife."

Interspersed through this most charming and appealing pantomime are many of the oldest and best beloved Christmas hymns and carols.

Requires a good reader with a clear, strong, sympathetic voice, and a cast of thirty or more characters. Complete directions for simple setting, lighting, and costuming. Time required for presentation one and one-half hours. But one or two copies needed for a presentation.

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This pageant may well prove just what is needed for a community Christmas observance. Some of the finest Christmas songs and carols are sung by the audience while the Christmas story is presented in pantomime, culminating in the final tableau.

Dr. Taft is Chairman of the Department of Pageants and Festivals of the Drama League of America, and author of "The Technique of Pageantry." This pageant has had the test of experience.

Price, 15 cents; 12 copies $1.44; 50 copies $5.50; 100 copies $10.00.

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By FRANCES WELD DANIELSON

Charming Christmas entertainments to be given by the children themselves. It is a delightful feature of these plays that preparation for them is as great fun as giving them, and they are free from the dreariness of rehearsal.

Price 25 cents

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December Issue

This issue features four plays for children, several fascinating stories, handwork suggestions, such as Christmas tree decorations and gifts, and articles of an inspirational and practical nature.

Single issue, 10 cents—Yearly subscription, $1.00

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(The Pilgrim Press)

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19 S. La Salle St., Chicago

The Congregationalist

Vol. CX No. 49 December 3, 1925

HOLIDAY BOOK NUMBER

Sir Ernest Shackleton's Doomed Ship, the *Endurance*

Reproduced through the courtesy of G. P. Putnam's Sons from the jacket of "Argonauts of the South," by Captain Frank Hurley.

The Great Enterprise

ALL the sense of vision, expectancy, adventure, investment and possible realization that this term ever meant to you does not match the real thing. Our missionary enterprise more than fills your superlatives. It is a modest statement to say that it is far greater than the sum total of all that any one person knows about it. In itself it is alluringly attractive when we come to close grips with even one integral part of it. It comes nearer being the Simon pure expression of our fairest Christian profession than practically anything else we do. Knowledge of its achievements stirs our noblest impulses, and impels us to new ideals and sacrificial service.

Spasmodic effort, interest and support are wholly inadequate from every point of view. They defeat the work and workers of course, but even the greater pity is that they defeat your church and every individual member of it. They mean an irreparable loss to human souls from center to circumference.

What an incomparable service we would render the members of our churches if we carried the knowledge and its vision to them. Nothing competes with it. Nothing approaches it. There it waits, borne to us on the shield of devotion and sacrifice. A presentation of our missionary work in every church by pastor, secretary or missionary at least once a quarter will make a splendid beginning. Will you plan your church's program of Sunday morning services to include such periodic presentation? There is not a church in America that will not thank its pastor for such a privilege.

It will enrich and deepen the knowledge, appreciation and interest of your people in the vast Christian enterprise at home and abroad. It will give them vision and heart for the more homely routine of ever pressing local tasks. It will give them faith and assurance to apply themselves with something of enthusiasm to the constantly exacting duties of church life and service. It will lighten the burden which you as a pastor will otherwise be putting on your own personality in your effort at leadership limited to an interpretation of the Gospel with merely local application. It will generate in the minds and hearts of your people new impulses to share adequately in its work and its sacrifice. It will release undreamed-of powers in some of your members who have been apparently indifferent to the usual approach. It will give horizon and vision that will reveal meaning and unity and add compelling power to the appeal of the whole vast undertaking to which the church is committed under the leadership of Christ.

The Commission on Missions
287 Fourth Avenue, New York, N. Y.

KENNEDY'S SECOND BEST

BY JOHN FREEMAN

CHAPTER I

t was a steaming afternoon towards the end of June and that Chinese puzzle, by irtesy called the Toronto Union Station, s in its normal state of clamorous con- ion, when an enthusiastic company of ople elbowed their way through the wded entrance hall, down the winding n-shod stairway and over the deadly level ssings to track Number Nine. They had sembled to say "God Speed" to the Rev- nd Gordon Kennedy, minister of Rose- unt Memorial Church, who was leaving a three months' holiday in the West.

A troop of smart looking girls fluttered o the platform and scurried about in rch of the car, "Columbia." Presently re were shrieks of delight indicative of joyous discovery. The girls, most of om belonged to Kennedy's choir, were fol- ved by a number of young men, members the Memorial Tennis Club. After these ne a promiscuous stream of people, Sun- school teachers, church officials, and mbers of the Rosemount congregation.

'Looks like a bottle of mixed pickles," re- rked an amused bystander.

'Exactly," replied his companion; "he's 'em bottled all right. Nicely pickled, Fifty-seven varieties, eh?"

'Something like that. Well, I guess he's a ker."

'Sure he is! Cork and corker. That's w he keeps 'em together. Inserts himself ll into the bottle neck. Great art, that!" 'Ever hear him?"

A time or two. He's got the goods. Just stuff the people like. Knows how to dis- y it, too. First class window dresser." All his stock in the window?"

I should say, no. Plenty in reserve. rming chap socially. Have you met ?"

Only once. Had a game of golf with him ently. Interesting player. Keeps you ssing. Gets a long drive, not always ight; but he's a daisy with the putter." Same in the pulpit. Wins out with his strokes. He knows how to put the ball n all right."

Kennedy had been three years at Rose- nt. It was his first charge. He was ty, unmarried, and not yet engaged, pite the fact that his church assembled oodly number of desirable girls, daugh- of wealthy families. He had walked ily. His church officials approved this tious demeanor. They were in no hurry their minister to marry. Marriage ht possibly impair his popularity. It worth something to have an attractive ng bachelor in the pulpit. It invested situation with a certain liveliness and ancy.

t the present time Kennedy was "drawing capacity houses," rapidly increasing the membership, and substantially augmenting the revenues of the church. The girls adored him because he was "such a darling." Young fellows rallied about him, finding him a manly sort, a genial companion, and a good sport; church officials esteemed him a precious possession on account of the prosperity attending his ministry. To them he was a "live wire," with "nothing to match him between the two oceans."

II

As he stood beside the Pullman car in which he was to travel for the next few days and nights, Gordon Kennedy looked more like a prosperous young business man than a minister. He was well over six feet in height, broad shouldered, and straight. His square chin, firm jaw, wide humorous mouth, and deep-set, dark brown eyes spoke of forcefulness and leadership. As usual, he was in unclerical garb. Just now he was wearing an elegantly cut suit of soft gray material, white silk shirt and collar, a flowing black silk tie, panama hat, and highly polished tan shoes.

The charm of Kennedy's social ways constituted a big factor in his popularity. He was a first class "mixer." He became quickly interested in the people he met. He had the knack of putting them at their ease and making them feel they were appreciated. He could move among a group of persons in such a way that each individual felt singled out for special attention.

On this occasion he was working well up to his record for general and particular socialness, as he patted the young fellows on their shoulders, squeezed the hands of the older men in a confidential grip and hailed the girls by their Christian names.

The Negro porter of the "Columbia" brushed past, sweating and smiling. He was carrying an armload of parcels.

"It's well youse has got a section to you self, Boss, else we wouldn't find storage," he remarked.

Presently the circle pressing close around Kennedy opened up to make way for a man with a field camera. He was photographer for the *Echo*, wishing to get a picture of the "send off" for the next illustrated weekly edition. Would Mr. Kennedy be good enough to stand on the steps of the Pullman for a moment, while he grouped the friends on the platform?

"Blow your picture!" exclaimed Kennedy. "I don't want to turn this little family affair into a publicity stunt."

"No escape, Mr. Kennedy, I assure you! I've taken a couple of shots already. There'll be a picture, in any case, but it may not be satisfactory unless you pose for me."

"Oh, Mr. Kennedy, please!" shouted half a dozen girls together. "It will be a lovely little souvenir. We all want to be in it."

He felt forced to yield and a few moments later the photographer bowed his thanks, smiled, and wished him a happy holiday.

III

As Kennedy stepped down again onto the platform, a middle-aged lady came forward, asking if she might speak with him a moment.

"You don't know me," she said, "though I've been an occasional attendant at your Sunday evening services of late. I'm staying in Toronto for a while, but my home is in Vancouver. My name is Mrs. Silcox."

Kennedy smiled and lifted his hat.

"I believe I saw you last Sunday evening. Did you sit just on my right, the third or fourth row from the front?"

"Yes, I did. I wanted to say that I have a niece here, lately out from England, who is leaving for Vancouver by this train. She'll be in the "Columbia." Her name is Margaret Pearson. May I introduce her?"

"I shall be delighted to meet her," said Kennedy briskly. "I'm going as far as Calgary on the main line, and I'll see she's well looked after up to that point."

"Thank you so much! It is kind of you. She's going out to join her father. We were intending to make the trip together, but I shall be detained in Toronto for another fortnight and her father is urging her to hurry out.

Presently Kennedy found himself looking into a pair of clear, hazel eyes and listening to a voice of pure music.

"I begged Aunt not to trouble you, but she would have her own way. Please don't let me keep you from your friends!"

"Mrs. Silcox has done me a real favor, I can assure you," replied Kennedy. "Were you not at church along with Mrs. Silcox last Sunday evening?"

"Yes."

He noted the pleasing oval of well browned cheek which she presented for her aunt's kiss, and the delicately curved lips with which she gave her response. He marked how neat her figure looked, dressed for traveling comfort in a costume of navy blue. He felt convinced that he would not be bored on the way to Calgary.

As Margaret Pearson entered the "Columbia" she was the subject of many critical glances.

The conductor was now calling out, "Board! Board!" and warning non-passengers to stand clear. Kennedy mounted the steps of the Pullman, and there was a lusty outbreak of voices singing, "For he's a jolly good fellow," accompanied by the waving of half a hundred handkerchiefs. Kennedy waved his own handkerchief for a moment, then thrusting it into his pocket, touched his fingers to his lips and extended his arms in all-inclusive adieus until the train swept him from sight.

[To be continued next week]

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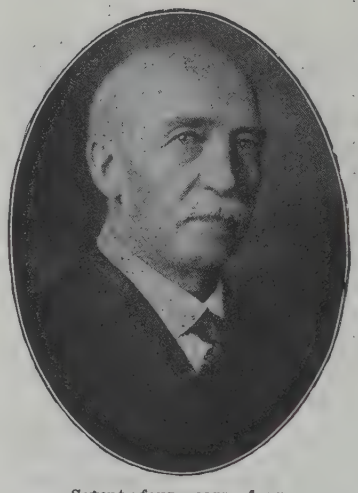
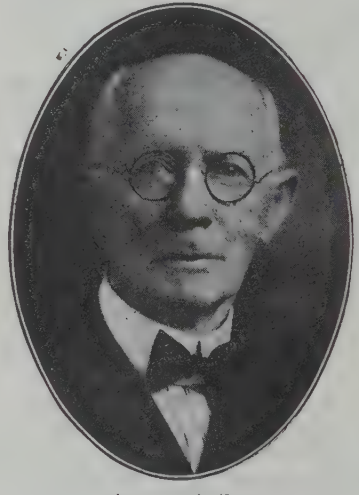
Searching for the Right Christmas Gift



Seventy-four years of age.
Forty years in the ministry. A noble example of Christian manhood; greatly beloved; caring for an invalid wife; seeking to make the ends meet by keeping bees and chickens.



Age seventy-three.
Health shattered by an accident while helping to build a church. Compelled to leave the ministry and support himself by manual labor.

OFTEN we look long to find a gift for some loved one and then wonder if what we choose is really wanted. You never need doubt that your gift to the Christmas Fund will bring happiness to the recipient.

—"We could scarcely believe we read the figures aright. The check will provide for many pressing necessities. We are having a very cold winter. The last two days it has been between twenty and thirty degrees below zero and the coal melts away like snow."

—"The generous Christmas check paid the doctor's bill and some other debts and provided what I have not had for fifteen years, a new, warm coat. May our Father bless the givers!"

Your Christmas Remembrance is the quickest way to lift the meager pensions. For several years the gift has averaged $40. We would like to make it $50. It would take $7,500 to make the increase.

A noble Christmas Emergency Fund came from the overflowing gifts last year. It carried the spirit of Christmas through 1925, eased the burden of households stricken with sickness or death and gave a lift over other hard places for which the pensions were utterly inadequate. It can be maintained next year only as gifts at this Christmastide match those of 1924.

Make checks payable to

The Congregational Board of Ministerial Relief

100 East 42nd Street
New York City

Send your gift now for

The Christmas Fund

(All State Boards share in the distribution)

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Continuing *The Recorder* and *The Advance*

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(The Table of Contents may be found on page 803)

The Editorial Outlook

ilgrim Place in Claremont, California

THE National Council did wisely in endorsing the organization in Claremont, California, which is providing homes for our ministers and workers, both home and oreign, who are in need of a place for recuperation, or omfortable retirement. In these days of expensive living and very modest incomes for Christian workers, Pilrim Place seems destined to give a much needed service.

piritual Adventures of Modern Youth

WHILE some of us are worried or alarmed over the swift-moving adventurous youth of our times, it may e a comfort to note that youth is seeking new adventures in idealism. Mr. Harrison's article in this isue gives us some glimpses of adventures in co-operative ood will and international friendship among the young eople of many nations around the world. Are not hese youthful idealists leading the way in the right irections? We believe they are, and that they deserve ncouragement and help. It was a great night at the ord Hall Forum in Boston, Nov. 22, when Mr. Harison told his story with eloquent earnestness, and when, he same night, young James Waterman Wise, son of abbi Stephen S. Wise, and himself soon to be a rabbi, poke on "The Religious Spirit and Modern Youth." hristian and Jew, these young men were one in spirit nd purpose and revealed the essential unity of the eligion which each seeks to express. Mr. Wise said hat modern youth, as he knows it, has a deeply religious pirit, but that it is less dogmatic, less interested in ect and forms than in the spiritual force applied to he problems of life, the problems of social welfare, industrial relations, peace and international brotherhood. Mr. Wise is a remarkable personality, earnest, eloquent, and brotherly.

"Kennedy's Second Best"

JOHN FREEMAN'S remarkable story, *Kennedy's Second Best,* starts in this issue and will continue every week until it is finished. Our readers will find it a story of absorbing interest and well worth while. After seeking for many years a story good enough to satisfy the readers of *The Congregationalist* which we could publish as a serial, we are pleased indeed that at last our quest has been successful. You will follow the events of every chapter with increasing pleasure, we are sure. Pass on the word to your friends, "Read *Kennedy's Second Best* in *The Congregationalist.*"

In Honor of William Tyndale

THE example of New York ministers and laymen in planning to emphasize upon Bible Sunday, Dec. 6, the great work of William Tyndale, and the four hundredth anniversary of his translation of the New Testament into English, might well be emulated everywhere throughout the country. At a representative gathering held recently under the auspices of the New York Bible Society resolutions to this effect were unanimously adopted.

These resolutions also commended a proposal of the New York Bible Society to circulate one hundred thousand English New Testaments as a tribute to the memory of William Tyndale and recommended that through public spirited individuals a statue or suitable monument to William Tyndale be erected in New York.

Some Clear Conclusions

IN view of the fact that certain misunderstandings and conflicts that arose in the Boston area in connection with the Armistice Day celebration are typical of misunderstandings that may occur in other parts of the country, it seems fitting that a few outstanding conclusions that have been enforced by these happenings near at hand should be stated in *The Congregationalist.* The first is that no group of men more deeply and sincerely honors those who have served and suffered or is more truly concerned about the fulfillment of the nation's full obligation to them and to their families than are the various groups earnestly working for the establishment of peaceful ideals and of international peace through the promotion of good will. In the second place, there must be the clearest recognition that the purposes for which the war was fought, as they overshadowed every personal consideration during the days of actual conflict, must continue to be regarded as larger than the interests of any group or organization. We must truly honor those who suffered and died by carrying on the ideals and institutions that they suffered to maintain. And the last clear consideration is that no group, especially in the thoughtless disparagement of the peace movement by any of its leaders or members, can presume to speak for the entire company of those who served and suffered in the great war. All the veterans' organizations in their combined membership, it should be remembered, represent a minority of the men who served, and it should further be remembered that many of those who gave the most signal service and who made the greatest sacrifices are now strongly in support of peace organizations of every type. Even the ultra-Pacifist organizations include in their membership many who gave military service in army and navy during the war.

In a letter to the *Boston Herald,* following the Armistice Day parade and the dissensions in connection with it, Albion R. King, Post Chaplain of Post 61, American Legion, states an important fact very effectively:

> And I want to add my word as a member of the American Legion in protest against the impression that the opposition exhibited was representative of the general feeling among service men. I believe it to be only the result of an emotional complex on the part of a few, who refused to face the logic of facts, which has always been a part of the insanity of war.

Nothing could be more unfortunte than that there should arise any extensive or permanent cleavage in this country between those who fought to secure peace and those who, according to their reasonable convictions, are concerned with the great task of fulfilling by peace methods the purposes for which the war was fought; namely, the ending of war and the establishing of permanent comity of good will between nations.

A recognition of these three considerations, all of them amply established by recent events, will do much to prevent misunderstandings and to create the mutual respect which every group of sincere and earnest men, no matter what their opinions and convictions, ought to have for every other group of similar sincerity. And it becomes more and more the profound duty of men who believe in largeness of view and in magnanimity of spirit to safeguard our organizations and institutions, and above all to safeguard the sacredness of patriotism itself against the narrowness and possibly the selfis designs of those who have not been unwilling, as histor amply has shown in every age, to exploit the most sacre institutions and causes for ends of personal ambitio

"Ruth" and the New Youth

WE shall be surprised if wide attention is not at tracted to a little book just issued by th Macmillan Company, which, in its 130 pages discusse with great frankness the extent, nature, and effec of the general letting down of moral standards on th part of young women and particularly of young colleg women. The book is entitled *Ruth Talks It Over,* an it is by "Junius Vincent"; but both "Ruth" and "Juniu Vincent" are admittedly mere names to conceal th identity of the author and of the young woman, the con versations with whom provide the material of the book

The whole discussion is from a somewhat unusua standpoint in the freedom and frankness of its approac to all the issues and in the suggestion of underlying con fidence between the young woman and her mentor. Th author is evidently some one active and prominent i the field of American education, possibly a teacher o psychology. "Ruth" is a somewhat unusual young woma intended manifestly to typify the group or "gang" t to which she belongs. It is a little difficult to believ that one girl should so completely combine in her per sonality such typical things, and especially that so muc apparent sagacity and good spirit should be combine with such feebleness of vision. At least one might expec a sagacious girl to see for herself some of the thing that her friend and instructor is at pains to point out One has a feeling that possibly "Ruth" may be a sor of composite character, but there can be little doubt tha she is fairly typical. Some months ago we should hav questioned this fact very seriously, but the revelations o the mother of a senior in one of the most notable o women's colleges confirms the fact that "Ruth" typifie a great section of young American college women.

The general attitude toward life of "Ruth" and he "gang" is founded on the assumption that to get "thrills" is the chief aim of existence. The conventions and re straints that have safeguarded young people in the mat ter of thrills are regarded as old-fogy things, and th young women who still in some measure recognize suc conventions and restraints are looked upon as "sad eggs" who are deriving little pleasure or satisfaction fro life. The thrills which "Ruth's" "gang" seeks are asso ciated with rather a general letting down in relation with their boy friends, with unusual adventures wit osculation, "necking," and "petting," and even mor serious moral laxity. In fact it is suggested that in th "gang's" outlook there is no such thing as a rigid, de fensible standard of sexual morality. Associated wit this general moral laxity is indulgence in alcohol t which a chapter is devoted under the title, "I am Quee of the World," an expression which "Ruth" herself ha used to describe an experience of intoxication. A cha ter also is devoted to smoking among women.

The interest in this book centers very largely in th standpoint from which the man of the conversation, ev dently a middle-aged teacher, very sensible, very sym pathetic, very free and frank, and unready to be shocke

ut likewise with plenty of good moral ballast, discusses hese things. The discussions come quickly to this ques- ion of "thrills," whether lawless emotion can be a safe uide in life, and whether there is anything necessarily ither dangerous or disadvantageous in the repressing f emotion. The discussion is exceedingly sane, and here is a suggestion that "Ruth" has been deeply and favorably influenced by the conversations. "Ruth's" mentor meets her very largely upon her own ground. He challenges the assumption upon which the letting down f moral standards rests. He speaks, for instance, upon he Freudian psychology and remarks upon the way it as been applied. He points out that "if the popular Freudian conception were true, there would be hardly a ane man or woman in the world today among civilized eoples." From the standpoint of good psychology and good biology, he further challenges the assumption of the oung woman who is determined to live life in her own way regardless of higher standards and deeper obliga- ions, and he cites some very telling facts and arguments o indicate how different are the *actual* consequences rom the goal of satisfaction that lax standards are sup- osed to make attainable.

Ruth Talks it Over might very safely and wisely be laced in the hands of young college women or of any oung women. It would provide very interesting sub- ect matter for discussion between mothers and daughters, nd might be used advantageously in class discussions.

The one defect of the book from our standpoint is hat it does not seem to strike quite deep enough in the natter of moral foundations. It may be correct to point ut that sound psychology and sound biology are largely pon the side of Christian morality and even uphold in arge measure the conventions that have become socially stablished out of practical experience. But suppose a oung person should become convinced that the dictates f science point otherwise, is the matter necessarily settled? We question it. There will be found to be in all human relationships factors that go beyond mere scientific adjustment and the right of an individual to live his own life as he wishes. There are obligations that root deeply in moral and spiritual instincts that cannot always be carefully defined, and that possibly cannot always be specifically defended but that, none the less, have an overwhelming sanction for the thoughtful man or woman and that are not lightly to be set aside by a young man or woman of character and courage. Such instances could be cited again and again. There is the young man or young woman bound by family obligations that could be flouted only through weakness and cowardice. The sacrificial factor in a true life under such circumstances is unavoidable. In other relationships of home and married life also there are problems that cannot be settled on the basis of mere scientific adjustment. Psychology and biology must often be disregarded under the imperative demand of moral, spiritual, and social obligation. The writer of the book probably recognizes this fully, though the ultimately sacrificial basis of true character is not emphasized quite as vitally in the book as it might be. Has not this factor in history been of the deepest moral effect in the life of youth? Youth has passionately responded to the appeal to cast everything aside in the service of great causes and in loyalty to lofty ideals. This proverbially, notoriously, is the spirit of youth. Coolness of argument and the creation of an atmosphere of sanity may do much to stem the tide of moral laxity and set the feet of youth along saner, safer, nobler paths, but, after all, the hope of the full and ultimate salvation of youth lies largely along the line of developing fire and inspiration.

To the lofty, able, and largely convincing conversations of this book, one would like to add that great penetrative saying of Sir John Seeley in *Ecce Homo* that "no virtue is safe that is not passionate."

Failures of Liberalism

A Contributed Editorial by Irving Maurer, LL.D.

President of Beloit College

ONE of the rules of homiletical strategy which is most often violated is the rule of the hard word. We preachers are more successful in our priestly function of interpreting people to God and to themselves than we are in our prophetic function of interpreting God to them. It is with the desire to observe this rule of the hard word, that I, a liberal, say a word about the failures of liberalism.

One of the failures of liberalism is the failure to say the positive word. We are adepts at restatement and negation. We are often more expert in showing why Fundamentalism is unvital than we are in showing what is vital. We have had a lot of restating to do. It has taken us some fifty years to restate the value of the Bible. But we have done this so unskillfully that unlearned, plain people gain from what we say the idea that we do not believe the Bible at all. Shall we simply blame them for their dullness or shall we not, rather, search in our own hearts for the poor pedagogy employed? We have had some fifty years of the New Theology, but where is there the quadrilateral of liberal faith to compare in definiteness and clarity with the quadrilateral of Fundamentalism? We have just as definite things to state, but we have spent most of our time showing why we do not believe the things which an orthodox body deems essential.

Another of our failures as liberals is the failure to develop the technique of a devotional life. Please do not understand me to say that liberals are not devotional. But rational procedure is inhibitive of sensational experience. The flush of a religious experience becomes sicklied o'er with the pale cast of thought. For many of us an excursion into the newer psychology has the effect on the beauty of a devotional life that a botanical analysis of a flower has on its beauty. We are apt to become careless in our personal meditation and prayer life. Daily Bible readings, which can be like daily walks in a flower garden, are easily dropped away. And we

ignore the time element in our literature. Representatives of a restless quarrel with form and ritual, we lose contact with phrases and forms of religious devotion which have been mellowed with the ages. Instead of continuing the aggressive attack upon older, fixed, crystallized forms, we ought to be developing a devotional literature of our own, a literature which itself bears a stamp of maturity. But to do this there must be reverence, a touch of mystical insight, a hunger for God, a longing for immediate communion with God. This is very important, for out of this will come to us the positive faith which will help us recreate Christianity for its destined task of leadership in modern life.

There has been an attempt to furnish literature for worship, but much of it is crude and unlettered in the devotional amenities. There is one book of responsive readings which asks that worshipers read together as a vehicle of religious experience words uttered by contemporary personalities, men who have been centers of bitterness and controversy. If liberal hymn books and prayer books and worship forms are to be secured they must be written with a better understanding of the psychology of worship than this. And what an opportunity for our liberal Christians, to phrase our vital, deeply-felt convictions about Jesus and his Saviorhood and God and human life in prayer and hymn and anthem and a Scriptural ritual!

Another failure which these words just written suggest is the failure of liberals in Biblical preaching. Many liberal preachers will use a text, but they seldom develop it. I believe profoundly that liberal Christianity has in its hands the task of a redevelopment of the prophet in religion. But such a prophetic task will have to be performed in a church which in its orthodoxy has a wrongly-emphasized but, none the less, a vital and true sense of the importance of the Bible. The thing for modern liberal preachers to do, above all other things, is to become Biblical preachers. For a liberal approach to the Bible strips it of the unreal claims made for it as a text book in science or history and reveals its true worth as the literature of humanity's experience of a righteous God, whom to know involves commitment to a definite moral endeavor to make the world his Kingdom. The greatest failure, I believe, in liberal preaching, is the over-emphasis of the topical sermon, wherein we preachers have displayed our ignorance of modern fields of knowledge, neglecting all the while to emphasize an authoritative command of Bible literature. It is not that such topics as those we preach about should be ignored, but that we preachers could best approach them from the standpoint of a knowledge of the moral problems involved and of the moral principles on the basis of which these problems have been solved in the Bible.

Biblical preaching, on the part of a literalist, becomes intellectually offensive to thinking men. But Biblical preaching on the part of a trained Bible student (and who that cannot claim to be a Bible student has a right to preach?) can be the greatest spiritual leverage which liberal Christianity can use to call the world back to God.

Another failure of a modern liberalism in many of its professed adherents is the failure to be thoroughly and completely liberal. Liberalism, as I understand it, is the effort to center in the spiritual realities of Jesus, to approach life from his point of view, to live life with his spirit. The trouble with us is that, to find out about Jesus, to discover the heart of his teaching, we have had to clear away a lot of unrealities which have grown up about him. Many of us are content, now that this more or less intellectual task is done. There are hosts of intellectual liberals who are glad that orthodox Christianity is restated, yet who wish the social, economic, political structure which an orthodox Christianity helped to form to be untouched. These fail to see that it was our sense of the unreality of much of our established life which led to our interest in a revitalizing of the essential truth of Jesus' teaching. They fail to see that the quarrel with orthodox Christianity was that it emphasized unethical theories of personal salvation and neglected the ethical implications of the social salvation of Jesus. And yet we have thousands of so-called liberals today who, having effected an intellectual unity between modern science and Christianity, are not in the least interested in a closer application of the spirit of Jesus to life in a modern world.

And this is the most disheartening of failures for liberal Christianity. It was a searching protagonist of Fundamentalism who stated that a liberal Christianity would inevitably mean a new social order. I think he was absolutely right and I prophesy that we shall face a realignment, and that many so-called liberal Christians realizing at last that liberal Christianity can never rest content simply with intellectual restatement of Christian dogma, but must press on to a reincarnation, in modern industry and politics, of Jesus' spirit of life, will go back to a more intellectually orthodox and ethically complacent type of religious faith. I hope that this realignment will come, for only when it will come, will liberalism finally arrive. Fundamentalism and social conservatism are twin-brothers; liberalism and social and political progressivism walk together.

Well, I might go on. I close with a suggestion which I shall treat of in a later paper, namely, that we liberals are failing in Christian saintliness. Do not conclude that such failure is solely our portion as liberals. But we are trying with all our might, we liberals, to understand a modern world—we see its lack but we believe in it tremendously. Sometimes I think that we believe in it too much. There ought, for genuine religious leadership, to be an element of isolation, of detachedness, so that we can see things objectively. Here we liberals are losing out. We speak the latest language, and wear the latest cut of clothes. We must learn to suffer, we must bear the stigmata of a personal commitment, but like Fleur Forsyte, in *The White Monkey,* we hesitate taking up the cross because we wish to be kept free.

I close here. Let no orthodox Christian take too much comfort. Despite this confession of things undone and wrong things done, I am a liberal—it is liberalism which bears the hope of religion for the future. Our task is to change our intellectual analyses of humanity into a pulsing, passionate religion, so that our amazing enlargement of knowledge of an actual world will ever be played upon with the roseate light of the better world of the spirit that is to be.

The Author of *In His Steps*

Dr. Charles M. Sheldon Tells His Life Story *

A Review by the Editor

T would have been fitting if I had asked some intimate friend of Charles M. Shel-n to review his autobiography, but I have elcomed an opportunity to pay a just debt tribute and obligation. I have known n only as the author of *In His Steps*, but that capacity I came to know him early d under unusual circumstances.

When that famous book, which has now ained a circulation of twenty-two mil-n copies, first appeared, I had just left lege to begin my ministry far off in the ckwoods, forty miles from the nearest rail-y and with a territory of some two hun-ed square miles all my own in that neck of nd, a sort of inverted Italy, that stretches as a great boot between the Georgian Bay d Lake Huron. It was here among the ckwoodsmen, fisher folk, lumbering, and v-milling people, away back in 1897, that re came to me a little paper-bound copy Dr. Sheldon's story. I shall never forget thrill with which I read its first chapter. read through to the end and I can re-mber few things that have ever affected more deeply. It shook all thought of monizing for the following Sunday out my mind. I could do nothing but share h my people the thrill and enthusiasm ckened by that dramatic chapter. I took with me Sunday morning and read it to people. I read it again at the afternoon vice to a little group of farmers in a way-e school house, and in the evening to a npany of mill hands in the saw-milling mmunity of Pine Tree Harbor. The effect each of these meetings was electric; one ld feel a thrill of interest and emotion ving in the hearts of these little groups, I I attributed much of the influence of s year of backwoods preaching to the way which Dr. Sheldon's story, of which I er secured a number of copies for cir-ation, had centered the thoughts of my ple upon the underlying question of the aning of religion in daily life, and the lowing of the example of the Master.

confess that I have never read *In His ps* since that year. I have always been aid lest, with the development of critical lgment, I might find that chapter, which ved me so greatly, lessened in its literary ect. Not that I question Dr. Sheldon's rary power, but simply from a feeling t possibly I had read in a mood of un-al exaltation, and I feared to have any pression that might in any way minimize memory of that high experience. But v, in taking up Dr. Sheldon's autobi-aphy, however, I have been interested discover that his opening pages produce ch the same impression made years ago the first chapter of *In His Steps*. The ture, with which he begins, of his home ssionary father at the bottom of a fifty-e foot well, and of the rejoicing when he and his brother had pulled up the first bucket of blue clay, moist and heavy, is a piece of vivid writing, rich in its immediate interest and in its symbolism, and never to be forgotten. The exultation of these boys, who for more than two years had hauled all the water for the household needs for two miles over the Dakota prairie, is graphically portrayed, and there is a thrill of tragedy in the story of the breaking of the bucket's bale and its falling the long distance into the well while joy turned to terror in the boys' sudden realization, "Father is killed." Fortunately the sixty pound bucket with its burden had simply knocked off the hat of the noble missionary. But there is a touch of quiet power in the description of how they drew their father up from the well, and how in response to the question of the mother, who had sensed something unusual, "What is the matter?", he had remarked, "There is nothing the matter, Sarah, but I think the boys are a little shaken and we will stop work for a while." Then as they retired to the house and the father told of the accident, the mother's voice broke the stillness as she said softly, "Stewart, I feel like thanking the Father." The prayer of father and mother in that hour of subdued thankfulness was typical of the atmosphere in which Charles M. Sheldon was brought up. There could be few more thrilling representations of the environment of a pioneer Congregational missionary, which to the eye that lacked faith and vision might have seemed only deadly dull and drab.

In the midst of the gloomy accounts that men who have come to larger and broader ways of thinking have often given of their early religious environment and training, it is worth while to read Dr. Sheldon's powerful description of his early home life, and of the influences upon him of the family altar. In a day when the sense of family religion is weakening and when there is little of the sense of holiness, or of sanctuary, in the deep relationships of home life, of joy and sorrow, it is worth while to read these words of Dr. Sheldon:

> As time went on, that end of the log house called the "parlor," where we had family prayers, became to my boyish mind a holy of holies. It is yet. It always will be. It was the one period of the day on that homestead farm out on that solitary prairie that seemed set part for communion with the mysterious and the divine side of life. It was the consecrated end of the house where we met in times of trouble or danger, where the little sister lay in the coffin we had made with our own hands before we carried it out to the grave under the small cottonwoods which we had planted, remote from doctors and undertakers, our family circle and two neighbors from a distance the only mourners present. And I am quite certain that the passage of the years has not dimmed nor lessened my faith in the power of that family altar, for it has been the source of whatever inspiration for divine and mysterious other world visions I have ever since entertained.

I dwell upon this early portion of the book because in a sense it is a key to the whole, and because, though the entire autobiography is readable and full of interest, there is nothing that quite touches the glory of these early pages.

There is throughout the privilege of contact with a genial, lovable, modest, and thoroughly consecrated man. There is a touch of *naivété* about Dr. Sheldon that is delightful, and the immense success of his books has not in any way affected either the disinterestedness of his outlook or the simplicity of his ideals. His book is the record of the gracious ministry of a man who seems almost unconscious of his own uniqueness and originality. If we are not mistaken some pages of Dr. Sheldon's record will prove suggestive for the pastor of today. Much of the secret of his success and influence seems to us to lie in the evidences of his resourcefulness.

In addition to his descriptions of his ministries in Vermont and in Kansas, Dr. Sheldon has interesting chapters on his week's experiment in conducting a Christian daily, and his larger ministry in the Christian Church, and in the service of progressive causes.

A most interesting chapter tells the story of the Flying Squadron, and of Dr. Sheldon's service with that group in the cause of national prohibition. There is much in that chapter that one would like to quote. He gives a damning picture of the waste of good grain in the making of beer in Britain at the very time when that nation was in the thick of the war and hard pressed for food. When men talk about interference with personal liberty in America it is worth while to turn to Dr. Sheldon's statement on page 191 regarding a prohibition farmer in Northumberland who was arrested and fined for feeding his barley to his pigs instead of selling it to the brewers. The farmer declared that the army needed pork more than beer, but he was none the less penalized under the English law which compelled the English farmer to sell the first grade barley to the brewers and keep out the second grade for bread.

Dr. Sheldon tells of the strong representations which he was urged to make to the American authorities by Sir George Hunter, the great ship builder of Newcastle-on-Tyne, and he suggests that possibly these representations may have had something to do with the fact that much of the grain that later in the war was sent to Great Britain from America was sent in the form of flour.

One recalls in connection with this portion of Dr. Sheldon's story the fact that Arthur Mee's book, *The Fiddlers*, which set forth the simple facts in connection with this matter, was prohibited in Canada during the war, a penalty of $5,000 being attached to the possession of a copy. When criticism is expressed concerning prohibition it is well to bear in mind the tyranny of which the

(*Continued on page* 775)

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harles M. Sheldon: *His Life Story.* An utobiography by the author of *In His Steps,* and the Editor of the *Christian Herald* (Doran. $2.50).

Grace from the Infinite

A Sermon by George A. Gordon, D.D.

Minister of Old South Church, Boston

"But ye shall receive power, when the Holy Spirit is come upon you."—Acts 1: 8.

WATCHING the tidal river near which I have passed my summers for many years, I have observed that the river gets its increase, its swollen volume, its breadth, depth, magnificence, and beauty from the sea, the infinite sea. The tidal return upon the river which of itself is a mere thread is the source of the river's greatness. The Apostle says, "By grace are ye saved through faith; and that not of yourselves, it is the gift of God." Our equipment for character, service, moral struggle, moral victory, patience, and hope comes from beyond ourselves; it is the invading power of God that qualifies for life. "Ye shall receive power when the Holy Spirit is come upon you." That is Christianity.

Epicurism, always a popular faith whether in its refined form or its unrefined forms, is the religion of self-indulgence, in thought, in feeling, and in purpose; it is ignoble. Stoicism, stern and grand, is the religion of man standing in the strength of his humanity against the whole adversity of the world. Stoicism is the religion of self-deliverance, heroic always, but, as we know, tragically unavailing. Christianity is the religion of life's salvation, life's glorification through the grace of the Infinite. Man by himself is like that tidal river, a mere thread. As the poet Samuel Daniel said,

> Unless above himself he can
> Erect himself, how poor a thing is man.

Christianity and Judaism are at one here. Judaism sings:

> God is our refuge and strength.
> The eternal God is thy dwelling-place,
> And underneath are the everlasting arms.

That is Judaism at its highest; it is Christianity as represented by the text, "Ye shall receive power, when the Holy Spirit is come upón you"; the transfusion of God through human experience; that is Judaism; that is Christianity, at a different level.

1. Our first problem is the problem of personal character; until that is settled we cannot move in the kingdom of freedom or the kingdom of worth. To attain, or to preserve, or to increase and conservate personal integrity, that is our first problem; a righteous life inside and outside, that comes first. How can this be achieved in an environment crowded with base appeal? Every young person who goes out is the target for a thousand arrows. Every man at every period of life is in jeopardy of his character every hour. How shall we maintain, supposing we have it, our integrity in such an environment? Follow the Master who had to go through his trial, and who was led by the Spirit of God into his trial. He must first pass through his temptation, in order to understand man's world, for it is shot through and through with the reality of trial, and he must have his integrity tested and vindicated before he can take a step in the moral service of the world; and in order that he may gain a universal message to mankind, he must not only enter temptation but must pass through it triumphantly. This he did because he was led and accompanied by the Spirit and because he was the instrument of the Spirit at every stage of the trial.

There was the appeal to the appetites of Jesus. "Command that these stones become bread"; there was the economic temptation. No man can measure the amount of evil that comes into the world on the economic level of life and through economic pressure. Then there was the appeal subtler, less coarse, to audacity in a good cause, to recklessness, to sensationalism, "Cast thyself down: for it is written, He shall give his angels charge concerning thee,"—your God will take care of you; violate all the law that you choose, he will take care of you. The subtlety of that temptation you can see, and if it succeeds, the fatality. And finally, subtler still and more tremendous to a great soul, there was the appeal to the love of power, which passes so easily into love of unmoral power,—"Worship me," the symbol of unmoral power, of ruthlessness, "and all the kingdoms of the world shall be thine." Jesus went in the power, the illumination, the motivity, the guidance, the power of the Spirit, to his trial; he went through it, and he came out of it singing, every fiber of his being the mouth of a song, his whole manhood organized through personal victory, a vindicated moral being, prepared for a divine service to the world.

How shall you go? Follow the Master. Temptations cannot touch you if you go in the power of the Spirit of God. No man ever lost his soul,—or his integrity, if you prefer that word,—when he went forth as the instrument of the Mind and Heart of God.

2. Our second problem is that of our duty toward our fellowmen. We see vice everywhere, crime rampant everywhere, every form of wrong, life misdirected, life wasted, the youth of the world largely immolated to a Moloch, and we ask what is our duty, what contribution can we make to avert that and to heal the terrible wound that evil has made in the life of human society. And we may well ask with the Apostle, "Who is sufficient for these things," who can hope to do any good in a world so vice-ridden and crime-ridden? And with the same Apostle we may reply, "Our sufficiency is of God." Heroic old Luther, world-shaker that he was, looking upon the world of his time, described it as "with demons filled." We are not so badly off as that. To him this world was filled with demons; did that bring dismay to his courageous Teutonic heart? Not in the least. His faith broke into lyrics, and here is one of the greatest of them:

> A mighty fortress is our God,
> A bulwark never failing;
> Our helper He, amid the flood
> Of mortal ills prevailing.
> For still our ancient foe
> Doth seek to work us woe;
> His craft and pow'r are great,
> And, arm'd with cruel hate,
> On earth is not his equal.
>
> Did we in our own strength confide,
> Our striving would be losing;
> Were not the right man on our side,
> The man of God's own choosing.
> Dost ask who that may be?
> Christ Jesus, it is He;
> Lord Sabaoth is His name,
> From age to age the same,
> And He must win the battle.

There is the faith that made Luther invincible, that put the lightning and th thunder of truth into every word that h spoke and left him calm in any and ever apparent defeat. Paul looked upon th Roman Empire of his time and saw that i was a world lying in wickedness. Did tha dismay him? Not at all. His cry was, " am not ashamed of the gospel: for it is th power of God unto salvation to every one who opens his life to it.

If we have no message from the Heart o the Universe, no authentic tidings from th Being who made us, of course we shall des pair; but if we have the right man and th right God on our side, the immemorial invin cibility of the prophets of Christianity an of the disciples and servants of the Lor may be ours. Greater is He that is wit you than he that is against you. That i Christianity. The moment you say, Greate is he that is against me than He that i with me, you have sold your faith, if yo ever had any. There is the turning poin

3. Our third problem is the problem o human suffering. Some have less of this others have more of it, all must pass thi way before the day is done. How shall w meet this perhaps sorest of all human trials suffering, bodily suffering, mental, mora any kind of suffering? It has often seeme to me that pain of any kind is the weighties of all the mysteries in the life of man, an of course we cannot meet it in our ow strength; that has never been successfull done in the history of man; if our Christ anity is merely nominal, if it is merely ec clesiastical, dogmatic, external, howeve honorable, it will be of no avail face t face with the acute and tremendous prob lem of suffering. Only as the God of a Comfort and the Father of all Mercies, ou refuge and our strength, only as he is tran fused with human experience and become our illumination, our love, our purpose, ou peace, can we overcome this tremendou form of human trial. Then indeed, whe there is a perpetual transfusion of God hin self into the storm of our human exper ence, into thought, affection, and purpos then only do we rise, like the migrati bird, above all the obstacles in the way roads, rivers, hills, and mountains, abo clouds and storms, and go in light, in safet and in peace to our goal. It was a gre sufferer who said:

> I reckon that the sufferings of this prese time are not worthy to be compared wi the glory that shall be revealed in us.
>
> While we look not at the things whi are seen, but at the things which are n seen: for the things which are seen are tem poral: but the things which are not seen a eternal.

When Eternity becomes the infinite good, t

nfinite God and home of all souls, and when hat is pressed into the life-blood of the uman spirit, time becomes, as it became vith Plato four hundred years before Christ, trivial affair and even at its worst is hen easily discounted.

4. Consider now our last problem, the nd. To you who are young the end seems long way off, but like the feet of a pur-uer, a ruthless pursuer, it is steadily, teadily gaining upon you. Hear the words poken at the end by an old Scottish jester, amous in the generation before mine for is wit, his humor, notwithstanding the act that he was intellectually undeveloped; sten to his last confession and prayer. ooking up in that last hour, he said, "I m a Christian. Do not bury me like a east." He left no money for the realiza-ion of his prayer, he had no relatives who ould pay any attention to it, but the con-ession and the prayer ran like lightning hrough the whole County of Aberdeen; a ubscription was started, and one of the nest monuments in the parish graveyard here he was buried was raised to this umble man, in recognition of his confes-ion, "I am a Christian," and in answer to is prayer, "Do not bury me like a beast." here is human nature analyzed in its ulti-ate weakness as accountability to God, as pirit, as the capacity for a life of perfect delity and a life of sovereign love; man is pirit capable of everlasting fellowship with he Absolute Spirit.

From the Greek philosophers down, all houghtful men have emphasized what was istinctive and indestructible in the human-y of man, his spirit speaking to the ulti-ate Reality in the Universe, spoken to y that ultimate Reality, and able to join ands in an eternal fellowship with that ltimate Reality. I recall that Dr. Munger New Haven was on one occasion met by group of young ministers and this ques-on was put to him, "Now that you are earing the end, do you believe in the im-ortality of the human soul as you did hen you were young?" He turned to his uestioner, and with the utmost solemnity id with glory in his countenance, said, believe with all my heart in God, the finite Lover of men, and I rest my destiny his hands." There were no more words poken. There was the grace of the Infinite. How many of us have been trying to hittle ourselves into shape, or to reach at end by any tool that came along. That ethod may be laudable but it is not Chris-anity. Christianity brings to bear upon e individual life the grace of the eternal od, and this grace from the Infinite is ost impressive, most moving and most eautiful at life's end. I have seen in my tive country a day of wind and cloud, st masses of cloud driven by the hurri-ne force of wind, and against this deep lume of darkness the light of the sun one almost in vain, the day was almost the shadow of night; but when evening me the persistent, undiscouraged, invin-ble sun made gain, and before he left the orld he burned those massive black clouds to ineffable splendor and glorified the hole blackness with his character before he went his way. That is a symbol of Christianity. Our goodness, our faith, our peace, our spiritual moods, the light in the clouds, the splendor in the darkness of our life are not of ourselves but are from the Being of the Eternal God who, at our weakest, when we can only lie and wait for the last breath to be drawn, transforms our whole dark life into beauty and infinite peace.

May I ask you to remember one thought from this discourse,—that Christianity is grace from the Infinite? "The Lord is my light and my salvation." So said the Jew at his highest; I hope he says it today. And Jesus said before he departed, "Ye shall receive power, when the Holy Spirit is come upon you," that is, when God by his Spirit invades your human life.

PRAYER AT CLOSE OF SERVICE

Infinite Father, we pray for thy blessing upon us before we go our several ways back into the world with its care, its trial, its evil, and its good; and our prayer above all things else is for this attitude of mind toward thee, —that all saving grace, all transforming power, all might, comes by the path of thy Spirit into our spirit. Make thy Spirit moral insight, moral illumination, moral judgment in our thought, make thy Spirit high and sacred affection in our feeling, through love for everything which thou hast made. Grant us a benedictive heart, a heart that insistently invokes upon all thy children the grace and protection of the Most High. Let thy Spirit become the sovereign purpose in us so that henceforth we shall not be broken and trod underfoot by a wicked order, by a wicked world, but that henceforth we shall come off conquerors and more than conquerors through him that loved us.

And may the grace of Our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with us all evermore. Amen.

The Author of *In His Steps*

(*Continued from page* 773)

friends of the liquor traffic are capable, in defense of their selfish interests.

Is not Dr. Sheldon right also in his statement of the underlying explanation of the passing of the national prohibitory law? He says concerning those who wondered that a nation could in such a short time by popular vote and by deliberate act adopt such a measure:

They did not realize the deep and passionate conviction in the breast of the common people of this country that the liquor traffic had traded away its right to be a part of the business life of the nation on account of its record as a crime and sorrow-producing thing, unworthy to live.

In connection with Dr. Sheldon's prohibition advocacy he tells a very amusing story, an experience with the Flying Squadron in Rochester, N. Y. And with this we close, strongly commending Dr. Sheldon's volume for its interest and for its wholesome record of Christian faith and service. Here is the Rochester incident:

Our meeting [he writes] was in a Baptist church. Dr. D. V. Poling, the uncle of Dan A. Poling, my colleague as speaker in the first division, was our singer. He was late that afternoon in coming on the platform, and when the chairman announced his number he was just entering the church. To avoid passing in front of the people who were seated on the platform Dr. Poling opened a door at the rear of the platform which he supposed opened on a rear platform passage, and stepped into the baptistry which had been left full of water. The chairman being deaf did not hear the splash as Dr. Poling went under, and announced his name again as the singer of the day. But Dan Poling rose to the occasion and announced with great gravity, "Mr. Chairman and ladies and gentlemen, I regret to say that my uncle has joined the 'Wets'!" It should be said for Dr. Poling's reputation for being a "good sport" that after he emerged from his plunge he ran back to the hotel, made a rapid change of garments and appeared again in time to take his place on the program to the delight of the audience.

Dr. Day on Stockholm

Dr. William Horace Day of Bridgeport, Ct., who has achieved added fame of late as chairman of the Committee of Twelve on Missionary Reorganization, stirred the Boston Congregational Club on Nov. 23 with an inspiring address on the recent international Christian conference on life and work. Dr. Day showed how the desire for catholicity was realized in the conference, how the sense of universality was attained, and how the Christians of many lands and many sects came into a common religious experience. They found liberty in Christ with unity under the authority of a common Lord. And thus the subjects of personal religion, prohibition, industrial justice, social welfare, and war were frankly, often heatedly, discussed, and light came with increased understanding. Singing together in five languages, all addresses repeated or printed in the three languages,—English, French, and German,—friendly personal acquaintance also served to make the Stockholm meeting an advance toward Christian understanding, unity, and reform.

A pleasing musical feature of the evening was the singing by Rev. Alfred W. Stone and his sister, Miss Mildred Stone, of Concord Junction.

The next meeting of the Boston Club will be held on Forefathers' Night, Dec. 21, with an address by Dr. Dan F. Bradley of Cleveland, the Associate Moderator of the National Council.

Peking Sunshine

By Susan Bartlett

I love the evening time, reflection, rest,
Caresses soft and loving words,
Dreams of sweet years to come
When painted ships are real
And the harbor glows with quiet charm.
Contentment, yes, but over all a shadow falls,
I hear without my gate a beggar's moan,
The struggling vender's cry,
Strange feelings stir my breast.
They stagger on, to fail and die
Without one ray of light from year to year.
I cannot sit contentedly and dream. Those sounds
Take off the tinge of joy. Again the Why
Sticks at my heart; belief and zeal are tried.
I gaze through time and pondering go to sleep.

'Tis morn, the sun shines bright and warm,
Who could doubt the world is good!
Laughter's in my heart and I am glad,
For dawn and rested eyes are precious gifts
To bring us hope for each new day.
The tears of yester eve are gone
And faith more strong than was despair
Rules in my soul, I know not why;
I only know the sun is shining.

Gang or Fellowship?

The Youth Movement for Peace

By Thomas Que Harrison

National Field Secretary of the Fellowship of Youth for Peace

THE dramatization of the ideal of peace was attempted in Boston on Armistice Day this year through the means of a pageant and parade. The Red Cross marched, the Salvation Army, the Y. M. C. A. and the Y. W. C. A., the League of Jewish Women, and some forty other organizations. Scare headlines in some of the newspapers two days before the parade denounced it as a "red plot." The American Legion and other military organizations (with the exception of the disabled service men, of whom about 100 rode in automobiles) refused to enter the parade. The beauty, dignity, and sincerity of the parade held many thousands of watchers in silent attention, but at the mass meeting on Boston Common afterward, several hundred boys and men, who were (one does the ex-soldiers the justice to believe) mostly street rowdies, attempted to disturb the addresses of the various nationals by disorderly singing and shouting, especially while the German representative spoke, "hailing" themselves boisterously as "the gang." "If we must have peace," their attitude implied, "let it not be with Germany."

Compare with this the story of Heinrich Wetzel, related to me this summer among the dim aisles of Frankfurt Cathedral—Heinrich, being the sole survivor, by virtue of an early wound, of his company: The Germans advancing, Heinrich going over the top, with a hand grenade aimed at a French soldier twenty paces distant. The Frenchman on his knees, pointing to his wedding ring, crying "Kamerad." Heinrich, shaken with swift emotion, tossing the grenade aside, embracing the French boy. The two soldiers crouching together in a shell hole while the advance swept by. "That is how it came to me," said Heinrich, now a doctor of philosophy, "that I must not kill. And ever since the war I have been working for peace."

At the Swarthmore conference of the American Fellowship of Youth for Peace last September a letter was received from the Weltjugendliga in Berlin. "In the name of 3,000 young Germans," it read, "we offer to co-operate with you and the youth of all countries in the abolishment of hate and misunderstanding, and to work for friendship and understanding between the nations."

Eleven German youth movements, eleven English, four French, and twenty-one in the Netherlands joined during the past summer in the creation of a World League of Youth whose purpose is the federation of youth the world over for the establishment of a peace so firmly founded in mutual trust and friendship that no diplomatic intrigue or nationalistic lust can set its members at one another's throats. At first, when I discussed the possibilities of such a league with the European youth leaders, they shook their heads with the pity of an older and more disillusioned society than ours west of the Atlantic. The avenues of approach were too different; the difficulties were too great; there was no money. But before the summer was over the atmosphere had somehow changed.

At any rate, the League was begun, labor youth, non-resistants, socialists, Catholics, and Quakers all finding a common bond in the work of establishing peace. Let them make the beginning, we Americans told them, and America would see them through; America—"one of the few nations in history," as Dhan Mukerji expresses it, "which possesses great material power and also great spiritual power."

Then I came home—to Boston and Armistice Day. As a local incident, perhaps, it is scarcely worth dwelling upon; but in view of the light it throws on the temper of America today, it has sinister significance. Is America the one country which cannot bury dead hatreds and lift its eyes to the future? With the youth of other countries grasping at world fellowship, are American youth unable to rise above the "gang" level?

The Christian churches are on the side of peace. At the Congregational conference in Washington this fall, the National Council went on record as being in favor of "the abolition of military armaments by all nations except for an internal police force," and as believing that "the Church of Christ as an institution should not be used as an instrument or an agency in the support of war." Recent conventions of the Universalist, Unitarian, Episcopal, and Methodist Churches have taken similar stands.

On the individual Christian, however, rests a responsibility too heavy to be discharged through group resolutions alone. As the recent Boston affair shows, the forces of reaction are powerful, unscrupulous, well-organized. The "gang" would have been non-existent except for the incitement of the press. The press was fair and friendly until anonymous "investigators" offered them a dubious sensation. The peace movement needs the active support of every person who wants peace to prevail.

The Fellowship of Youth for Peace is only one of many such movements, but it is the one of which I can best speak. It is, first of all, entirely in harmony with the best ideals of loyalty to America. It exists to fulfill the purpose for which so many of our youth died in France—the ending of the war system, which it regards as treason to humanity. The ex-service men among our members, including myself, believe that only by making future wars impossible can we be true to our dead comrades.

Three lines of development are being followed by the Fellowship this year. First, co-operation with other peace agencies in arousing and directing public opinion concerning international mechanisms for settlement of disputes and the outlawry of war. In New England, for instance, the Fellowship is joining with the Council of Christian Associations and the various student organizations in sponsoring a Student Conference on the World Court, to be held in Boston, Dec. 4, 5, and 6. This conference will attempt to work out a concerted program of action for the colleges both for the period of the World Court campaign in the Senate and for later peace plans. Another conference in March will include all youth organizations in Greater Boston, student and labor groups as well as colleges.

The second field of activity for the Fellowship lies in creating and strengthening bonds of international friendship between individuals and between whole youth movements, as for instance in the formation of the World League of Youth last summer.

The third chief aim this winter is to check the militarization of education in the United States, and here again the Fellowship is acting in closest co-operation with other peace organizations. This is taking the form of a national campaign in the colleges and schools to abolish compulsory military training.

The Fellowship takes the further stand that world friendship must be interpreted in terms of racial, political, and economic justice. It opposes every denial of such friendship in the form of imperialistic practices whether on the part of its own or any other government.

Representatives of the Fellowship will be in Europe again next summer. What message will they have from America, for Europe, it must be remembered, which has already taken one definite step toward peace in the Locarno treaties?

In Holland in the summer of 1928 the League of Youth will meet for its first World Congress. America will be needed at that conference as she has been needed in Europe ever since the war; more, for this conference will be tied by no governmental policies and secret treaties, but will be free to accept the highest, the most far-sighted leadership available. America can supply such leadership—if she will.

The Immortals

By Charles Poole Cleaves

What if the soul have higher forms in mortal
Than we have pictured here?
Have you a heart to fashion for the future
A faith that has no fear?
Have you a purpose to promote undaunted
The larger life of man?
To set souls free, relieve, release, inspire,
Watch the dead live again?
To turn the children's faces, glad and eager
To flowered mountain paths and smiling stars,
Beauty for ashes give and joy for mourning
Garments of praise for rancor, hate and wars?
O how more real is that unselfish Heaven
Than any dreamed in forms and gowns and gold.
How wider is the life of Love eternal
Than any gates unfold!

The Wonderment of a Layman

Noting Certain Human Frailties in the Churches

By Jefferson L. Harbour
Fall River, Massachusetts

WONDER by what peculiar mental processes one finds a radio church ser- as satisfying as a church service in the use of God. The fact that the radio ser- is likely to be followed by something ng the line of jazz at its worst sends me rking back to the days of my vanished uth when I was a cub reporter in the nous mining camp of Leadville, Colorado, l our Saturday paper announced a "Grand ered Concert and Free Dance" at the eon Variety Theater on Sunday evenings. ssibly the radio church service worship- find a secret satisfaction in the fact it there "aint no collection" at their vice.

Money Wonderments

As a church treasurer for thirty-seven ars I have had reason for wonderment er the fact that those who contribute least the church and are most spasmodic in eir giving have most to say about the lack "business principles" in the management the church finances and the "loose way" which its business affairs are carried for- rd. I have also had occasion to wonder the attitude of mind of the church mem- r who is serenely confident that the church ll "get along" in some magical way nether he or she contributes anything at to its support or not. I wonder also at e lapse of memory and obligation on the rt of the member who pledges a certain nount per week and who "skips" an en- lope every now and then without feeling y obligation to "make them up." This is "weak" way of meeting a weekly pledge. wonder at the church member who inveighs gainst foreign missions because of the cry- g need of the "heathen at home" and who ves twenty-five cents a year to help lead e "heathen at home" from darkness into ght.

Every church treasurer should have a en and abundant sense of humor to keep m from becoming a soured cynic because his experiences as a treasurer, or for her reasons. I wonder at the loudly testi- d willingness of some people to lay down eir lives for the good of the cause but who ever lay anything on the collection plate. wonder at the kind of religion that never uches the purse and that causes the owner this kind of spirituality to sing with great y

"Salvation is free for you and me."

hen a member of the church known to ive an income of ten thousand dollars a ar gives fifty cents a week to the church ie Biblical information about it being easier r a camel to project itself through the eye a needle than for some men of money to ter the kingdom looms up big and causes ie treasurer to hope that it is true. Men f this type are often most prone to discourse libly on the bad example the church sets y getting into debt. I never run afoul of ne of these garrulous contributors that I o not recall the words of homely wisdom alling from the lips of the old woman of the Great Smoky Mountains who said in one of Miss Murfree's stories: "There aint nothin' so becomin' to some folks as a shet mouth." A "shet mouth" would be eminently "becomin'" to many of the most nimble-tongued critics of the church.

Church Attendance

I am filled with wonderment over the way in which slight premonitions of rain are sufficient to keep people home from church when nothing less than fire and floods and earthquakes can keep them at home from a thriller in the way of a movie or the powerful lure of the chicken pie church supper. Discretion keeps them from saying anything about it, but I am confident that ministers wonder why three hundred people come rejoicing to the church supper while only thirty show up with a kind of a "I am doing my duty" look on their faces at the midweek meeting of the church. Ears keenly attuned to the call to the church supper are often strangely deaf when it comes to calls to service most helpful to the church. How is this to be accounted for? I wonder.

I wonder at the state of mind of the church member who comes to church spasmodically on Sunday morning only and "lets it go at that" so far as any other obligation to the church is concerned. It is this "let George do it" spirit that sometimes makes it possible for pastors to count on the fingers of their two hands (omitting their thumbs), all of the men members of the church upon whom he can depend for actual service when it comes to "standing by the stuffs," as I once heard a minister elegantly put it. I sometimes wonder whether the utterly indifferent member is a liability or an asset, even though he "counts one" when it comes to sending the number of members to state conventions and other meetings at which quantity seems to be a valuable possession.

It is with wonder and a stirring of my sense of humor that I see and hear the performances of the "he-man" type of minister or evangelist to whom the word "pep" is a synonym for performance better suited to the circus ring than to the pulpit. They leave me with an increased sense of gratitude because of the fact that there is no law, human or divine, compelling me to believe all that I hear. Vociferous, emotionable, hysterical, and illogical, I marvel at the following the "he-man" often has and hope (but don't believe) that he fills a useful place in the plan of salvation and the growing good of the world.

I wonder at the lazy, easy-going, placidly indifferent member of the church who has no interest in its larger life and who always gives it second or even third or fourth place in his or her thought. Sometimes it does not get even the "leavings" of the time remaining when business, social, domestic, or other affairs have been attended to. There must be a very loose screw somewhere when ball games, movies, bridge whist, dances, and other social pleasures must all take their toll of time before any can be given to the church. And it is sometimes this very type of member who is most prone to ask, "What *is* the matter with the church?"

The Critics

I sometimes wonder why it is that some of those who know least about the church and its work from personal contact with it are most severely critical of it. Men who have not seen the inside of a church in forty years have wonderful nimbleness of tongue when setting forth its shortcomings. One listens to their denunciations with a feeling of gratitude that so much of what one sometimes hears simply "aint so." It is futile to argue with a man of this type, since crass ignorance never yields to any kind of argument, pigheadedness being so largely his portion. I am now and then given to wondering why some people who are critical of the church and who never give it a dollar or a word of commendation feel perfectly free to call upon its ministers for service at times when ministerial services are needed. I commend a certain poem entitled "I Sat Alone With My Conscience" to these and other critics of the church who do not appreciate the certain fact that the world would go to the "demnition bow-wows" in six months if all the churches in it were to go out of existence. I have heard critics of the church stoutly maintaining that there are just as many good men and women out of the church as in it. There is no way of "counting noses" to determine this question. Here's hoping it is true, since, if it is, it lessens the large number of persons the church is honestly and earnestly trying to make better because they surely are in crying need of such effort. I wonder if some of these critics of the church are not, in the secret recesses of their hearts, like the man who compelled his children to attend church and Sunday school because he wanted them to be "better than their dad." I sometimes wonder about that. I have known personally several men of the type who prate loftily about worshiping God by mooning around alone in the woods or sitting by the running brooks listening to the songs of the birds and the whispering wind in the trees. Worship of this kind adds about as much to the growing good of the world as Thoreau added to it by sitting on the shores of Lake Walden watching ant fights. How one is to help the church in its desperate conflict with all the forces of evil by confining one's worship and effort to "God's first temples" is a matter of amused wonderment to me. This kind of worship has at least one potent power of appeal. It doesn't cost anything. But a religion that doesn't cost anything is a kind of a prize package hardly worth having. I have never yet known one of these singing bird, murmuring brook, sighing wind and wild flower church worshipers who had distinguished himself along any line of hu-

man helpfulness. I wonder what they really get out of that sort of church going.

THE DECLINE OF HYMNOLOGY

I sometimes find myself wondering how some of our churches and Sunday schools can discard so many of the noble and splendid hymns for the jazzy doggerel and sloppy sentimentality of our so-called "revival hymns," of which "Tell Mother I'll Be There" and "Oh, to Be Nothing" are distressing examples. Some of the church members who sing the last named song have their desire easily gratified so far as being of any real value to the church is concerned. The cushions of the church pews suffer but little wear and tear because of their attendance. Like the vast majority of our modern fiction, church and Sunday school songs have fallen to a low estate of banal mediocrity in many of our modern song books. Many of them bear about as much relation to real sacred hymnology as most of our free verse bears to real poetry. Some of our "revival" songs are as banal as that pious fib in a way of a song that we who are in the sunset years of life sang in our childhood: "I Want to Be an Angel."

Within a short time I read in one of the newspapers the announcement that "peppy singing" would be one of the features of an evening church service. There is to that which I am pleased to call my mind something ghastly in applying the word "pep" to any part of a sacred service. "Piffle" is a harsh word to apply to church songs, but that is what some present-day songs seem to be when compared to "A Mighty Fortress Is Our God," "Guide Me O Thou Great Jehovah," and kindred songs. Contrasting some of the "popular" church songs of today to these fine old hymns is like comparing *Pollyanna* to the choicest work of Victor Hugo.

INTEREST IN THE SUNDAY SCHOOL

When it is admitted that the Sunday school supplies about eighty-five per cent. of the additions to the church, I wonder why it is that such large numbers of church members seem wholly to ignore the existence of this institution. Admitting its lack of perfection, the fact remains that it must be a patent and subtle power for good when it is the open door through which such countless numbers of young people pass into the church. Some of the weaknesses of the Sunday school are due to the fact that it lacks in such a marked and sorrowful degree the full and sympathetic support it has a right to expect from the church. Within a few days the supervisor of a city Sunday school told me that she did not know "where on earth" she was to get teachers with which to re-open the Sunday school in the autumn. If her high note of despair reached the heavenly places there must be wonderment in heaven over the obstacles that hinder the Sunday school from taking on its divinely appointed honor and glory. Some of these hindrances it is easily within the power of the church to overcome. Although there are now thousands of men and women in the organized Bible classes of the Sunday school, thus giving it a greater power of appeal to the boys and girls, there are far more thousands of men and women of the church whose attitude toward the Sunday school is one of such indifference that they could hardly tell the name of the superintendent of the school of their own church. It is still the butt of some cheap newspaper wit, and its sharpest critics within and without the church might well take to heart the truism that it is always easier to criticize than it is to do better. Called the "child of the church" it would soon starve to death if it had to depend upon some of the members of the church to fill its nursing bottle. It is, in many instances, a neglected and sadly undernourished child that would wax strong and be a great power for good if all churches did their full duty by it. Why are not more members (or all members) of the church more interested in the promising "child of the church? I wonder.

Confessions of an Ancient Mariner

By Alice Freeman Firman

"Let him that thinketh he standeth take heed lest he fall." If I had the pen of my good friend, Safed the Sage, I should make this a parable, but as I haven't I will relate my latest seafaring experience in plain language, just as it happened without any touches of imagination.

It was well into October when I took my last boat ride from northern Michigan to Chicago. I speak advisedly when I say my "last," for if I have my reason spared to me I shall not pass that way again, if there remains a rail or automobile road. My friends in many countries know how prone I have been to boast about being a 100 per cent sailor—I, the daughter of a New England sea captain whose gait even on land has often been called that of an old tar. Well, Lake Michigan evidently decided to take the wind out of my sails, and some of the braggadocia out of my pride and before the *Missouri* was half way on her journey, the waves, which were only little measley ones, compared with what I am used to, began to go criss-cross from the boat's course.

I paid no attention to the fact and in the evening after a big dinner in the dining room, which I had almost to myself, I was practically alone in the saloon. A polite gentleman said to me, in passing, "You must be a good sailor." Whereupon I said with all the assurance in the world, "O, I never give a thought to seasickness." However, just then I heard chairs, dishes, water bottles, salts, peppers, and cruets take a grand tumble in the dining room and go bang from one side of the floor to the other,—and as there was no one else for me to "show off" to, I arose and started for my cabin. But for the merciful intervention of one of the ship's officials, I should have lost my bearings and become like one of the salt shakers. He kindly piloted me to my stateroom, and even then when I thanked him, I made bold to say, "I never have to think of being seasick." Before I had fairly shut my door one of those criss-cross sensations attacked the steamer and—"tell it not in Gath, publish it not in the streets of Ashkelon"—I felt my perfectly good dinner rising to the occasion, followed by the perfectly good lunch I had eaten earlier in the day. If I had been a whale instead of an ancient mariner, I am sure I could have brought up not only Jonah but all the rest of the minor prophets with him.

Oh-h-h-h! How I loathed Lake Michigan, so choppy! so fresh! I harked back to my three crossings of the Pacific, never losing a meal. Likewise the Bay of Bengal in a monsoon, the Indian Ocean, the north Atlantic, in fearful storms, and the Mediterranean and Arabian and Red Seas! I felt like apologizing to my dear Captain father, who so many years ago made his last Port. Suddenly I had a feeling that I had been through this experience before and I recalled that over twenty-five years ago I met the same fate going from Saugatuck to Chicago! I groaned to myself: "Me for the great seas and big oceans! and mountains of waves that break over the upper deck and splash salt spray in my face! No more of this impudent, fresh, choppy lake travel for me!" —Then a la Safed I began to moralize. How many a person (alas! I may be one myself!) can bravely meet the big upheavals in life better than the fresh water difficulties which go "agin the grain" of one's disposition?

Haven't you met, for instance, some worthy divine who can spellbind large audiences, write deep and soulful books, marry and bury folks, who gets all upset if the janitor fails in his duty to the furnace and the study gets so chilly he (the dominee not the janitor) gets cold feet just before he gets his next Sunday's sermon finished? Or who just can't bear it if a bill comes in Monday morning's mail for something he expected to get for nothing, being a minister? —Or, if a puncture occurs in his tire, or word comes that his mother-in-law has decided to spend the winter in the parsonage? I once heard a worldly minded man say he never wanted to know a minister out of the pulpit. Now what remedy can we suggest for the above mentioned weaknesses? In the first place, don't be too cocksure of yourself, as to stomach or disposition. Remember you are human and watch your step. I once heard an old deacon tell the Lord in prayer that "we are all infallible and liable to err." When necessary be a good sport and confess, as I have. It has been good for my soul.

But in closing I wish to say that I still consider myself a remarkable sailor,—when the waves, no matter how high, go the way I want them to, and are salt.

Deathless

By Thomas Curtis Clark

They say that Beauty dies: as roses fade
And are no more; as summer, now so bright,
Must lose its glory with November's blight;
As autumn's song must by the winds be stayed.
But they speak falsely: Beauty lives,
And shall live ever; only she eludes
The sure decay of time. When autumn broods,
Funereal, she mourns the leaves, but gives
No hint of Beauty's death: for she has passed
Into the great world's life; a million hearts
Possess her now; supreme, above all arts,
She reigns; as first, she also shall be last.
The roses fall, but Beauty liveth on;
The sunset fades, preparing for the dawn.

Safeguarding the Ministry

A Layman's Address to the National Council

By Clarence S. Pellet

WO years ago there came to my desk an attractive booklet published by the Chi-o Theological Seminary. I happened to n it at a page with this caption: *"The urch is the Backlog of our Present Civ-ation."* I had never thought of it in just se terms and I was interested. But was rue?

knew well one community and I used it test the statement. I catalogued the up-lding institutions and I listed the people intaining them. As a result I found that only was the statement true in the case that community, but it was true to a rtling degree! Since then, as opportunity s offered, I have made other tests, and far as I am concerned I join myself defi-ely to those who believe that the church the backlog of our present civilization. Having reached that conclusion I am ghty interested in the success of the urch. Show me a successful bank, man-acturing or merchandising establishment, cial, educational, or political institution, d I will show you an instance of capable dership. It was Fiske, was it not, who id that "If Virginia had cast her lot with e North and Robert E. Lee and Stonewall ckson had led the Union Armies the vil War would not have lasted one year"? id Abraham Lincoln was not the first, and ll not be the last, to cry out in agony, "Oh, r a man!" No wonder then that we are terested in the kind of young men enter-g the ministry and particularly concerned th the causes which keep some of them out the ministry.

I have been making inquiries of well in-rmed people as to why young men possess-g manifest qualities of leadership do not ter the ministry in larger numbers. The an of a theological seminary gives me ur reasons. His first three fairly resolve emselves into the underlying economic ason. The fundamental cause was stated a state superintendent and concurred in a college president to be the "lack of ancial independence"—present and future. My own experience with men leads me to lieve that most men are haunted by the ead of a dependent old age. Such fear ay indicate a lack of faith but at least it idences intelligence. Investment organi-tions, insurance institutions, and trust mpanies trade upon this fear continuously d with increasing success. I do not im-ine that the time will ever come when the eaching and the teaching professions will tract selfish men. But I look forward to e day when men in these professions will better paid and when better provision will made for their unproductive years.

The Backlog of Civilization

I am trying to make this point: 1st, that e church is the backlog of our civilization, d 2d, that the church will succeed in pro-rtion to the quality of its leadersip, and , that to make the ministry attractive to ung men of first quality we must remove minimize this dread of a dependent old ge.

How can we minimize, perhaps ultimately remove, this fear of a dependent old age? Well, we have made a most hopeful beginning in our Annuity Fund. Since 1918 the total assets of the Annuity Fund (including its foundation in the Pilgrim Memorial Fund) have grown from $350,000 to more than $7,000,000! The Annuity Fund alone, exclusive of the Pilgrim Memorial Fund, in four years has increased from less than $500,000 to nearly $2,000,000! That is a lot of money. Well, that depends on what you are going to do with it. A ten-dollar bill is a lot of money to pay car fares, but it will not buy a railroad ticket to Chicago—much less two tickets.

If our Annuity Fund is made strong enough to carry the increasing burden as the annuitants grow in number and the annuities increase in size, the desired result will be accomplished. We have made a most hopeful beginning, it is true, but that is the most we can say and there is some danger in a good beginning. The Annuity Fund is an insurance institution. Such institutions must build up reserves today for the payments to be made tomorrow. Reserves are fundamental in any plan of insurance which is to meet its obligations. Rather build a house on insecure foundations, than a scheme of annuities on inadequate reserves. The elements may be kind to the house, but time is relentless. Reserves cannot be financed with loose change. In the nature of things when you deal with annuities to be paid to many people for many years you are dealing in large figures.

May I offer here a word of commendation for the management of our Annuity Fund. The test of an insurance management is its expense ratio. The expense ratio of the Annuity Fund is 5-8/10 per cent, which is just one-third the average expense ratio of ten leading life insurance companies and less than one-half of the lowest expense ratio of which I have knowledge.

Working the Annuity Fund

The Annuity Fund does for us these things: It has a direct, important and helpful influence on the men in active service, and it conserves our ministerial material. It fulfills in part our sense of obligation and justice to our ministers. It enables them to help themselves as they could not do otherwise. It tends to encourage young men to enter the ministry.

We ought to do these things for the Annuity Fund: First, get a membership for our pastor on the new plan. To do this we should pay at least one half of his dues and put the amount in the budget as a regular item of expense. When we do this nobody need die of enlargement of the heart, for the church is then treating its minister less generously than some business corporations treat their employees. Next, we ought to build up the Pilgrim Memorial Fund to the $8,000,000 figure established by the National Council in 1921. The Pilgrim Memorial Fund is the "heart" of the Annuity Fund. Then, let us not wait until the dawn of the millennium brightens the horizon to form the habit of meeting our apportionments in full. In the meantime, here is a glorious chance! We may, some of us, have the happy privilege of supplying $200 to make up the $500 per annum to go to some aged minister. This will be a blessing to him, a joy to us, and a help to the Annuity Fund.

It sounds like the same old cry, does it not? Money! More money!! Still more money!!! Well, there is lots of it. I am out of patience with the way we raise money. The way we go at it reminds me of a certain town in Old Mexico which I visited years ago when it was healthier traveling down there: One half of the male population was engaged in pumping and distributing water by the most antiquated methods, to keep the other half alive. One day some Yankees drove an artesian well into an abundant underground supply of water, which had been there since the world began, and the town "went wet." Most of you are used to parables; here is one—"There was a certain man who had great need of water and he took him a pail and went out to draw. But, lo, he had neglected to dig the well."

The Wherewithal

Money may be the root of evil but evil is not the only thing money is the root of. Money is a powerful instrument for good or evil. You will not misunderstand me. I do not consider money the greatest thing in the world; neither is gasoline the greatest thing about an airplane, yet Commander Rodgers testified that the plane he used on his Hawaiian flight was a perfectly good plane but the flight failed for lack of gasoline.

When I was a boy if a man had money all went well with him. It was a case of "no questions asked." Then, I remember when courageous people began to cry at the man of money, "How did you get it?" And now people are asking insistently, "What are you doing with it?" It is no longer an honorable distinction to have money unless it was decently acquired and is being helpfully used.

Now is the time to preach stewardship. All of the signs of the time are in conjunction. The United States Government has put its official O. K. on 15 per cent as a reasonable amount of an income to be given away. Men of means are in a responsive mood. Proportionate giving is the painless method of extracting coin. I never knew a person to give the plan a fair trial and give it up. If we adopted the plan generally all this fine talent, now exhausting itself in never-ending effort to secure funds, would be working overtime to expend the provided funds wisely.

Converted Financially

When we are converted financially, as well as intellectually and emotionally, we will pay our ministers adequate salaries. Then we will build up our Pilgrim Memorial Fund to proportions where our veteran preachers

will be treated at least as well as the Carnegie Foundation treats our veteran teachers. When that day comes, and I have faith to believe that it is coming, young men of independent spirit will have less hesitation in following a call to the ministry and ministers with a pardonable ambition for their families need not abandon a useful career because of economic pressure. Best of all, those grand old ministers who have made a sacrifice of their lives that others might live more fully, whose wives command my admiration to the point that I cannot trust myself to do them justice; these splendid veterans of the church, as they face their sunset years, will not be asked to live on less than some of us spend annually for club dues, but will be provided for justly, even generously I hope, from funds which they have helped to create but which have been enlarged many fold by those of us who are proud to be partners with them in a great undertaking.

Parables of Safed the Sage

The Parable of the Taj Mahal

When we were Cruising among the Continents, and Bumping over the Boisterous Waves, we came unto the land which Christopher Columbus set out for to discover when he bumped into America by mistake. And Keturah said, Now shall we see the Taj Mahal, which I have always wanted to see since I saw the pictures of it in the Geography book.

And we saw if in the dawn, and we saw it in the blazing noon, and we saw it yet again when the sun was nigh its setting. And we sat before it and beheld its Perfect Image in the Reflecting Pool, as the Light faded and the Stars crept out.

And Keturah said, It is all that I expected, yea and more.

And I said, Keturah, consider if it be not too good to be true, the thing that thou seest. Peradventure thou art still the Little Country School-ma'am I married nigh unto Forty years ago. Peradventure thou art dreaming at recess over the pictures in the Geography book, and imagining the time when thou shalt have a Rich Lover who will bear thee away to Distant Lands, to behold Palaces and Temples and Places of Great Renown. Peradventure thou shalt presently awake, and find it is time to Ring the Bell, and listen to the recitation of the class in Geography.

And she said, Oh, my husband, when I was a School Teacher, I never had a dream so fair as this. Nay, I had no dream of life so happy as the years that I have lived.

And I said, Keturah, there be innumerable women with ten times thine income and fifteen times thine outgo who are Restless and Unhappy, and who think that they are having an hard time. And behold, thy husband is unknown to Dun and Bradstreet even in these days of thy Great Wealth. Thou hast never owned an Automobile, and thou hast not a Fur Coat to thy back? Thou hast scrubbed thine own Kitchen floor, and worn dresses that had twice been turned and Hats that had been made over thrice. Thou hast practiced Economies and Frugalities and Self-denials in abundance. Yet what is this foolish talk I hear, when thou sayest that there had been no dream of thine so happy as the years of thy life?

But she said, All these things are true, but they were sweet for love's sake, and we have always been rich.

And I said, Keturah, the Glorious Vision thou now holdest that was beautiful by day and is even more lovely in the twilight, is no mere triumph of an Architect, though it is that, but the work of an Husband, erected in the affection he had for the Wife he loved.

And Keturah said, I wonder after all, for I have a woman's curiosity, whether she was just an ordinary little woman, but Transfigured by a Great Love.

And I said, The woman who could inspire such love in the heart of a Strong man must have had a Noble Soul.

And we sat for a time in silence, and I said, Keturah, if it were in my power I would not build thee a tomb like that. But I would rear to Heaven a memorial of thy Living Deeds and Words more beautiful and lasting than even this Noble Shrine. Humble and obscure must be any tribute that I shall ever pay to thy goodness and thy love, but in the heart of thy husband is a Taj Mahal.

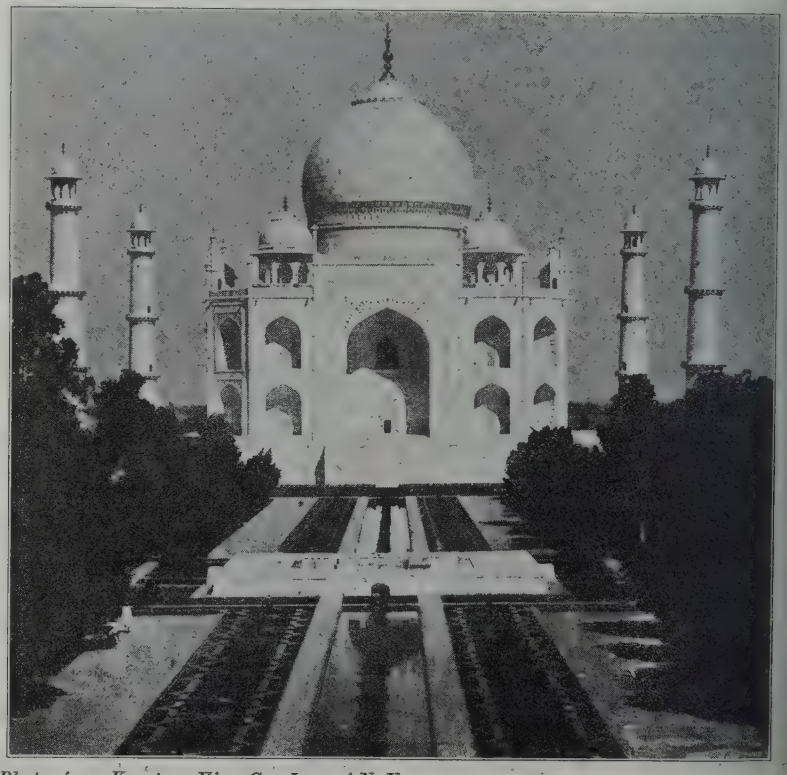
And now from the lower steps of that shrine I speak unto all husbands and all wives, saying, Let not your love grow commonplace. Speak often of it each to the other. Do constantly little deeds that tell of it. For this sacred and mysterious tie that bindeth hearts together in that union which is the continual spring and foundation of new life through the generations, is earth's holiest temple, and God's best gift to us through each other.

The Taj Mahal

When Dr. William E. Barton was spe ing to the Young People's Pilgrimage Washington on the Lincoln Memorial, said that there was only one other memor in the world that could be compared to and that was in India, and it was not tribute of a nation, but the tribute of a m to the wife whom he dearly and devote loved—the Taj Mahal. Dr. Barton's fi message to the public after the death of dearly-beloved and devoted wife is entit "The Taj Mahal."

Shah Jehan, the grandson of Akbar Great, the first Mogul emperor, while Prince Royal, married the beautiful Persi Arjmand Banu. She died in giving bi to her eighth child. Her husband vov to give her the loveliest tomb in the wo Twenty years and more it was in the bui ing and was finished in 1647. It stands Agra, on the banks of the Jumna, a monum in marble, a memorial to love. From low step to topmost dome it is a wealth of sp less marble. It lies four square 187 fe only the corners being cut off to preve harshness. Marble is not enough for lavish splendor of the tribute. Jade, aga carnelian, amethyst—all the Eastern worl precious stones are laid under the trib of love. Moulding, sculpture, inlaid fr scrolls of colored marbles help to make gem of architecture. It stands there "in chaste majesty as though magic had cal it forth," a miracle in marble. On the m sive walls of white like "frozen music" ro lotus flowers, and hyacinths are liter turned stone. Art, architecture, wealth, imagination in profusion and power spe of a man's love for his wife.

T. C. B



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THE TAJ MAHAL, AGRA, INDIA

OUR INVALID PARISH

Winfred Rhoades
Pastor

The Soul's Dark Night

He who enters the experience which the mys- s call "the dark night of the soul" has his nfort in this: other souls have found that ary darkness the path to a fairer day. Very ely, in course of time, he may even find him- able to say with George Fox, "I saw that it s good that I had gone through that exercise." George Fox thinks and feels in his usual matic way when he grapples with that ex- ience, and compresses into one brief hour t which with some people lasts for months, h some perhaps for years. He who was lding all his life on confidence in God, who s making it the one business of his days to ect other people to an Inner Light which uld surely shine in them and lead them on if y would but look within,—for him that Inner ht went out. He lost God. Doubt—denial ppeared where faith had been triumphant. his case not for long. Even while he sat in same seat before the fire, "the cloud and nptation vanished away, and life rose over ; my heart was glad, and I praised the liv- God." The darkness went, apparently not return; not, at any rate, to be again men- ned in his remarkable *Journal*. In the years t were to follow he could go through perse- ions, betrayals, imprisonments, apparently h unbroken joy in the nearness of the divine iend.

The dark night experience is not uncommon h souls that long, with an aching longing, daily assurance of God, for evidence of his ding when they have put their trust in him. alth, success, prosperity, the ordinary pleas- s their fellows enjoy—these things life has ten away, and they have not complained. ese things they can do without, since they ve a gripping confidence in God, and are suaded that their sufferings will be made him to contribute toward a satisfying out- ne finally. But now that persuasion grows n, that confidence in God fades away; suf- ing seems futile and life a progressive dis- isionment. Not alone is the sun gone; the y stars are blotted out. The soul gropes blackness. "My God! My God!" it cries out, aging on even in its despair. "I cannot feel e," it cries, "I cannot understand thee, I ow not if I even believe in thee any longer; t I need thee! and I long for thee, and I will p on clinging to my unquenchable hope of e."

And the experience of other days is repeated lay. After darkness comes light—a clearer d steadier and more lasting light. What elyn Underhill has written is verified by the w struggler, who has been resolved that he ll not abandon his belief in the goodness of nor give up the struggle to get into the ht. "You will find," she says, "an inward se of security which will never cease." Per- xed by the mysteries of life in this world d by the vast Mystery of the universe, the l finds, nevertheless, a new peace. It finds stery transfused with a Light that turns rkness to gladness. It rejoices with St. John the Cross, whom Arthur Symons has trans- ed into rapturous English:

night that didst lead thus,
O night more lovely than the dawn of light;
night that broughtest us,
Lover to lover's sight,
Lover to loved, in marriage of delight!

For it has come out into a new and firmer surance of God: not the God of easy cant, t the great Must-be who comes out of life's rker hours, and whom the soul is resolved trust while life lasts.

Closet and Altar

JOY IN TROUBLE

In the night his song shall be with me. —Psalm 42: 8.

We do not understand that the earth-music is hushed that we may catch some echo of the song that the morning stars sang together, and may hear the sons of God shouting for joy. We do not understand that the naphtha lights of an hour's pleasure burn dim that we may see beyond them the sunrise of the soul's eternal gladness, the dawn of the heavenly joy. The vision of the kingdom of heaven has ever been seen through men's tears.—*Percy C. Ainsworth.*

In Christian life sorrow is always attended by joy. The text does not say that joy is always attended by sorrow—the apostle knew better than that; he realized that in every true life are large spaces of pure enjoyment: what he does say is, that sorrow is ever attended by gladness.—*W. L. Watkinson.*

Not where the Hanging Gardens
Gleamed over Babylon,
But in the den of lions
The wings of the Angel shone.

Far from the feast where princes
In gold and scarlet trod;
Through the burning fiery furnace
Men walked with the Son of God.

Katharine Lee Bates.

It is not a question of compensations at all. The truth is not that when we lose at one point we can turn to another and get on with little inconvenience. It is rather this: that our losses, when we accept them gently and manfully and believingly, are transfigured; they are themselves transmuted into precious possessions, and we win by means of them undreamed of enlargement and enrichment such as we could never have known without them. Your affliction is more than a natural process of decay. It is the last stage in God's discipline of your soul for eternity; and it will not fail of its purpose if you abide, with a quiet heart, in his faith and hope.—*David Smith.*

The sun meets not the spring bud that stretches toward him with half that certainty, as God, the source of all good, communicates himself to the soul that longs to partake of him.—*William Law.*

That flower which follows the sun, doth so even on cloudy days when it doth not shine forth. Yet it follows the hidden course and motion of it. So the soul that moves after God keeps that course when he hides his face, is content, yea, is glad at his will in all estates or conditions or events.—*Robert Leighton.*

Almighty God, who alone canst order the unruly wills and affections of sinful men, grant unto thy people that they may love the thing which thou commandest and desire that which thou dost promise, that so, among the sundry and manifold changes of the world our hearts may surely there be fixed where true joys are to be found, through Jesus Christ our Lord. Amen

Gelasian Sacramentary.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The Gospel of Giving

Comment on the Prayer Meeting Topic for December 13-19

BY CHARLES ERNEST WHITE

Topic: Bible Principles of Giving. Leviticus 27: 30; I Corinthians 16: 1-4, 14.

Light from the Bible Passages

The tenth of a man's income belongs to God, and must be reserved for his sole use according to the Old Testament thought. The reasoning behind this is that everything primarily belongs to him, and that he always has a prior claim to any that we may set up. Paul does not urge any mathematical division but he does insist on a systematic saving for the Lord. Only by such a regular method can there be a steady source for the Lord's work. To do this from any other motive than love for him takes the heart from it. To love is to give.

Leads for Leaders

Note that from the very first God has given things to men to use and not to possess. Think of the evils that have come into the world through the passion for possession,—in nations, in classes, in individuals. Did God give Adam the garden to have as a land-owner, or as a tenant, to use it and enjoy it? Study Genesis 2: 8-17; 3: 6-9.

Is giving a pain or a pleasure,—something to which we look forward with joyful anticipations or resentful dread? Is the offering envelope or plate a bugbear or a blessing? Study II Corinthians 9: 6, 7 ("cheerful" is hilarious in the original).

Do we give God the first claim on what we earn or have? Or do we turn over to him what we have left after we have spent what we wish? Study Proverbs 3: 9.

Would we ever dare to test God's providence over us by giving away all that we have? Study Luke 21: 1, 2. Would it have been foolish for the rich young man to have followed Christ's advice in Matthew 20: 21?

Thoughts for Members

Is thy cruse of comfort wasting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Is thy burden hard and heavy?
Do thy steps drag heavily?
Help to bear thy brother's burden;
God will bear both it and thee.

—Elizabeth Charles.

Only one more revival—only one more—is needed: the revival of Christian stewardship, the dedication of the money power to God.—*Horace Bushnell.*

"Draw if thou canst, the mystic line,
Severing rightly his from thine,
Which is human, which divine."

The world asks, What can I get? Love asks, What can I give?—*Ralph S. Cushman.*

One thing is yours you may not spend:
Your very inmost self of all—
You may not bind it, may not bend,
Nor stem the river of your call.
To make for ocean is its end.

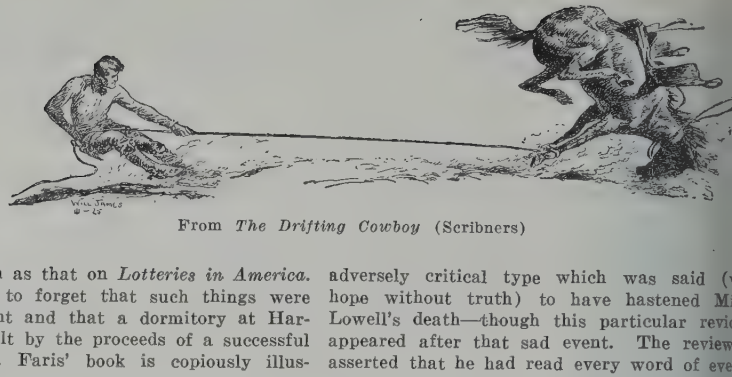
—Ibsen.

A Moment of Prayer

Lord of the great sacrifice, restrain our eagerness for the things that are seen. Thy cross is our rebuke. Increase our spending for the things eternal. Lord of the holiest joy—the joy of boundless giving—teach us the grace of losing, that our joy may indeed be full. Amen.

—Bishop Birney.

THE HOLIDAY BOOKSHELF



From *The Drifting Cowboy* (Scribners)

Contents

BEAUTIFUL GIFT BOOKS
POETS AND POETRY
BIOGRAPHY AND AUTOBIOGRAPHY
TRAVEL AND ADVENTURE
THE ENCHANTED EAST
THE NEAR EAST: PRESENT AND PAST
VARIOUS TITLES AND THEMES
SOME HOLIDAY FICTION
FOR CHILDREN

Beautiful Gift Books

THE KNAVE OF HEARTS, by LOUISE SAUNDERS, with pictures by MAXFIELD PARRISH (Scribners. $10.00). This is among the most beautiful gift books of the year, and it has had an interesting origin. The text is a play of satire and fantasy woven around the nursery rhyme about "the knave of hearts, who stole some tarts." Mr. Parrish saw this play produced by amateurs in Windsor, Vt., and was so impressed with it that he requested the privilege of illustrating it. In addition to the 14 full-page illustrations, he has executed designs for the lining paper, cover inlay, and eight page headings, which reproduced in full color give to the book not only artistic distinction but the unity of an artistic whole. It is Mr. Parrish's finest achievement in the art of illustration. The book is one of large pages, 11½" x 14," and is attractively boxed.

A BOOK OF CLOUDS, by WILLIAM A. QUAYLE (Abingdon Press. $2.50). The late Bishop Quayle was a true lover of nature. "From a child," he says, "I loved the clouds and neighbored with them." This love he has expressed in this last message, a book of literary beauty, enriched with some fifty full-page illustrations.

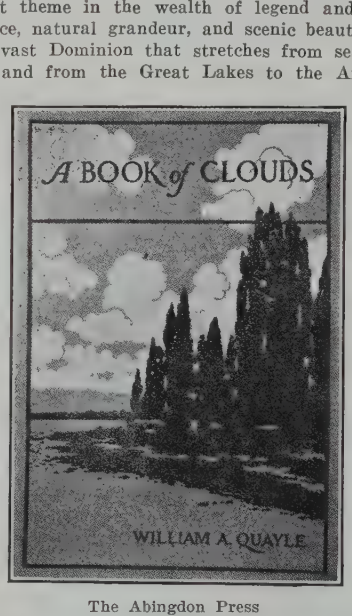
THE HOLLY HEDGE, by TEMPLE BAILEY (Penn. $2.00). A Christmas edition, neatly boxed and decorated, with a colored frontispiece by Nat Little. In addition to the title story it has four other Christmas stories by Temple Bailey.

LONDON, by SIDNEY DARK, with illustrations by JOSEPH PENNELL (Macmillan. $5.00). A new and cheaper edition of a notable book. It is the 55 illustrations by Pennell that give the book its unusual distinction, and Mr. Dark modestly claims only to have been in much the same position as a dramatist writing a play around a poster. None the less his text is a substantial and sympathetic interpretation of old London worthy in every way to accompany Pennell's great drawings.

WHEN AMERICA WAS YOUNG, by JOHN T. FARIS (Harper. $6.00). Mr. Faris' *Romance of Forgotten Towns* was among the notable books dealing with American life published last year. In this volume he has gone farther back along much the same trails, describing with the sympathetic understanding and eye for the significant and symbolic, revealed in his former volumes, the first century and a half of American beginnings. He begins with *The Checkered Story of Manufacturers and Commerce*, devotes a chapter to *Glimpses of Houses and Home Life*, devotes another to *Ye Colonial Editor*, and another to *Educational Beginnings*. Further chapters on *Travel*, *George Washington*, *Cities*, *Pirates*, etc., such as one might expect, are interspersed with unexpected chapters such as that on *Lotteries in America*. We are apt to forget that such things were once prevalent and that a dormitory at Harvard was built by the proceeds of a successful lottery. Mr. Faris' book is copiously illustrated.

GREEN TRAILS AND UPLAND PASTURES, by WALTER PRICHARD EATON (W. A. Wilde). A revised and gift edition (boxed) of an attractive book in which a real lover of nature has brought together his appreciations of trails and pastures from Massachusetts to Montana, but chiefly of those among the Berkshires. There are eight full-page illustrations.

BEAUTIFUL CANADA, by VERNON QUINN (Stokes. $4.00). The author of *Beautiful America* and *Beautiful Mexico* has found a great theme in the wealth of legend and romance, natural grandeur, and scenic beauty of the vast Dominion that stretches from sea to sea and from the Great Lakes to the Arctic



The Abingdon Press

circle. He has produced a charming book, with 65 illustrations, and strikingly up to date, with a closing chapter on *Scenic Roads for Motorists*.

Poets and Poetry

JOHN KEATS, by AMY LOWELL, 2 vols. (Houghton Mifflin).

WHAT'S O'CLOCK, by AMY LOWELL.

These two large volumes of biography and the slender volume of verse have an essential relationship. The volume, *What's O'Clock*, named from King Richard's query, *Ay, What's o'clock?*, in Shakespeare's *King Richard III*, contains 64 poems written during the last four years of Miss Lowell's life when she was engaged in writing the biography of Keats. Her work as poet is extricably woven with her work as biographer. Not only is the biographical work reflected in the poetry, in its general backgrounds as well as in such specific poems as *View of Teignmouth in Devonshire*, but it is Miss Lowell's poetical vision and attainments that give her biography distinction. We turned to this great biography of over thirteen hundred pages—now in its fifth impression—after having read a long dry-as-dust review of that adversely critical type which was said (I hope without truth) to have hastened Miss Lowell's death—though this particular review appeared after that sad event. The reviewer asserted that he had read every word of every page. He recounted the number of errors that he had found. Dogmatically and pedantically he asserted that she was unqualified for her task and that she lacked knowledge of the literary backgrounds, and he quoted things to show her lack of taste only to display his own blindness.

It has been a pleasure to turn from the pedant counting motes and specks to the real glow of these noble volumes. It may well be that in her anxiety to write of Keats from a twentieth century point of view, in distinction from the books on Keats which, as she says, have belonged, without exception, to the nineteenth century in attitude if not in fact," Miss Lowell has overstated her case, and has seen the poet too exclusively in the light of her own very original and individualistic theories of poetry. What is to the point, however, is that she has seen a great poet with a poet's eye and with a penetration into the life and imagery of which the poetry is the outward form. That any poet thus needed interpreting it was the poet Keats. Fortunately the greatness of Miss Lowell's work has not gone unrecognized, and successive printings have been necessary to meet the demand for these books. Miss Lowell has had the advantage of owning one of the finest collections of books and manuscripts relating to Keats. The volumes have constant reference to treasures in her own collection, and include nine hitherto unpublished letters of Keats, five unpublished poems, and many other matters that are interesting and illuminating.

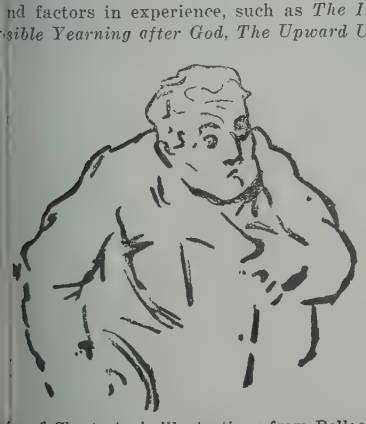
THE COMPLETE POETICAL WORKS OF EDNA DEAN PROCTOR (Houghton Mifflin. $3.00). Miss Proctor was born in 1829 and she lived to be over 90. Her poems are now for the first time brought together in a complete edition. The poems cover a wide range of interest in territory and theme. Pre-eminently American in setting and historic reference, there are none the less sections that express the far vision and eclectic soul of the poet. A large section is devoted to *Russian Poems*. Admiration for England is breathed in several poems, especially in those of the war period. These especially reveal the strength of form and vigor of spirit that characterized Miss Proctor's work even when she was well into her eighties.

SELECTED POEMS, by EDGAR LEE MASTERS (Macmillan. $2.50). A substantial volume of over 400 pages. To those who have known Mr. Masters chiefly through the brief and clever sketches of the *Spoon River Anthology* the many longer poems in this collection will be welcome for their revelation of his sustained power as a literary craftsman. One derives also the impression of a deep sincerity beneath the bitter irony and cynicism that mark much of his work—a sincerity, however, that is mainly that of criticism and negation and protest. Such poems as *At Sagamore Hill*, in which Roosevelt figures, reveal the larger kindlier mood of Mr. Masters, but they are exceptional. Other poems, like *The Negro Ward* reveal a soul capable of great and noble feeling. Masters seems at times a mocking, cyni

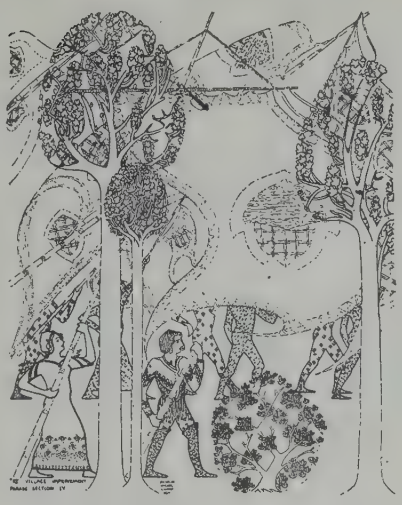
defiant anti-Christ, and at other times the
of a prophet whose iconoclasm is chiefly
nst the shams and hypocrisies that have
n to themselves the cover of sanctity.

OLLECTED POEMS, by VACHEL LINDSAY
cmillan. $3.50). Poets, like preachers,
tested ultimately by their response to the
me. How will Edgar Lee Masters and
iel Lindsay rank in the verdict of the fu-
? Both are unquestionably men of excep-
l genius. Present-day radical criticism
d probably assign the higher place to Mas-
but there is a sense of sublimity in Lind-
that may give to his work a greater perma-
e. The two men have much in common in
, method, and independence. They are
individualists in the realm of poetry, but
say has a note of praise and a rhythmic
onse to life and the universe in strong
rast with the rebellious rumblings and the
tual dyspepsia of Masters. The *Collected*
ns of Lindsay were announced for publi-
on last year but they have only recently come
ugh. Their appearance is a real literary
t. The volume is dedicated to "Sara Teas-
Poet," and its illustrations by Mr. Lind-
himself are a notable part of the work.
recently the poem, *General William Booth*
ers Heaven, was set to music by Sydney
ier, and was sung at Carnegie Hall, New
k, by Louise Homer, when Mr. Lindsay and
General's daughter, Commander Eva
th, were both in the audience.

EW POEMS, by JOHN DRINKWATER (Hough-
Mifflin. $1.25). THE MUSE IN COUNCIL,
JOHN DRINKWATER (Houghton Mifflin.
0). This volume of verse, and the volume
essays, display John Drinkwater's recent
k, though the essays represent the gathering
ther and revision of things written at vari-
times during the last fifteen years. Of the
as about one half are translations from the
nan, introduced by interesting comment on
man poetry and an explanation of the na-
and purpose of the translations. The es-
in *The Muse in Council* are all devoted
oets and poetry. They are in three sec-
s: the first discussing theories, the second,
r the title *Ancient Altars*, dealing with
ey, Milton, Gray, Coleridge, Wordsworth,
Shelley, and the third, under *Modern In-
ces*, discussing more recent poets, including
hapter on Edwin Arlington Robinson, in
h Mr. Drinkwater has said some very plain
gs to his fellow countrymen concerning the
quality of certain phases of present-day
rican literature, both creative and critical.
ODERN RELIGIOUS VERSE AND PROSE: AN
HOLOGY, compiled by FRED MERRIFIELD,
stant Professor of New Testament History
the University of Chicago (Scribners.
0). An unusual anthology in which the
ghts and expressions of religion are
ped around the various distinctive phases
nd factors in experience, such as *The Irre-
sible Yearning after God, The Upward Urge*



e of Chesterton's illustrations from Belloc's
Mr. Petre (McBride)



A Typical Illustration from *Collected Poems*
by Vachel Lindsay (Macmillan)

of Life, Jesus in Every-Day Life, etc. A most distinctive and valuable collection that apparently has come not through an impulse of artificial construction, but rather as a transcription and record of the vital contacts of a Christian in communion with the best.

Biography and Autobiography

WIVES, by GAMALIEL BRADFORD (Harpers. $3.50). In a previous volume, *Portraits of American Women*, Mr. Bradford discussed a group of women notable for their own achievements, but of those in this book all would probably have remained unknown except for their husbands, save Theodosia Burr, who is recalled because of her father. He tells us that the women analyzed in these pages would assist the assertion of Henry Adams that the American woman is distinctly superior to the American man. One exception to this he admits is Mrs. Abraham Lincoln. His comparison of her to Queen Victoria, as Mr. Strachey saw her, is interesting. He sees "the same dignified yet dumpy figure, the same round, hard, positive, dominating face." Again, when discussing her power to relieve the melancholy of Lincoln, he says, "when I think of that concise, hard, unsympathetic face, I wonder." Other wives to whom Mr. Bradford applies his well-known method of biographical analysis are Mrs. Benedict Arnold, Theodosia Burr, Mrs. James Madison, Mrs. Jefferson Davis, Mrs. Benjamin F. Butler, and Mrs. James Gillespie Blaine.

THE EARL BISHOP: THE LIFE OF FREDERICK HERVEY, BISHOP OF DERRY, EARL OF BRISTOL, by WILLIAM S. CHILDE-PEMBERTON, 2 vols., with 45 illustrations (Dutton. $12.00 the set). Visitors to the Continent of Europe may have remarked upon the fact that almost every chief city has its "Hotel Bristol." The explanation is in the remarkable and eccentric eighteenth-century character whose intimate life-story is told in these two fine volumes. An Irish bishop and an English earl, drawing rich revenues from both offices, Frederick Hervey spent most of his life in Italy and on the Continent. One pictures him as an absentee bishop, more concerned with worldly culture and political intrigue than with spiritual interests and affairs. Yet that is not the whole of the picture, for the striking characterization by Goethe, published as a foreword, presents a character that cannot so lightly be dismissed. Goethe describes him as "quick in his speech, blunt, sometimes even rude; in more than one respect narrow and one-sided; as a Briton, unbending; as an individual, obstinate; as a divine, stiff; as a scholar, pedantic." He accords him honesty, zeal for the good, and specifies many other admirable qualities.

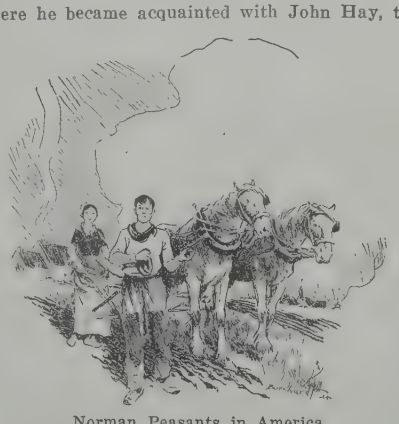
The Earl Bishop was a patron of the arts and a builder with grandiose conceptions. He was a strange mixture of munificence and meanness. He built three palaces, and spent not less than £20,000 a year on works of art, yet he treated his family niggardly and his wife with scant consideration. He essayed a part in international politics and intrigues with his friend Frederick William of Prussia for the dividing of France into two countries.

Mr. Childe-Pemberton, who died before his volumes were published, has written a memoir so well documented that in addition to the interest of the chief figure his volumes have great value for the intimate picture of the times which they reveal. Whatever one may think of the Earl Bishop, it is good to recall the statement in his epitaph that "hostile sects which had long entertained feelings of deep animosity towards each other were gradually softened and reconciled by his influence and example," and that the Roman Catholic Bishop and the Dissenting Minister resident at Derry both contributed toward the erection of the obelisk upon which that epitaph was inscribed.

BETWEEN BLACK AND WHITE, by HENRY HUGH PROCTOR (Pilgrim Press. $1.50). Dr. Proctor is pastor of the Nazarene Congregational Church in Brooklyn, N. Y., and previously achieved wide attention in his notable pastorate of First Church, Atlanta. He is an outstanding preacher, writer, and leader among the colored people. Chapters of his autobiography were published in *The Congregationalist* in 1924. Now we have the whole story of the life and philosophy of this remarkable man. It is a story of absorbing interest. It is inspiring and constructive. It carries its convincing lessons of faith, courage, optimism, the will to achieve and devotion to service.

Dr. Proctor helps his white readers to understand the race problem and, we trust, may stir them to strive more earnestly to solve it righteously. The story of his rise from poverty in a backwoods cabin, up over the obstacles that confront the poor colored youth, to success, should be an inspiration to other colored boys and girls. Most inspiring to all are Dr. Proctor's irresistible good cheer, his resolute purpose, and his constant Christian faith.

NOTES AND ANECDOTES OF MANY YEARS, by JOSEPH BUCKLIN BISHOP (Scribners. $2.50). Mr. Bishop has touched American life and some of its leaders in a very intimate way and he writes of his contacts and experiences with a journalistic skill that has the background of a life's experience. The most interesting chapter for us has been that on *The Tribune and Horace Greeley*. Mr. Bishop began his journalistic work on the *Tribune* in 1870, and his portrayal of Greeley and of the conditions in the *Tribune* office is delightfully entertaining. Here he became acquainted with John Hay, to



Norman Peasants in America
From *On New Shores* (Century)

William Beebe, author of *Jungle Days* (Putnam)

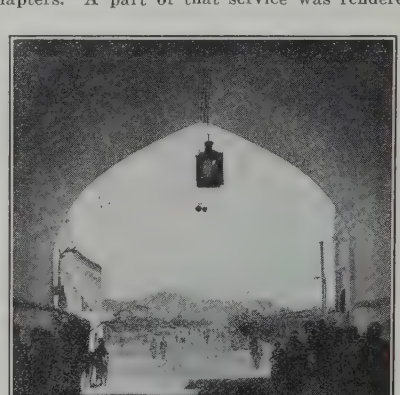
whom he devotes a chapter. Others who figure in the reminiscences are Henry Ward Beecher, E. L. Godkin, William Winter, and Theodore Roosevelt. Mr. Bishop was secretary of the Panama Canal Commission for seven years, and he has an intimate and inspiring chapter on General Goethals.

LETTERS OF ROSA LUXEMBOURG TO KARL AND LOUISE KAUTSKY, edited by LOUISE KAUTSKY (McBride. $2.50). Rosa Luxembourg, whose death occurred early in the revolutionary troubles following the closing of the War in Germany, is here revealed in her brilliance and human quality. The letters are interesting for the light that they throw upon the inner nature and underlying ideals of the German socialist movement. From this standpoint the volume is indispensable to the student, but it is likewise of intense interest for the average reader. The letters display in Rosa Luxembourg and in her circle of friends the blending of gentle, lovable qualities with the intense and uncompromising passion of the revolutionary zealot. One cannot read without great admiration for so earnest and self-sacrificing a figure, but the admiration is tempered with a feeling of the futility and danger of a fanaticism that led Rosa Luxembourg to break with even such friends as the Kautskys, where their political ideals and methods did not coincide. Intense honesty and fervor do not atone for the lack of tolerance and ballast.

AN OLD FASHIONED SENATOR: A STORY-BIOGRAPHY OF JOHN SHARP WILLIAMS, by HARRIS DICKSON (Stokes. $2.00). Senator Williams, of Mississippi, is an interesting figure, and one doesn't need to agree with his politics or approve of his actions to find the story of his life delightfully entertaining. Mr. Dickson writes from the standpoint of something akin to hero-worship, which does not lessen the interest of his book, no matter how much it may affect it as a critical estimate of its subject. He has known Senator Williams with intimacy, and he makes him in these pages a live, resourceful, energetic, and striking figure. It is a picture that is essential in any estimate of the fiery Senator from Mississippi.

IN THE DAYS OF MY FATHER, GENERAL GRANT, by JESSE R. GRANT, in collaboration with HENRY FRANCIS GRANGER (Harper. $3.50). We assume that Mr. Grant has supplied the reminiscences which Mr. Granger has beaten into shape. At any rate, whatever the basis of collaboration, they have prepared between them a most interesting book, very intimate and illuminating in its picture of Grant. Jesse Grant was born in 1858, the last of four children. He was, therefore, a child in the days when his father commanded the army of the North, and during the occupancy of the White House, but he was his father's companion to an almost incredible degree at headquarters and in office. He was manifestly something of a spoiled child, but he was a youngster of spirit, and the picture he gives of contacts with Lincoln and others is highly entertaining. He reveals the narrowness with which Grant missed sharing the fate of Lincoln in the plot of assassination. The General Grant of these pages is a very human and lovable figure. He was a hero to his small son even before he was the triumphant commander of the North, and in these delightful pages he becomes a very real figure, unpretentious, but sincerely noble in his simple devotion to duty and in his unselfishness.

THE LIFE AND LETTERS OF WILLIAM REED HUNTINGTON, by JOHN WALLACE SUTER (Century. $5.00). As the rector of Grace Church, New York, William Reed Huntington occupied a prominent place in Episcopal circles and in the general religious life of America. In a subtitle to this volume he is hailed as *A Champion of Unity*. His vision of church unity and his service in that cause are set forth in several chapters. A part of that service was rendered



The Gate of the Trumpet and Drums
From *Beyond Khyber Pass* (Century)

in the completeness with which Dr. Huntington gave himself to the task of the revision of the *Prayer Book*. In that work he had ever in view its relation to the possibilities of unity. As pastor, preacher, statesman, poet, he occupied a far larger place than that of the rector of one parish, even a notable New York parish. A section of the present biography, following each chapter, is devoted to the publication of Dr. Huntington's letters. In these the man is revealed at his noblest. Not many seem to have been addressed to Congregationalists, but there are letters that indicate that Dr. Huntington was on terms of Christian intimacy with Dr. T. T. Munger and Dr. Newman Smythe. The chapters and the letters that follow touch at so many points the problems and developments of American church life that it is impossible to summarize even slightly the variety and interest of this biography. Its wealth of interest is greatly enhanced by an adequate index.

KATE DOUGLAS WIGGIN AS HER SISTER KNEW HER, by NORA ARCHIBALD SMITH (Houghton Mifflin. $4.00). The nature of this volume is well indicated in its title. It is an intimate picture through much detailed incident and reminiscence of a gifted author as her development and achievement were witnessed by one of her own family. Mrs. Wigg had already written her own autobiograph *My Garden of Memory*, but Miss Smith h filled in many omissions in that record, a from her wealth of material has supplement the picture and thrown much interesting lig upon the stories that made their author mous, notably, *The Old Peabody Pew* and *becca of Sunnybrook Farm*.

THE DREAMER: A ROMANTIC RENDERING THE LIFE STORY OF EDGAR ALLAN POE, MARY NEWTON STANARD (Lippincott. $3.5 Poe will always be such a tragic and intere ing figure in American letters, that despite that has been written about him, and the wa fare of the critics over many matters of ch acter and incident, a new book about him th is in the least vital will always be notab Mrs. Stanard's book is very vital. The fa that Poe's poem to *Helen* was written to member of the Stanard family whom the po knew and loved has given the author an int esting point of contact. She writes from t standpoint of a deep and sympathetic unde standing and the book is embellished wi eight fine illustrations, including the famo painting from the Charleston Museum of P on the shore of Sullivan's Island. Is it n unforgivable that a volume of such essential critical, as well as of romantic, interest shou have no index? We wish that authors and pu lishers might display a more workmanlike i stinct in this respect.

Travel and Adventure

BEYOND KHYBER PASS, by LOWELL THOM (Century. $4.00). Khyber Pass is the ga way between India and Afghanistan and it to two years for Mr. Thomas to obtain permissi for himself and his camera-colleague to pa through. Few travelers have returned to t of Afghanistan, that wild mountainous count whose people dislike foreigners. The auth tells among many interesting things about t country and its people, of his reception at t court of the Amir of Afghanistan, and of so of the attempts to introduce Western ways a customs there. Lowell Thomas, a former new paper man, was with Colonel Lawrence Arabia during the World War, and wrote t interesting book, *With Lawrence in Arabi* published last year. The present book, *Beyo Khyber Pass*, is profusely illustrated.

JUNGLE DAYS, by WILLIAM BEEBE (Pu nam). Mr. Beebe, of whose voyage in t *Arcturus* much has been heard lately, and wh is the author of that fascinating book, *Gal pogas*, has already, in two volumes, describ his life and work in the British Guiana jungl *Jungle Days* is a collection of essays whi have resulted from his years of scientific o servation there. Written with all the charm style, the love of nature, and the precision scientific knowledge for which he is so w known, an amazing mass of information is pr sented by Mr. Beebe. For example, he writ one essay entitled "Falling Leaves," and v learn of orchid spiders so brilliant that th hide till some particular blossom appears, th their colors and patterns are so exact th might have been fashioned at the same time the flower, of caterpillars that gnaw out bi of leaf and fill up the space with their ow bodies, of lizards that change from green brown as they crawl from green leaf to twi and of countless other wonders.

THE "TEDDY EXPEDITION," by KAI R. DAH translated by GRACE ISABEL COLBRON (Appl ton. $3.00). After some years Hans Ludv Jensen, who had been one of the members of t Denmark Expedition of exploration to Gree land, succeeded in arousing interest in enou people in Denmark to form a company to expl the fur trapping on the northeastern coast Greenland. This company had established se

eral stations and each year a vessel was sent with supplies, to return laden with furs. The schooner *Teddy* made three trips, and this exciting narrative of her last voyage, begun in June, 1923, and her loss in the Polar Sea, is written by a member of the expedition. Much of interest will be found in the chapters dealing with life at the stations, with fox trapping, and hunting. On the return voyage the *Teddy* was wrecked in the ice. Her crew sought refuge upon an ice floe and drifted down the Arctic Ocean for two months and for 790 miles. The author, a journalist, has written a thrilling and enthralling book full of Arctic adventure and with many illustrations from photographs taken by himself.

THE MAP THAT IS HALF UNROLLED, by ALEXANDER POWELL (Century. $3.50). The recollection of that most fascinating travel book, *Beyond the Utmost Purple Rim*, will cause its many readers to welcome this second of a trilogy of travel books in which Colonel Powell recounts his journeyings in Africa. In this new book he tells how he went from Dar-es-Salaam on the East Coast of Africa in Tanganyika Territory to Boma on the West Coast. He traveled as far as Lake Tanganyika by what was once a German-owned road, the only railroad in the world which has been compelled to increase the height of its telegraph-poles to prevent the wires from being broken by giraffes. At Ujiji he halted under an ancient mango-tree where took place the famous meeting of Livingstone and Stanley in 1871. He has a good word to say for the missionaries, believing them much maligned by their critics. Mr. Powell has viewed many strange scenes and has had many unique experiences, out of which he has written a most alluring book.

MESA CANYON AND PUEBLO, by CHARLES F. LUMMIS (Century. $4.50). Mr. Lummis says, "I originated this slogan: 'See America First,' and I gave good reason for the seeing." With this statement every reader of Mr. Lummis' book will agree, for the things he has to tell about the Southwest, that area including principally New Mexico and Arizona, are most interesting and altogether too little known to most Americans. Forty years ago Mr. Lummis, just out of Harvard, walked to California for fun, passing through the Southwest, and he has returned to it often and studied it continuously. His chapters on the Penitentes or Self-Crucifiers, the Snake dancers, the camels brought over by Jefferson Davis for transportation purposes across the desert, the Petrified Forest of Arizona, and many other things, abound with unusual information. He is an authority on the manners and customs of the Indians, and writes of the beauties and natural wonders of the Southwest with great vividness. There are in the volume nearly a hundred illustrations made from rare photographs.

ARGONAUTS OF THE SOUTH, by CAPTAIN FRANK HURLEY (Putnam). Among the most fascinating books of last year was Captain Hurley's *Pearls and Savages*, remarkable as much for its story of sheer adventure as for its wealth of wonderful illustrations, mostly the reproduction of actual photographs. It is a somewhat different theme that has invited Captain Hurley in this volume, but the book displays the same qualities of interest for mind and eye. It is not so gorgeous as *Pearls and Savages*, for exploration in ice fields does not offer the alluring color of South Sea islands; but in addition to being an intrepid explorer and adventurer Captain Hurley is a master in the art of making books and his eye for photographic effects makes his pictures unique. For instance, when he would indicate the difficulties under which his photographs were taken, he has sensed the pictorial value of reproducing a photograph of his face so covered with a mask of ice and snow that it looks more like a mountain crag than a human face. Everywhere, both in text and illustration, he has the art of making things vivid. The book is based largely on Captain Hurley's experiences as official photograper, accompanying both Sir Ernest Shackleton and Sir Douglas Mawson on their Antarctic expeditions.

From *The Little World* (Macmillan)

ON NEW SHORES, by KONRAD BERCOVICI (Century. $4.00). Last year Mr. Bercovici brought out through the Century Co. a most unique volume, *Around the World in New York*. It presented in a vivid way the kaleidoscopic picture of the foreign peoples in New York. In this book Mr. Bercovici extends his observations and his sympathetic interpretation of the life of immigrant peoples to the country at large, or at least to a large part of the country. He writes of the Danish community in Askov, Minn., of the Bohemian settlement in this country, of German Russians in North Dakota, and of French people in the same state. Italians, Finns, Poles, Jugoslavs, Rumanians, Dutch, Germans, Jews, Lithuanians, Swedes, Japanese, Chinese, Spaniards, and "other nations" are all treated in respective chapters which deal either with specially localized groups or with the respective group throughout the country. It is primarily a book of travel but it contains much important sociological data. There are a number of illustrations by Norman Borchardt.

FLANDERS AND HAINAULT, by CLIVE HOLLAND (The Medici Society. $2.50). A graphic account of the western section of Belgium, including descriptions of the notable cities of Bruges, Brussels, Ghent, Ypres, and Mons. The 150 fine photogravure illustrations add greatly to the charm of the volume.

THE OLD FRANCISCAN MISSIONS OF CALIFORNIA, by GEORGE WHARTON JAMES (Little, Brown. $2.00). A new edition of a popular hand-book of the old California missions. Indispensable for the visitor who would understand the history and significance of these famous shrines.

RIDER'S CALIFORNIA (Macmillan. $5.00). This *Guide-Book for Travelers*, with 28 maps and plans, has been compiled by Frederic Taber Cooper under the general editorship of Fremont Rider. It is convenient in size, but is exhaustive in its detail, and so far as we are aware the most adequate guide-book available.

INDIANS OF THE ENCHANTED DESERT, by LEO CRANE (Little, Brown. $5.00). Few are better qualified to write of the American Indian than Mr. Crane. For seven years he worked in the Indian Bureau in Washington, and since then he has ruled four different Indian reservations. He tells of the charm of the desert country of the Southwest, of its spell that can never be broken. But it is chiefly of the Indians that he writes. The great Snake Dance of the Hopis is described at length and he discusses why the Indians are not killed by the poison of the rattlesnakes. There is much concerning the mysterious rites, psycology, and folk-lore of the desert Indians. The illustrations are many and are a valuable part of the book.

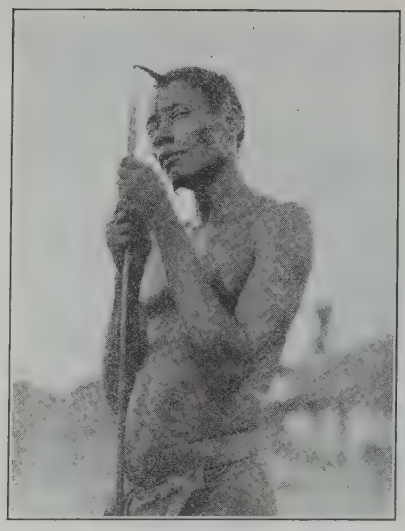
MY DITTY BAG, by CHARLES W. BROWN (Small Maynard. $2.00). "In every sailor's chest was to be found a 'ditty bag' containing their more valued and portable treasures, and from it they could produce a most curious collection of articles." So Mr. Brown tells us from his mental "ditty bag" he is producing recollections from many years at sea that may be of interest to the present generation. He had many interesting adventures and has witnessed some striking incidents which he describes entertainingly.

The Enchanted East

It is a great satisfaction that these days of increasing travel and contact are producing along with the new problems of international relationship and diplomacy in relation to the Far East, a valuable literature of description and interpretation of Eastern lands and peoples. In view of this it has seemed fitting to list together books dealing with various phases of Eastern life, and especially with China, India, and Japan.

RED BLOSSOMS: A STORY OF WESTERN INDIA, by ISABEL BROWN ROSE (Revell. $175). Recently we commended James Livingstone Stewart's *The Laughing Buddha* as the greatest missionary novel that we had ever read. Revell is fortunate in issuing during the same year this novel by a member of the Marathi Mission of the American Board, which has, like Dr. Stewart's book, the qualities that make it an exceptionally good novel apart from its missionary interest. That really is the test of a truly great missionary novel—will it pass muster in the critical field as a story which anybody would read with interest? Here is a book with a vital plot in which romance is interwoven through the labyrinth of duty, love, and conflict. It is a book of contrasts and of strong character drawing, in which two very different types of missionary women appear—the one a moral machine in whom all softness and emotionalism has disappeared under the rigors of devotion and self-discipline, the other a very human, lovable type, who does win the love of an honorable English army officer, but who proves as heroic and devoted as the more rigorous older woman in the time of testing. We commend this book unhesitatingly. It is first of all a good story, which makes it a good missionary book, and the fact that it is by one of our own missionaries ought to make it of special interest to Congregationalists.

WEST OF THE PACIFIC, by ELLSWORTH HUNTINGTON (Scribners. $4.50). Mr. Huntington is research associate in geography in Yale University. This volume recounts his recent travels in Japan, Corea, China, Java, and Australia. Its scientific backgrounds of anthropological and geographical interest give it an importance beyond that of an entertaining story of travel, though it is this also. The author's contacts were intimate and were directed toward getting the native viewpoint and toward seeing and estimating the things beneath the surface. There is about the book an



A Cannibal of the Congo
From *The Map that is Half Unrolled* (Century)

atmosphere of human sympathy and hope, and while it is largely a book of impressions it throws much valuable light on the political, economic, and racial problems associated with the East. It is illustrated by many fine photographs.

ROVING THROUGH SOUTHERN CHINA, by HARRY A. FRANCK (Century. $5.00). This successor to the author's *Wanderings in Northern China* completes Mr. Franck's account of travels in the vast country covered by the old Chinese Empire. The primary interest of Mr. Franck's book is that of a book of travel, but the pure realism of his writing, with its wealth of incident and detail, makes it a valuable background against which to consider the whole problem of present tasks and future development. Mr. Franck's own freedom from scientific, political, or religious bias makes his record all the more noteworthy. It is, of course, far too large and varied a book to attempt to summarize even its most important facts and observations. It is the story of a leisurely traveler who walked during much of his journey. He remarks upon his unusual freedom from adventure, and upon the safety with which he journeyed through the interior, but his book is full of the most striking revelations of conditions, habits, customs, and characteristics. In view of the wide discussion going on at present over "birth-control," and the tendency to make this theme an important one for discussion at church conferences, especially in England and on the Continent, these remarks of Mr. Franck are striking: "The missionaries," he says, "cannot take up what from the earthly point of view at least is China's most crying need, a reduction in the birth rate, and suggest the wisdom of keeping each family within reasonable limits, because it is unholy to interfere with the processes of nature." Yet, from his point of view, he remarks upon the inconsistency of those who hold such convictions in interfering incontinently with the processes of nature in other respects. The book is very thoroughly illustrated.

TEMPLE BELLS AND SILVER SAILS, by ELIZABETH C. ENDERS (Appleton. $3.00). A book on China, of travel and impressions, based on Mrs. Enders' journeyings into the interior, as well as upon life in Shanghai. The author traveled up the Ch'ien Tang River to the Dragon Gorge at Easter time, and her description of the mountains aflame with red azaleas and white with bridal wreath is alluring. Her book lacks the variety and the highway-and-by-way quality of Mr. Franck's large volume, but it has a woman's touch of delicacy and power of description. It has many illustrations.

CHINESE FANTASTICS, by THOMAS STEEP (Century. $2.00). A delightfully entertaining book in which the author has brought together glimpses and sketches of all manner of odd phases of Chinese life. He writes of superstitions and realities, of personalities and peculiarities. Almost every page has something unusual. There is, for instance, the story of the magistrate, a lover of nature, who used to sentence first offenders to produce so many butterflies, with wings uninjured, which the court released and counted as they flew out the window. The offender was then dismissed. The magistrate defended his practice, saying: "The beauties of nature should be an antidote to crime. He who obtains his liberty through the intercession of the beautiful butterflies, and then commits another crime, must be incorrigible. I never have mercy on a second offender." There is also the story of the Empress Dowager Tzu Hsi, "the woman that henpecked a nation," who liberated ten thousand birds on her birthday with a prayer that they might never be recaptured. And the book is replete with similar oddities.

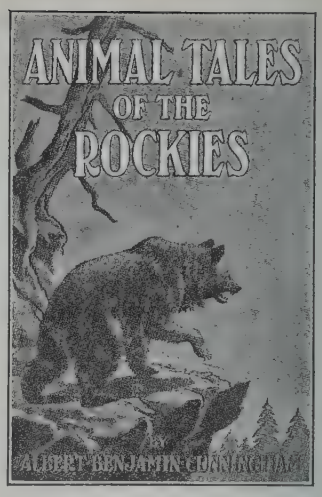
SOME CHINESE FRIENDS OF MINE, by MARY FRANCES E. KELLY (Powell & White, Cincinnati, O.). Miss Kelly is a missionary of whom it is said: "For twenty-seven years she has made her "house by the side of the road" at South Gate, Nanking. She has lived in a Chinese house, eaten Chinese food, traveled in Chinese fashion, put up in Chinese inns." In these sketches she writes from inner knowledge and sympathy, and from the standpoint of one who has made friendship an effective method of Christian service.

PEACOCKS AND PAGODAS, by PAUL EDMONDS (Dutton. $5.00). Mr. Edmonds has spent much time in Burma, entering very intimately into the life of the people of that picturesque country. In this volume he presents a thorough study of Burma and the Burmese in their economic, political, social, and religious life. It is a strange land where life is cheap and tragedy and gaiety intermingle. In addition to the descriptions of the life and habits of the people the author tells many interesting stories illustrating the social backgrounds and the psychology of the people. The book has 45 attractive illustrations done in a sort of semi-silhouette manner.

The Near East: Present and Past

THE VANISHED CITIES OF ARABIA, by MRS. STEWART ERSKINE (Dutton. $6.00). The subject matter of this volume, Mrs. Erskine's vivid descriptions, and Major Benton Fletcher's superb illustrations, a number of them in rich color, combine to make this a most entrancing book. In these vanished cities of rocky cliff and desert is symbolized a vanished history through which moved such figures as Alexander, Herod, and Cleopatra, and in which were staged the struggles of ancient empires. Here is the story of massive ruined temples, fortresses, and castles—an ancient glory of civilization that passed in war and conflict. Several chapters deal with Petra and its history in sunccessive periods. Other chapters are devoted to Kerak, the Cities of the Plain, Madeba, Ammon, Philadelphia, and Jerash. There is much on the literary, religious, and philosophical backgrounds associated with these ancient places and their history.

A HISTORY OF THE PHARAOHS, by ARTHUR WEIGALL (Dutton. $6.00). Mr. Weigall is late Inspector-General of Antiquities, Government of Egpyt. In this volume, which is Vol. I, he treats of the first eleven dynasties. His purpose has been to write a history which will deal with the problems of interest to the



The Abingdon Press

student, but which will at the same time make these problems and matters of controversy intelligible for the average reader. In his preface Mr. Weigall gives a very frank estimate and characterization of the work of the most outstanding writers upon Egyptology, in which he ranks Professor Breasted of Chicago as the leading Egyptologist of the day, but rather summarily dismisses other well-known writers in this field as either of secondary importance or as untrustworthy. He speaks of Sir E. A. Wallis Budge's voluminous works, for instance, as revealing "his industry rather than his reliability." Mr. Weigall regards Dr. Reisner of the Boston Museum of Fine Arts, and Mr. Winlock, of the Metropolitan Museum, New York, as the two best excavators of the modern school. The history has many illustrations, and a map and diagram.

THE AMERICAN TASK IN PERSIA, by A. C. MILLSPAUGH (Century. $3.00). Mr. Millspaugh, a native of Michigan, and a graduate of Albion college, the University of Illinois, and Johns Hopkins, has been in the employ of the Persian Government in the task of reconstruction of an ancient country. His work as Administrator General of the Finances of Persia began in 1922, and he states that the present volume is only an introduction to the story, as he has recently engaged a dozen more Americans to go back with him to Persia to assist that country in working out a policy of reform. He writes from the standpoint of genuine sympathy and affection for the Persian people, who, he believes, have a sincere desire and a real capacity for progress. He gives a fine account of Reza Khan Pahlevi, the Prime Minister, and his vigorous activities in reorganization. If Mr. Millspaugh writes with optimism he has not ignored the difficulties. His book bears the marks of trained judgment and accuracy, and it is probably the best source available for up-to-date knowledge concerning conditions and the prospective future in Persia.

OSMAN PASHA, by WILLIAM JOURDAN RAPP (Century. $1.25). In this four-act play the author has sought to set forth the drama of the New Turkey. No man can write, even a play, upon Turkey without inviting challenge and controversy. Mr. Charles V. Vickery of the Near East Relief refers to some of these controversial matters in his introduction. Mr. Rapp sees the hope of the East in a regenerated Turkey, and he associates with this regeneration a non-dogmatic and non-theological appreciation of the essential teaching of Jesus.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores.

Various Titles and Themes

LETTERS TO A LADY IN THE COUNTRY, edited by STUART P. SHERMAN (Scribners. $2.00). Though "Paul and Caroline" are credited with the authorship of these letters, one suspects that Mr. Sherman has had a larger hand than that of editing and introducing. They bear the ear-marks of the brilliant *Letters to Cornelia*. If "Paul and Caroline" do not exist it is fortunate that they were invented, for they supply a most interesting *motif* for the letters. "Paul," a young man of thirty, from Kentucky, who has come to New York to "break into the writing game," proposes to an editor an ingenious scheme for getting things read west of the Hudson, beyond which, he says, the "widest-eyed of the literary editors can see nothing." He himself is to be the link, between city and provinces, writing once a week for publication a letter to a New York girl married to a friend of his out in Kentucky. The lady, naturally, replied, and her husband also, though "a bit slow and real blue grass," took an occasional hand in the correspondence. Out of this tripartite letter-writing develops a discussion of books and of life that has all the charm and originality that one associates with the author of the *Letters to Cornelia*.

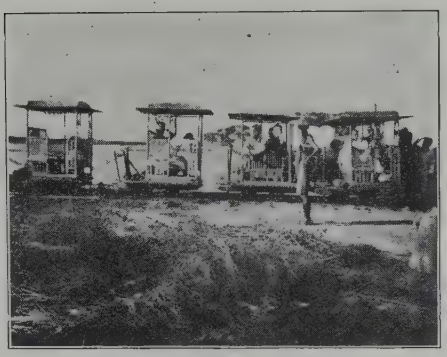
THE HIDDEN YEARS, by JOHN OXENHAM (Longmans. $1.75). Mr. Oxenham has written a very beautiful story of the boyhood, youth, and early manhood of Jesus. Naturally, such a tale is somewhat imaginative, but it affords opportunity for a setting and incidents that give much reality to the backgrounds of the hidden years of Jesus. The tale is told by one who came as a boy to live next door to Jesus, and who was his companion and partner in play and work. Mr. Oxenham has written with great delicacy and reverence, and his book will help to make vivid the beauty of the human life of Jesus. It is already finding a wide circulation.

THE DRIFTING COWBOY, by WILL JAMES (Scribners. $3.50). Illustrated by the author. Mr. James was a real cowboy who took up writing and drawing when an accident ended his days in the saddle. His drawings are full of intensity, and his text, written in cowboy lingo, the appropriate medium of expression, is fine descriptive writing, spontaneous and vividly realistic. This book is a worthy successor to *Cowboys, North and South*, which appeared last year.

TWENTY MILES OUT, by HERSELF (Little, Brown. $1.25), is anonymously written. It is a fascinating tale of adventure and misadventure on the part of newly-weds who decide to live "twenty miles out." The husband commutes to his business. From the time the bride pokes her broom handle through the sagging ceiling paper, releasing a miniature Niagara that hits her in the eye, to the Christmas eve spent in the attic, this little volume is full of vivid flashes and snapshots. The tale can be read at one sitting.

THE CREATIVE SPIRIT: AN INQUIRY INTO AMERICAN LIFE, by ROLLO WALTER BROWN (Harper. $2.50). Mr. Brown believes that the creative spirit is being stifled in the United States today by the standardizing tendencies in education, art, religion, and industry. His volume is saved from pessimism by the wholesomeness of its outlook on human nature, and by its freedom from the exotic nonsense of the literary and artistic *poseur*, which the author himself hits off with fine scorn in his discussion of "the cult of degradation." It is a volume marked by much sanity and clear vision. We recently referred editorially to the challenge of Mr. Brown's chapter on *The Church*.

PSYCHOLOGY AND MORALS, by J. H. HADFIELD (McBride. $2.00). This *Analysis of Character*, by an eminent practising English psychiatrist, Lecturer in Psychology in King's College, London, was given in substance as the Dale Lectures at Mansfield College, Oxford, in 1920. Dr. Hadfield's work ought to be known by every preacher, but this book will have equal attraction for the layman and student. He is a man of the very highest standing and his work not only speaks with a measure of authority but it will be found a wholesome corrective for much of the moral nonsense being exploited in the name of psychology. Such chapters as those on *Libertinism and Self-Expression*, *"Nervous" Disease, Moral Disease and Sin, and Biology and Morality* are especially significant, but the entire book is important. We hope to see it attain a wide circulation in this first American edition. It is the sort of book that one cannot commend too strongly.



Bamboo Railroad at Swatow
From *West of the Pacific* (Scribners)

Absolom's Tomb
From *Vanished Cities of Arabia* (Dutton)

ALMOST HUMAN, by ROBERT M. YERKES (Century. $3.00). How many people know that apes have been taught to speak? The author of this book, Prof. Robert M. Yerkes, of the Institute of Psychology, Yale University, has written an account of his study of a colony of apes and monkeys established by Senora Rosalia Abreu, on her estate in Cuba. His conclusions regarding their intelligence, speech, emotions, etc., are recorded in this most unusual and interesting volume and have caused him to use the title *Almost Human*. One of the most interesting chapters deals with anthropoid speech. The successful experiments of several scientists in teaching these animals to speak a word or two of our language are described, and he records his conviction that while these primates have ideas and understand much that is said to them, and even communicate with each other, these communications are primarily innate emotional expressions and do not constitute true language. He thinks they have plenty to talk about but have failed to develop speech because of the absence of a tendency to imitate sounds.

Some Holiday Fiction

MR. PETRE, by HILAIRE BELLOC, with illustrations by G. K. CHESTERTON (McBride. $2.50). This is the story of a man who lost his memory and the only name that suggested itself to him as familiar was Petre. Registering under that name, which was that of an American multi-millionaire, he is mistaken for him. This innocent assumption of an identity brings many uncalculating results. It is interesting to notice just how different are the stories hinging on the loss of memory, that various authors have written. This is a humorously satirical tale of high finance. Enjoyable too are the illustrations by G. K. Chesterton, who naturally quite enters into the spirit of a book by his friend Hilaire Belloc.

GABRIEL SAMARA PEACEMAKER, by E. PHILLIPS OPPENHEIM (Little, Brown. $2.00). Gabriel Samara is the name chosen by Mr. Oppenheim for the great character he creates who has freed Russia from the thrall of the Bolsheviki and made her again a prosperous nation. The task on which he is engaged as peacemaker in this novel of international intrigue is the disbanding of the Russian armies which is interrupted by a plot to restore—Tzardom. Mr. Oppenheim is a master hand in this particular field of writing.

THE DAUGHTER OF THE HOUSE, by CAROLYN WELLS (Lippincott. $2.00). A new mystery story concerning the disappearance of a bride and the man she was to marry, a few hours before the wedding. The suspense of the story is maintanied till the arrival of the noted detective, Fleming Stone, for whom every puzzle means instant solution.

THE PEACOCK'S TAIL, by MRS. ROMILLY FEDDEN (Houghton Mifflin. $2.00). As the Moorish Proverb, "The earth is a Peacock; Morocco is the tail of it," will suggest, the scene of the story is Morocco. It is a tale of intrigue and adventure during the world war, of Germans endeavoring to make use of the Spanish to invade French territory and of Moors rising against the Spaniards. An unusually well-told story.

THE EMIGRANTS, by JOHAN BOJER (Century. $2.00). If it be true that there are as many Scandinavians in America as are left in Scandinavia itself, the importance of a book, dealing with a people destined to play such a large part in American life, and which gives a very complete picture of these people at home and their struggles after reaching America, can scarcely be overestimated. In *The Emigrants*, Johan Bojer has in the first part of his novel, Book I, shown us a parish in Norway and the home life of a small group who decide to leave for America. In Book II the same group are shown crossing the prairies in a caravan of wagons and selecting their homes in North Dakota. The incredible hardships of their first winter in rude sod-huts, their poverty, their bravery, their conquest of the land, the building of real homes, and the younger generation becoming real Americans, is told simply and with restraint, but powerfully. In Book III some of the group have become affluent, and all have struggled out of dire poverty. All through the years of toil the hope of going home "rich" has been the incentive of many. Bojer gives a remarkable picture of their hearts torn by longing for the land of their birth. Some return to Norway only to find that they can no longer be happy. America, where they have poured out the last efforts of their toiling manhood,

has claimed them at last. Mr. Bojer spent a year among the Norwegian settlers in Dakota in preparation for writing this book.

THE HUNTER'S MOON, by ERNEST POOLE (Macmillan). To make real a little boy's world, to interpret for grown-ups his dreams, his imaginings, and his reactions to an unhappy home life, is the difficult task Mr. Poole has attempted in his story, *The Hunter's Moon*. Amory had a mother who lacked most of the domestic virtues, a father engrossed in business, and a domineering grandmother. His home was full of strife, a mother and daughter-in-law quarreling, a father and mother on the point of separation. A sensitive child, to escape such an atmosphere, takes refuge at times on the roof of the apartment house. Here it is his grandfather, who is a wanderer and a collector of folk-songs, comes to sing to him while the Hunter's Moon is rising. Together they plan and dream—mostly of escape to a ranch in Texas. It is a simple story beautifully told. There are certainly many things in life that might well be viewed from a child's standpoint.

JOHN MACNAB, by JOHN BUCHAN (Houghton Mifflin. $2.00). If a man becomes so bored with life that he fancies his health is affected, and if his doctor as a friend advises him to steal a horse in some part of the world where a horse thief is usually hanged, and he then finds two other men, Englishmen like himself, of high position, suffering in the same way, it may be they would agree to try poaching as a remedy. At any rate this is the foundation of Mr. Buchan's good story of following the deer and fishing for salmon in the rugged Scottish Highlands with ever the danger of being nabbed as poachers to add zest to adventure.

NAVAHO TALES RETOLD, by WILLIAM WHITMAN, 3RD (Houghton Mifflin. $1.75). Many old legends and myths that were handed down from one generation to another among the Navaho Indians, who inhabit the dry plains and mountains of New Mexico and Arizona, were originally translated from the Navaho by Dr. Washington Matthews. These have been retold by Mr. Whitman for boys and girls, though grown-ups will enjoy them also. They are strange tales of gods and wizards and giants, and the illustrations by John E. Hein are also strange and very striking.

MAY FAIR, by MICHAEL ARLEN (Doran. $2.50). The immense success of *The Green Hat* has led to a demand for all of Arlen's books. This differs from *The Green Hat* in being a series of short stories, or "episodes," some strangely whimsical and fantastic, but all told with rare skill, and in a style that belongs to Michael Arlen himself. There are 11 sketches in the present volume, all "purporting to reveal to gentlefolk the real state of affairs existing in the very heart of London during the fifteenth and sixteenth years of the reign of His Majesty George the Fifth."

BELSHAZZAR, by WILLIAM STEARNS DAVIS (Macmillan. $2.00). This is a re-issue of a book first published early in the present century. It is a tale of the fall of Babylon, in which this able and well-known author has interwoven thrilling plot and incident with historic fact. THE WHITE QUEEN, same author, publisher, and price, is also a reprint of another notable historical novel, first published over 20 years ago. It is a story of the youth of St. Louis, King of France, and was originally published under the title of *Falaise of the Blessed Voice*. Both books are to be highly commended.

STRAWS AND PRAYER BOOKS, by JAMES BRANCH CABELL (McBride. $2.50). The second edition of a somewhat strange and varied book which displays Mr. Cabell's somewhat sagacious and sometimes rapacious irony. We have always felt that the suppression of one of Mr. Cabell's books was unfortunate. He is of the school that sneers at religion, but it is always possible to make religion less capable of being sneered at. When Mr. Cabell remarks, for instance (a typical bit of his irony), that the Mussulmans of Mohammed "have waged religious wars *with a malignity not often surpassed by the servitors of Christ*," is he not making a very justifiable thrust at a religion of professed love and peace, which has not found it incompatible with its professions to sanctify the most cruel and unjust of wars?

THE CHICKEN-WAGON FAMILY, by BARRY BENEFIELD (Century. $2.00). The "chicken-wagon family," after driving by mule-team about the Southern states, bartering tinware and other articles for chickens, decided to settle down in New York. A young man just out of college, who had joined them in their wanderings, shared their lot in the great city, and among their many unusual experiences there develops a beautiful idyll between himself and the young daughter of the chicken-wagon man. Across this idyllic life, charmingly described by the author, there comes the trail of an evil

From *Navaho Tales* (Houghton Mifflin)

woman, and the story takes on a sordid and evil aspect. Out of the mire of this sex episode the author succeeds in bringing back something of the lost radiance of hopes and ideals, and pictures a love once more as honest and pure as that in the early part of the story. It is an unusual story both in theme and treatment, so beautiful that one feels deeply the tragedy of the marring of a life which in some measure has marred the story.

A BUSH THAT BURNED, by MARJORIE BARKLEY MCCLURE (Minton, Balch. $2.00). The story of a young woman's struggle to maintain the ideals of sound, early training against the laxity and self-indulgence of an environment of weakened standards. Much of the scene of the story is laid in Cleveland, but its trails run into the war and Europe. The heroine's love for a man whose moral standards are discovered to be somewhat different from her own involves a difficult situation, but it finds an honorable and happy solution for them both.

P. A. L., by FELIX REISENBEET (McBride. $2.00). In reading this story we had remarked several times upon its resemblance to H. G. Well's story, *Tono Bungay*, before discovering upon the back page of the "jacket" the publishers' statement that "P. A. L." is an American "Tono Bungay." As a story of a masterful business fakir, strangely blending real ability and sheer trickery it is not as convincig as Well's portrayal of the patent-medicine magnate. One recalls Robertson Nicoll's saying, when *Tono Bungay* appeared, that it reminded him of a cablegram that had once come from India, "There is a new god on the frontier, but the police are after him." "P. A. L." lacks the magnitude of the hero of *Tono Bungay*. We confess having found him rather uninteresting. What we have found interesting, and somewhat remarkable, in Mr. Riesenberg's story is its prologue—a fine piece of writing—and its powerful delineation of the minor characters. The picture of the Seattle boarding-house and its motley guests is memorable.

THE HARPER PRIZE SHORT STORIES (Harper. $2.00). This book contains the 12 prize-winning short stories in the 1924-1925 contest conducted by *Harper's Magazine*. The stories were selected by Zona Gale, Meredith Nicholson, and Bliss Perry, the last of whom contributes an introduction to the volume.

A SON OF HIS FATHER, by HAROLD BELL WRIGHT (Appleton. $2.00). One of the best of Mr. Wright's novels. It is a story of Arizona and the Mexican border. It is a love story with a heroic hero, a beautiful heroine and bad villains, and thrills run all the way through it.

THE THOUSAND AND SECOND NIGHT, by FRANK HELLER (Crowell. $2.00). Like the princess in the Arabian Nights an Arab wife averts death for herself, and for an Englishman and a Frenchman who are in the Sahara seeking fortunes, by telling tales to her jealous lord. A companion, a third adventurer, after hectic episodes in a salt lake in the desert, arrives loaded with treasure in time to arrange their escape. Excitement and mystery fill the pages of this book, which is a translation from the Swedish by Edwin Bjorkman.

HALF-TOLD TALES, by HENRY VAN DYKE (Scribners. $1.50). This is a small volume of one hundred and fifty pages, yet it contanis thirty tales. The author tells us his idea in writing them was "to leave the insignificant things out of the picture altogether." He also adds this way of writing "has no relation to the moving-picture theatre. Its only reward is in itself." So completely has he carried out this idea that some stories are told on one page. One might speak of the tales as fables, but a more correct way of characterizing them would be to say each is a searchlight flashing for an instant on some aspect of life.

VIKING'S REST, by FRANCES FENWICK WILLIAMS (Century. $2.00). A brightly written story of two girls who live in New York, one of whom after considerable struggle writes and sells a play which gives her a comfortable income. The two then go to Acadia, the land of Evangeline, and buy an attractive country cottage. There they find interesting neighbors.

For Children

MADE-TO-ORDER STORIES, by DOROTHY CANFIELD (Harcourt, Brace. $2.50). Not *all* boys like fairy stories, and Jimmy, aged ten, revolted and wanted something real. So Jimmy "ordered up" the stories his mother told, giving the ingredients about which she wove the most joyous and ingenious tales. Jimmy liked them and so will other children. There are twelve of them in the book.

THE MAKE-IT-UP STORY BOOK, by CORNELIA ADAMS (McBride. $1.00). Stories that are begun and not finished, but to which are added blank pages for the young reader to "make it up" in his own way, illustrating it also, if he so desires. An ingenious and stimulating sort of book, which will appeal to children of active minds.

HEIDI, by JOHANNA SPYRI, translated by ELIZABETH P. STORK (Lippincott. $1.00). A new version of this well-known children's book which makes the life of little Heidi in the Alps as real to children as life in their own environment.

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WITH THE CHILDREN

How Christmas Came to Hope House

By Daisy D. Stephenson

PART I

It had all happened so unexpectedly that the three young Hopes were still blinking as they counted suitcases and bundles and prepared to climb off the cañon train whenever it stopped bucking like a broncho. "Elk Creek!" the friendly brakeman had shouted at them; for after forty miles of twisting and climbing until they felt as wound up as tops, Mary Dale and Theo and little Chris were the only passengers left.

"Keen, going on a trip all by ourselves," Theo had expressed the queer thrilled feeling shared by his sister, two years older but not so wise. "Nothing to it. Guess we could go clear to Wyoming or even Mexico easy as not."

Small Chris yawned, then tried to look like an old globe-trotter. "Huh! Guess we could go clear to Washin' City, and sleep and eat on the train and everything—if we had lots of money."

"Do you s'pose Dad and Mummy are nearly to Salt Lake City? Don't you wish we could have gone to cousin Alice's wedding?" queried Theo just before the train whistled for Elk Creek. Mary Dale's nose was flattened against the window as she peered into the gathering dusk a bit apprehensively. For the first time she wondered whether Uncle Jed would meet them.

When cousin Alice's special delivery had come announcing the sudden change in plans, "a Christmas wedding, as Dick must go to the Western coast at once," there had been a great deal of discussion over the subject "To go or not to go." It was Daddy who had suggested shipping the youngsters up Elk Creek in care of Uncle Jed and Aunt Lucy.

"You know how they wanted to keep the children when we were there last summer," he reminded Mummy. "They'll be tickled to pieces to have them now. I'll drop them a line at the office and tell them to look out for a surprise party. Let's see. When do we start?"

"Wednesday morning if we go," replied Mummy in painful indecision. "But maybe it won't be convenient for them just now, or they might have other holiday plans"—

"That's rich!" laughed Mr. Hope heartily. "You know Aunt Lucy won't even leave home to come to the Stock Show with Uncle Jed in January. I bet she hasn't left the old ranch since her boy graduated from college, and I'd hate to say how long ago that was. He and I were classmates."

"Well, but"—protested Mummy, eyeing the three hopeless-looking young hopefuls who were momentarily speechless over this unheard-of emergency. Then wise Mary Dale stepped bravely on the scales of Mummy's decision.

"Cousin Alice says it won't be a wedding unless you are there," she reminded soberly, "and we won't be a bit afraid to go on the train, will we, boys?"

Her eyes held Theo's, prompting him what to say. From his former dazed belief, along with Chicken Little, that the sky was falling, Theo was beginning to think an adventure had dropped down through the roof. Which shows how quickly one gets used to the wildest ideas.

"Sure, I mean, course not," he rallied stoutly to the cause. "You go right ahead and don't bother about us," he told his mother grown-uppishly.

"Do we eat 'n' sleep on the train?" round-eyed little Chris had inquired. That was the main thing now. To go somewhere on the train! As long as Mary Dale was anywhere within shouting distance, Chris felt no misgivings as to the happy ending. Daddy rumpled the yellow head gayly.

"No, young Tousle-head. You get on the toy train after breakfast and you get to Elk Creek before supper."

"But you take lunch to eat on the way," explained wise Mummy.

That's how it come about; and now, in the shivery December dusk, Mary Dale feared that Daddy had been too sure. For away up the deep cañon cut chugged the train, and the three travelers stood among their luggage, unhailed, unhugged—unmet!

A pleasant-looking young fellow in boots and corduroys came whistling out of the one big building, which was store and post office in partnership.

"Well, look who's here!" The young man grinned as he picked up the mail bag. Theo eyed him suspiciously, but Mary Dale greeted him as the sole beacon in a strange sea.

"We came to visit Uncle Jed Hope," she confided frankly, "and we thought he would meet us. Have you seen him?"

The young man's smile and whistle vanished. He studied the solemn trio perplexedly. "Seems to me Dad said"—he began. Then added, "But jingo! it couldn't be so. Come right inside till I wind up work and lock up, and if Mr. Hope isn't here by then, I'll take you to his place myself."

The children obeyed silently, Mary Dale avoiding Theo's roving, significant eye, and squeezing Chris's fat little hand reassuringly.

"Course it's all right, but it looks funny," Theo told the odd, drum-shaped stove. And that's about what Billy Weston, the postmaster's son, was telling himself as he tidied up for the night.

"Wish I'd paid more attention to the neighborhood news. Or that the folks hadn't had to hot-foot it to the county seat as soon as I got home." He stood at the back window drumming thoughtfully and sizing up the situation. "Shucks, it's only two miles or so up to Hope House, and I can stop at Dr. Webster's and find out. But why shouldn't the Hopes be on deck," he asked himself impatiently.

Then he locked the front door, blew out the big lamp, and sang out cheerfully, "All aboard,

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hearties! You see, I just got home for holi- vacation myself. Came the other direc- n from the Aggies." He chatted friendly hion to break the spell of silence that his rges suffered under. Passing a show case had a flash of real inspiration, and at last gues were loosened as their benefactor passed und golf-ball suckers and blackies with gen- us hand.

'How did you happen to be turned loose to America?" he asked as he loaded his three es in the wood into the small truck and ded up the creek. "Crawl under that old fort if your teeth start playing a tune."

'Well, Dad and Mummy are going to a wed- g out in Salt Lake City where Mummy grew It's her cousin," and Mary Dale explained ly between sucks of a delectable lollypop. 'And we all had pieces, even me, and ryda' was going to sing and now we can't," ed Chris, demolishing his misnamed con- tion rapidly.

'We have a little two by four Sunday school," nned their guardian, waving toward a small wn structure that peeped from somber, w-laden pines. "My dad's the superintend- and mother has the infants. Only about a en youngsters, all told. And that red brick yhouse on the hill is the honest-to-goodness ool house."

The children thought it would seem funny to to school or Sunday school where only a en attended.

'Still I 'spose you can learn just as well as ere there's hundreds of children and lots of chers," remarked Mary Dale sagely, as Billy w up before a modest gray cottage. Billy naged to gather that the Doctor had gone r to the Blue-jay Ranch, but he gave up try- to wrest information from deaf old Mrs. bster.

'We'll just hop along," he told the children, r it's going to be dark as black cats to- ht, and you'll be wanting your supper."

Chris gave a little crow of satisfaction when rambling old ranch house came into view und a rocky turn.

"Yes, they're home. There's a light at the k." Their driver was plainly relieved. "So 're all hunky-dory. Hiper around to the hen and tell the glad news that you're here. u're welcome, but I must be hustling back to k old Clover," and he waved good-by under reshet of thank-yous.

The children flew for the dimly lighted hen. Mary Dale called "Aunt Lucy!" as knocked, but there was no response. Then eo, who had climbed up to look in at the dow, reported excitedly, "Nobody in sight." ris whimpered, and in desperation Mary e tried the door..

It's locked!" she said in sudden panic. , where can they be?"

hen remembering that as the oldest she st look after the others, she said quickly, ell, they're somewhere around or there ldn't be a fire in the stove and a lamp ted." Then with a joyful little squeal, eo, do you remember that day last sum- we played in the little tower off the side h? What we found there where the men hed horseshoes"—

Mary Dale disappeared, her voice floating k, strewing words as disconnected as a sword puzzle,—"nail—steps—still there"— ore the boys could sneeze, she was back wav- something triumphantly. "The extra key! 't you remember, Aunt Lucy said we could e it, and I hung it in the secret place under steps on a nail!"

he door responded as if Open Sesame had chanted; and after dragging their luggage le, the children hovered gratefully about stove.

Maybe they were gone till late and are out ing or feeding," said Theo, moving to a

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back window from which vague outlines of machine shed and stables might be seen. "But there's no light out there. You don't s'pose they'd go to bed this early. Maybe they didn't even get Dad's message!"

Whatever Mary Dale meant to say died on her tongue, for her bright, investigating glance that instant fell upon a letter unopened, resting against one of Aunt Lucy's geraniums on the window sill. Before she could think, light footsteps drew all eyes to the door opening on the back stairs. Mary Dale protectingly grabbed for Chris as Theo cried, "Here's Aunt Lucy now!" But it was not Aunt Lucy.

(*All rights reserved*)

The men and women that are lifting the world upward and onward are those who encourage more than criticize.

—*Elizabeth Harrison.*

The Congregationalist's Bible Class

Paul in Melita and Rome

Comment on the International Uniform Sunday School Lesson for December 13

Acts 28: 16-24, 30, 31

With Paul's arrival in Rome a new and important era of his life began. He may have felt, as various expressions in his farewell addresses would indicate, that he had entered upon the closing and less important stage of his career, but, as a matter of fact, the depth and permanency of his influence are associated very much with these later years. It is true that Paul was in Rome as a prisoner, and we associate all manner of hardships and cruelties with imprisonment in the ancient world. But Paul for some reason was permitted many privileges. He had the opportunity of living in his own house, and, though he was guarded by a soldier, he had the privilege of seeing his friends. H had time and opportunity also for writing, an the Epistles of the imprisonment, particularl the Epistles to the Philippians and to th Ephesians, mark the climax of his philosoph of Christian experience. One can detect grea growth in Paul's thought and outlook if he com pares these Epistles with the writings of earlie years. The circumstances of Paul's life hav led him to reflect far more deeply upon worldl institutions and personages. He sees the King dom of God more definitely as a spiritual real ity, and in his conception of the church an its growth he is less concerned with the out ward form and with outward observances an more deeply concerned with the spiritual real ity of Christian fellowship and service.

In addition to this permanent contributio of these years to the future thought and life o the Christian Church, Paul continued more im mediately the power of his mission of evangel ism and instruction. Though he could not g about from place to place he could invite man to come and see him. Apparently his own "hired dwelling" where he "abode for two whol years" was the center of a continuous proces sion of visitors, and the statement of the clos ing two verses of our lesson is one that may b interpreted in a large way.

Tradition also says that Paul exerted a pro found influence upon the Roman soldiers wh guarded him, and that the legion to which the belonged became known as the "Thundering Le gion." It would be almost impossible for an man to remain long with Paul without catch ing something of his spirit, and it would be in teresting if we could know and trace the pro found influences that came from that house i Rome occupied by this prisoner, obscure in hi own day but now foremost among the world' immortals.

The Golden Text for this lesson, though i comes out of a time when Paul was still fa from Rome and had only in remote prospec his visit there, finely expresses the whole spiri of Paul's deepening convictions. In a worldl sense he has been proud of Rome's imperi splendor. He has taken great pride in hi free-born citizenship in a world-wide empir but the vision of Rome and its splendor ha never dulled his conception of the empire o Christ and the power of the gospel. So it i these earlier words that must have been ringin through his soul day after day in the month and years of his contact with Rome. "So, a much as in me is, I am ready to preach th gospel to you that are at Rome also. For am not ashamed of the gospel of Christ: for i is the power of God unto salvation to every on that believeth."

It is easy to ask, Why should one have bee ashamed of the gospel? But the gospel in thos days must have appeared to those who believe in Rome a very insignificant and futile thin Yet how marvelously even in a formal and ou ward way history has vindicated Paul! On looks today from the ruins of the Colosseu toward the ruins of the ancient city, where ar left only mere remnants of the ancient founda tions of fora, temples, and palaces, and in th ruined walls of the Colosseum one finds a litt white tablet inscribed to the sacred memory o the martyrs who perished in the arena within Nothing could better symbolize the triumph o faith and the vindication of Paul's confidenc in the power of the gospel.

Youth's Atonement

By Emma Haydon Seabury

Youth martyred for the freedom of the worl
Youth crucified who carried its great cros
Youth, radiant youth, into war's vortex whirle
Youth crowned with glory, earth to suffer los
Ambition, greed and power are Satan's wag
And youth atones the scarlet sins of age.

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OUR READERS' FORUM

The Class of 1872 at Andover

To the Editor of The Congregationalist:

The regular graduates of the Class of 1872 f Andover Theological Seminary numbered wenty-five. I have endeavored to keep informed as to the class. To my knowledge, welve of the class are still living, eight of hom have passed the eightieth birthday, all ut one of this number still living. It is probble that two more of the class will attain that ge. The record of classes immediately preeding or succeeding this class does not comare with this as to longevity. The Class of 872 has an honorable record. I would not be onsidered as offending in the way of invidious omparisons in not mentioning other members f the class. Of this class I mention Rev. John . Browne, many years missionary in Turkey; ev. James D. Eaton, missionary for many ears in Mexico; Dr. William H. Cobb, so many ears Librarian of the Congregational Library, oston; Rev. Charles F. Dole, of Jamaica lain, Mass.; Prof. Frederic Palmer of Harvard niversity; Prof. Archibald Duff, of Scotland; ev. Edward K. Rawson, Chaplain of the . S. Navy; Rev. Rufus C. Flagg, at one time resident of a Western college; Prof. M. Stuart helps, who died young.

Kensington, Md. W. H. WOODWELL.

Montana, My Montana

By F. E. Henry

"Land of the Shining Mountains,"
And home of the lowing herds!
he flocks are afield on thy hilltops—
Thy forests are vocal with birds.
Iere gold and silver were hidden,
The lead and copper and coal;
Iere cataracts, canyons, and snowpeaks
Stun to silence the talkative soul.

land of the mile-long furrow,
In the slant of the northern sun!
n the bench where the gophers burrow
On the flats where the rivers run—
Iontana, their name is legion,
Thou hast beckoned to thy breast,
Vhere toiling is endless, sleep certain
When the flowers and birds are at rest.

nd whether the sunbeams are beating
On wheat fields all flaming with gold,
nd the flax flies its morning greeting
Like a lake with its blue wavelets bold;
r the gray-plumed horsemen of heaven
Fling down the pitiless hail,
r the skies above us are brazen
And the fields and gardens all fail—

Ve love thee, Montana, our Mother.
Mighty mother of men strong and free;
he lost fountain of youth is discovered,
Gray hairs find a welcome with thee.
nd young men and maidens so hopeful,
Make a home on thy beauteous breast—
Iear the cry of an empire aborning,
The call of the beckoning West.

nd now in the dawn of the morning
Of a new day of plenty and peace,
Ve will consecrate what God has left us,
Of children, of money—nor cease
Till our all is laid on his altar
Who has led us and blessed us of old—
Iontana, Montana, our Mother,
From thee, not a whit we withhold.

Effort is worth more than the external results of effort. Effort is within our control; he results of our efforts may not be. Therefore it is important that we should not relax ffort in any direction to which duty points, o matter how small the prospect of the desired result, nor how many times we have lready tried and failed of that result.

—*Methodist Protestant.*

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President Coolidge said as much in his recent address to the annual council of Congregational Churches at Washington.

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Dr. Stockdale, pastor of the great First Congregational Church of Toledo, Ohio, has made his church a unique power in the community. As a consequence, he has won national distinction, and has been called upon to exert the magnetism of his winning personality from hundreds of lecture platforms throughout the country.

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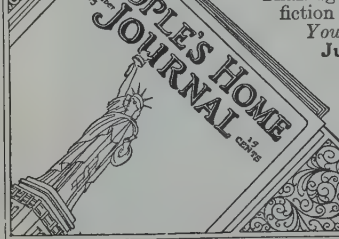

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NEWS OF THE CHURCHES

MAINE

Active Men's Class at Dixfield

The series of Community Welfare Talks being conducted under the auspices of the men's class of the Dixfield Church, of which Rev. T. B. Hatt is pastor, is meeting with notable success.

At the opening service a large audience listened to U. S. Sen. Bert M. Fernald, of Maine. In speaking on "The Community and Its Relation to Law," Mr. Fernald did not confine himself to conditions within the community alone, but referred to many things that are happening in state and nation.

On Nov. 8, another large gathering greeted the second speaker in the series, Mrs. Chestina Gilkey, who delighted the people with an inspiring address on "The Community and the Home." Mrs. Gilkey has been requested to repeat this paper before the women of Rumford.

Each talk of the series is preceded by a musical program, consisting of instrumental and vocal talent. In making up the program, Mr. Hatt endeavored to secure a layman to deal with each topic, and in that particular has been fortunate, thus strengthening the co-operative spirit along all lines of community welfare.

Subjects and speakers for this series are as follows:

The Community and Its Relation to Law—U. S. Sen. Burt M. Fernald.
The Community and the Home—Mrs. Chestina Gilkey.
The Community and the State—Mr. Vernon Rand, Traveling Salesman.
The Community and Health—Thomas S. Burr, M.D., Rumford.
The Community and Business—Mr. Frederick Smith, Superintendent, Foster Mills.
The Community and Education—Mr. E. L. Toner, Superintendent of Schools.
The Community and Thrift—Mr. E. L. Ste son, Cashier of Bank.
The Community and Citizenship—Mr. R Fowler, Principal of Dixfield High School.
The Community and the Church—Mr. Lero Williams, Superintendent of Schools, Rur ford.

While these services are in progress, t same class of aggressive laymen arranged f the second annual "Father and Son" banque which took place on the evening of Nov. 2 On that occasion the speaker was Mr. Je Smith, of Waterville, State Secretary of t Y. M. C. A.

NEW HAMPSHIRE

Chaplain's Prayers Published

Through the personal provision of Governo John G. Winant, a selection of the praye given at the last session of the New Hampshi General Court, by the chaplain, Rev. O. W Peterson, pastor of Penacook, has been pu lished and distributed. The title of the beaut fully illustrated pamphlet is *Sundry Publ Prayers before the General Court of Ne Hampshire, 1925.* It is hoped by Governo Winant and Chaplain Peterson that the ci culation of these prayers will continue a bles ing to the private and public life of the stat

Gift of Organ to First, Nashua

On a recent Sunday morning, Rev. E. Nauss of First Church, Nashua, announced t his congregation that Mrs. Frank E. Anderso had presented the church with $20,000 for new organ in memory of her husband, Fran E. Anderson, a former manufacturer of th city.

Concord Union Annual Meeting

The 83d annual meeting of the Concord Co gregational Union was held with South Churc on Nov. 10. Rev. W. E. Kirkpatrick of Eas Church led the devotional service and Rev. C W. Peterson of Penacook gave an interestin report of the National Council at Washingto Dr. G. H. Reed of First Church conducted th evening period of worship and Rev. C. B. Bar of South Church preached the sermon, Com munion being administered by Rev. E. F Stearns, secretary of the State Conference Mr. Bare was elected president of the Unio Dr. Reed, vice-president; and Edward A. Dam a layman member of South Church, secretary treasurer.

MASSACHUSETTS

Hanover Calls Boston University Student

The Hanover pastorate, lately made vacan by the return of Rev. Harry E. Titus to Ne York, has called Rev. Myron Bunnell of Ohi now a special student at the Boston Universit School of Religious Education and Social Se vice.

Adopts Resolutions of Protest

Bethany Church, Quincy, Rev. E. I. Lindh pastor, on Nov. 1 adopted resolutions upon th recent prohibition report of the Federal Coun cil as the findings of a department only. Th church calls upon others of the denominatio and of federations to "present the facts tha prohibition has promoted public health, happi ness, and industrial efficiency in spite of im

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rfect enforcement; that the present unfavor-le condition might have been prevented had ere not been a falling off on the part of moral rces of the crusading enthusiasm which ought about the new régime; and to accept e challenge, realizing that the observance of w is the most basic problem before Americans day."

n Years with First, Winchester

First Church, Winchester, is in the midst of happy celebration. It is a question which the more jubilant, the pastor or the people, ice the persuasive influence of joy affects both. is ten years since Dr. Howard J. Chidley gan his pastorate, and these years have been ost fruitful. In 1915, when he entered upon

Rev. Howard J. Chidley, D.D.
Minister of First Church, Winchester

s pastorate, the church had a membership 560. During the last 10 years 670 members ve been received. After deductions through aths and removals to other places, the pres-t membership is 1,002, a net gain of 442. any changes have taken place during these years. The old time system of a Society, rrying on the finances, and the church, which anaged the spiritual work, has been replaced the church, which has been incorporated der the state law. The system of raising cessary funds through pew rental or taxa-on of privately-owned pews, has been replaced that of free pews, and the obtaining of oney through the every member canvass. A ore formal, ritualistic order of worship has en adopted. The interior of the church has en made much brighter by the redecorating restful cream-colored tint. A new and autiful chancel has been finished, to provide hich an addition was built. The old organ hich, as with most of the old-time churches, as at the end of the church opposite the pul-t, was removed and sold, and the new, splen-d instrument was built into the chancel, here are also the choir seats. The architect as Allen & Collens of Boston. The new three-anual organ was installed by Hook and Has-ngs. The chancel itself cost $70,000. Three autiful stained glass windows, executed by eynolds, Francis & Rohnstock of Boston, e in memory of Harrison Parker, for 20 ars a deacon of the church, in memory of the Founders of the church, and in memory of Eugenia Parker Palmer, a former devoted member, whose interest in the church extended over many years. The iconographical scheme of subjects represented in the choice windows embraces the cycle of Christ's life. Those in the left-hand lancet are devoted to the childhood of Christ and include the Annunciation, the Nativity, and the Adoration of the Magi. These subjects are in the form of medallions, that is, they are enclosed within geometrical shapes, or quatrefoils. The medallions are in turn placed on a geometrical background composed of circles and interlacing strapwork. The figures, in full color and white, are silhouetted against a ground of blue. The subjects in the right-hand lancet are important incidents in the life of Christ—the Baptism, the First Miracle, and the Triumphal Entry into Jerusalem. The subjects in the central lancet are devoted to the Passion of Christ, namely, Gethsemane, the Crucifixion, and the Ascension. These windows are among the best stained glass ever made in America.

Many faithful helpers in the past are memorialized in the chancel.

Sunday, Nov. 1, will be remembered as a notable day in the history of the church. The throng of worshipers completely filled the beautiful auditorium both morning and afternoon. The church is fortunate in having as its organist Mr. G. Wallace Woodworth, whose work in drilling the recently organized vested choir, and whose mastery of the fine organ are

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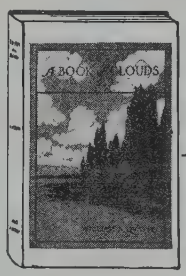

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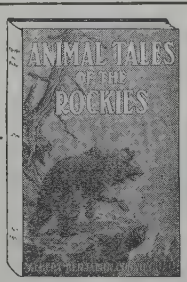

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seen in the renewed interest of the people in the services. The sermon of Dr. Chidley on "Love's Last Appeal," and the reception of new members were followed by the administration of the sacrament of the Lord's Supper, in which Dr. Chidley was assisted by Rev. L. B. Swenson, assistant pastor, and by Rev. S. W. Adriance.

As a fit climax of the day's events, at four o'clock came the dedication service of the new organ. Mr. William Lester Bates, organist of Second Church, West Newton, rendered the music, which revealed the beauty and power of the instrument. In connection with the service were the special dedication of the chimes, the memorial gift for Mrs. Ellen Louise Lane, and the harp, a gift in memory of Mrs. Daniel Kelley. The beautiful organ case was likewise a gift in memory of Mr. Handel Pond.

Dr. Chidley is an earnest preacher, and prepares his message with great care. He says for himself:

I came to the firm conviction that my duty as a preacher in this generation was to preach a gospel that would help my congregation in the difficult task of living and suffering from week to week. To do that I believed that there were three fundamental facts of our gospel that must be kept in the foreground of preaching, namely, the existence of a God of love, who is at our side as the Great Companion, the fact of human immortality and the adequacy of Christ as our guide, and the only adequate Guide through life. If you give men a vivid reality of a sufficient God, who is interested in them, they can weather all the ills of life.

These words were said to his people in his tenth anniversary sermon. He believes in the old-time pastoral calling, and many of his brief sermons to the children have been printed in book form. The children are excused early in the service. In the Lenten season, he conducts a communicant's class as a preparation for intelligent church membership. The benevolences of the church are five times what they were in 1915. Besides his regular work as pastor of this church, he is greatly interested in the cause of Negro education and in the Florence Crittenton League. He is president of the latter organization, and until recently was chairman of the board of trustees of North Carolina College for Negroes, Durham, N. C.

S. W. A.

Chain Suppers at South Deerfield

South Deerfield is planning to hold chain suppers in the homes of parishioners during the coming year in order to raise $3,000 for necessary repairs on the church building.

Rev. J. W. Moulton Resigns

The church at Worthington, in the western part of the state, recently took action on the resignation of its pastor, Rev. J. W. Moulton, who has been ordered by his physicians to a lower altitude. The following tribute from one of Mr. Moulton's parishioners bears testimony to the far-reaching influence a minister in a rural community may have:

"In accepting the resignation of our pastor, Rev. James Wilbur Moulton, we, as a church society, do so with deepest regret. Mr. Moulton came to us three years ago, and during that time has discharged every duty pertaining to his pastorate with extreme faithfulness.

"Besides being a teacher and a preacher he has gone into the homes of his parish and there talked with the indwellers and prayed with them, making every household to feel itself a part of the church, though many of these never attended a service in the church building. These visits to parishioners meant the walking of many miles. He knew by name every person in the parish, from the oldest to the very youngest. 'He comes to our school,' said one child, 'and calls us all by name.' Thus was he the true shepherd.

"Never content to use an old sermon, for his was an alert mind eager for the new, he each week prepared his Sunday morning talk to which many looked forward with enjoyment. This same sermon he would give with some variation, perhaps, at South or at West Worthington later in the day.

"A voice of rare beauty and well cultivated has made him the natural leader of our congregational singing, and here also he will be sadly missed.

"We feel we have been greatly blessed in the ministrations of Mr. Moulton and that we shall always have deep affection for him and

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low him with our interest wherever he may , praying that his declining years may still useful in his Master's service, well knowing at only in such service would they for him happy ones.

"This tribute would not be complete without word of appreciation for Mrs. Moulton, whose ork in our church organizations has entitled r also to our affection and to our regret that these pleasant relations are to be broken.

"The parsonage during the occupancy of Mr. d Mrs. Moulton has always had a sincere elcome for all who crossed its threshold, and s use has been freely offered for any and all eetings connected with church and parish.

"It was at one of the meetings of the 'Pas-r's Committee of Fifteen' that the suggestion as made by Mr. Moulton that the celebration the 150th anniversary of the church be un-rtaken and he did much to make that event e acknowledged success that it was."

RHODE ISLAND

ommunity Forum in Providence

Beneficent Church, Providence, Rev. Asbury rom, pastor, is co-operating with the Uni-rian and Episcopal Churches in a series of nday evening community forums. The sub-cts and speakers are as follows:

Nov. 15, H. V. Kaltenborn, associate editor the Brooklyn Daily Eagle, "Current vents"; Nov. 22, Alfred E. Stearns, principal Phillips Academy, "The Plight and Promise Youth"; Nov. 29, Ernest R. Groves, pro-ssor of sociology, "Education and Social Prog-ss"; Dec. 6, Charlotte Perkins Gilman, author d lecturer, "Americans and Non-Americans"; ec. 13, Abraham Myerson, neurologist, "In-ritance and Environment"; Jan. 3, Margaret attery, author and lecturer, "Who Does Your hinking for You?"; Jan. 10, Wayne B. Wheeler, neral counsel for the Anti-Saloon League, The 18th Amendment"; Jan. 17, Dean Charles . Brown, "Why I Believe in Religion"; Jan. , Louis K. Anspacher, dramatist and lec-rer, "What's Wrong with the Theater?"; Jan. , Marguerite Clement, professor Lycee de ersailles, "International Politics and French atesmen"; Feb. 7, S. K. Ratcliffe, journalist, an We Have Peace in Industry?"; Feb. 14, runo Roselli, professor at Vassar, "Dangerous nes of Europe, Where and Why."

enovated House of Worship at River Point

The house of worship of River Point, Rev. . A. Leonard, pastor, after a disastrous fire st summer, has been repaired and enlarged. he parish house has been especially im-oved.

A memorial window was dedicted recently Deacon Robert Reoch and his wife, Helen ewart Reoch, the window being the gift of embers of the family. The formal presenta-on was made by Robert A. S. Reoch, of ethuen, Mass., and the gift was accepted by e pastor, Mr. Leonard, who preached the ser-on on "Choosing, Enduring, Seeing," from the aith" chapter of Hebrews and declared that ese qualities in Moses which had brought suc-ss to him were characteristic of Mr. Reoch.

OHIO

astalia at Ninetieth Milestone

Castalia has just celebrated its 90th anni-rsary with a social supper, Nov. 6, at which ree former pastors were present to take part, d letters were read from many other pastors d former workers. The history of the church as reviewed by the pastor Sunday morning, ov. 8, and Supt. E. S. Rothrock delivered the rmon Nov. 15.

The present building, of New England style chitecture, is 77 years old. The first chapel, one-story stone structure, is now used as a velling, and the Ladies' Working Band had eir regular meeting at this home as the first

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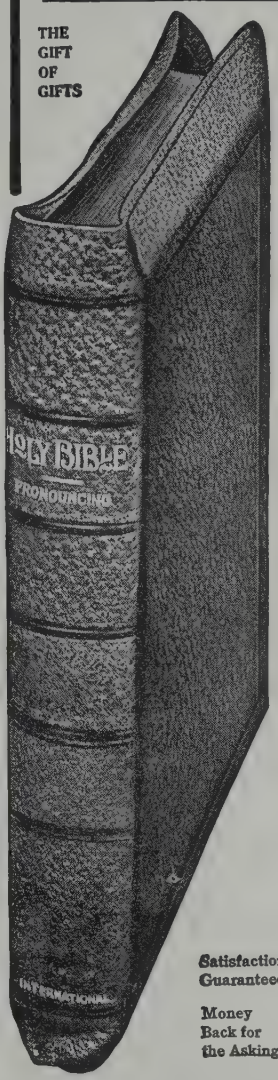

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and of Ăr'pad? where *are* the gc
Sĕph-ar-vā'im, Hē'nā, and I
have they delivered Sā-mā'rĭ-ā
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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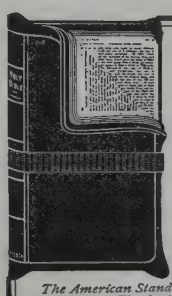

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of the series of anniversary gatherings. The church has had but three or four pastorates of more than three years, and much of the time the pulpit has been supplied by Oberlin students, so it has come to bear the name of "Oberlin's calf pasture." Four "pastors" in one year is about the best record. The present pastor, Rev. S. C. Dickinson, is the 49th and has been on the field two years.

Called to First, Toledo

The Toledo association met Nov. 6 at Plain, where the church is one of the oldest in the association. It was a fitting place to review the early history of Congregationalism in that part of Ohio. This was done in an interesting manner by Rev. V. G. Hostetter, minister at Plain, who traced the early expansion of Congregationalism under the leadership of Rev. Benjamin Woodbury. Resolutions were adopted at the close of the meeting advocating the erection of some suitable memorial to Mr. Woodbury, buried in the cemetery at Plain.

When Sunday Comes

By John Andrew Holmes

In the eighteenth century clergymen in France were sent to the gallows for venturing to preach to their congregations. At the same period, American ministers preached six hours a Sunday, yet remained at large.

The churches of the Toledo and adjacent associations are in a flourishing condition, all served by energetic pastors. The work of the coming year is faced with confidence and preparations by means of the every member canvass and definite winter programs are being made. The spirit of the churches is well illustrated by Pilgrim Church, Toledo, Rev. John Keedy, pastor, where a study course in stewardship is being conducted under the direction of the pastor.

First Church, Toledo, is continuing to present a high standard in activity and service. Its budget contains an item of $2,000 for the aid of other Toledo churches. Since the middle of September Dr. A. A. Stockdale has been carrying the whole burden of ministry and leadership of this church. This will be shared soon by the coming of Rev. R. O. Ficken of Cincinnati, who has accepted a call to become associate minister of First Church.

Around the State

[*The following excerpt is taken from the November report of General Secretary Ernest M. Halliday, of the Church Extension Boards*]

Beginning on Nov. 3, I made a ten-day promotional trip through Ohio. Two association meetings—the Medina at Amherst, O., and the Central Ohio at Radnor—were on the itinerary. Both showed excellent attendance and interest.

Speaking appointments with Drs. Smith at Sandusky, Recard at Wellington, Campbell at Youngstown, and Rankin at Conneaut, revealed substantial churches with forward-looking pastoral leadership. At Sandusky, the Wednesday evening "church night" is an occasion for a six o'clock dinner followed by a meeting of the men of the congregation who engage in the consideration of some live topic. The women of the church are divided into three groups, which serve as the respective hostesses for the first three Wednesday evenings of the month. The fourth Wednesday is taken by the young people, and when there is a fifth, the men serve the dinner.

Dr. Recard, at Wellington, has seen a large increase in membership under his pastorate. Although physically incapacitated during several months of his initial year, his people stood by him most loyally and "carried on" with marked success.

Youngstown is a great steel center, with all the soot and smoke and problems which such a situation implies. Under Dr. Campbell, now in his fourth year of service, the plant has been greatly improved. Of outstanding interest is the up-to-date Sunday school, unusually well provided with class and assembly rooms, and boasting an instructional force largely recruited from the teachers of the public schools.

Dr. Rankin, at Conneaut, is the dean of Congregational pastors in the state. For 23 years he has fruitfully labored there. He has a substantial church plant, unusual in its interior finish of white marble.

The regular luncheon of the women of Euclid Avenue, Cleveland, to which the Congregational pastors of the city and their wives had been invited, gave opportunity for a discussion of merger plans, while the subsequent missionary meeting of the women of the local church revealed just such a group of devoted workers as are responsible in so many places for a large share of the missionary interest of the denomination.

The joint state meeting of the Ohio Union and Branch in the historic Painesville Church, of which Dr. W. A. Warren is pastor, was indicative in its three-day program and large attendance of the tremendous force which Ohio women are exercising in benevolent endeavors both within and without the state. Lake Erie College girls furnished Old World music for one of the evening programs.

A visit in company with Director H. M. Kingsley, of the Department of Negro Work in the North, to Mt. Zion Church, Cleveland, disclosed Dr. R. S. Brown, recently called to this work from Atlanta, Ga., getting into action to meet the challenge which the presence of so many thousands of his race in Cleveland is putting up to him and his congregation.

From another angle and with equal energy, Dr. R. G. Clapp and his wife and helpers are working in Schauffler Training Institute, Cleveland, to prepare young women for positions as special workers and pastors' assistants, particularly among foreign-speaking peoples. All who are interested in Schauffler are looking forward hopefully to the erection of a fine new dormitory, greatly needed, for which plans have already been approved and funds are partly in hand.

An occasion of unusual interest was the jubilee celebration of the 80th anniversary of St. Paul's Evangelical Protestant Church, Cincinnati, on Nov. 8. This is one of the 25 congregations that have recently united with us.

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Stereopticon Slides: Story of Pilgrim Fathers, "Some Mother's Boy," "Cost of Freedom," "Life of Christ," "Moses," "Joseph," "Esther," "Paul," "Boy Scouts," "Ben Hur," "Other Wise Men," "Quo Vadis," "Passion Play," "Life of Washington," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," "Yellowstone National Park." Numerous Evangelistic Sermons (Illustrated). Card brings complete list. Willis P. Hume, Oberlin, Ohio.

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The pastor, Dr. P. C. Bekeschus, had planned the program, which occupied morning and afternoon sessions. with dinner and supper served by the women of the church. At the morning service Dr. Herman Obenhaus delivered the German anniversary sermon and I one of a similar nature in English. In the afternoon, various addresses of felicitation were made by pastors of other churches of the group and of our nearby English churches. A visit to Newport, Ky., just across the Ohio River, that same evening, enabled me to become better acquainted with Pastors Steiner and Reikow, who anticipated the affiliation of the two groups some months ago by joining in their Sunday evening services. There seems to be no doubt that this new alignment of the churches of the Cincinnati and Pittsburgh regions will be of benefit to all concerned.

The state force of Ohio consists of Supt. E. S. Rothrock; Rev. A. M. Meikle, an associate who devotes himself to the northern part of the state; Rev. J. A. Schmink, who deals chiefly with the central and southern portion; Rev. G. L. Smith, secretary of the Cleveland Union; and Rev. C. L. Fisk, who takes care of educational interests. It is noticeable that this force is working together in complete harmony.

FLORIDA

West Palm Beach Purchases Parsonage

Union Church, West Palm Beach, has recently purchased a beautiful new eight-room house as a parsonage, completely furnished and with every modern convenience. The price paid for it was $26,000. It is located on Florida Avenue, one of the principal highways running north and south.

The old parsonage on Olive Street will soon be sold and the proceeds used toward a new church edifice which will be started this winter. The church property on Olive and Datura Streets now approaches the million dollar mark.

CALIFORNIA

Pasadena Folks at National Council

Pasadena would seem to be a considerable distance from Washington, D. C., yet 15 people, including Dr. and Mrs. D. F. Fox, undertook the trip to the National Council, some ten of them going by steamer. During the absence of the minister in the East, Prof. Raymond Brooks gave five Sunday morning sermons on the theme, "Is the Religion of Jesus Sufficient for Today?" The several sub-titles were: "Breaking Old Molds"; "America's Contribution to Religion"; "The New World and the New Religious Situation"; "What Is Christianity?"; "Can We Make Our World Chistian?" These are some of the subjects being used by Professor Brooks in various gatherings East and West, which have made him known as a rarely incisive thinker on the adaptations of Christianity to modern knowledge and thought. At Pomona College he is known as "The Man Who Makes Ideals Real."

First Church is one of those churches alive to the interests of its young people, which has provided for its people a cabin in the mountains, whither they can go in families or larger groups. Joining the young people of Pilgrim Church with them, the young folks of First had a Sunday vesper service in this cabin in Millard Canyon. An address was given by Mrs. Millacent Yarrow, new director of religious education at Neighborhood Church.

Sept. 20, as rally day, was also Bertha Allen Day, celebrating in the church school her birthday with the usual annual missionary program. Miss Allen, representative of this church in China, is known as "The Happy Girl."

Church and Ministerial Record

Calls

CONARD, R. V., Killdeer, N. D., to Dickinson. At work.

FICKEN, R. O., Cincinnati, O., to associate pastorate, First, Toledo. Accepts.

HAHN, C. F., Baptist, Rowley, Mass., to North Chelmsford. At work.

LEECH, H. P., Buenos Aires, South America, to Whiting, Ind.

WALKER, CHARLES, to Vanderbilt, Mich. Accepts.

WILDER, A. N., recent graduate of Yale Divinity School, to North Conway, N. H. Accepts to begin at once.

WOOD, L. L., Chagrin Falls, O., to Highland, Cleveland. Accepts.

WOODWARD, A. V., West Brattleboro, Vt., to First, East Derry, N. H. Accepts.

Personals

DANE, REV. CHARLES W., who resigned from the pastorate of St. Mark's Church, Brooklyn, N. Y., a year ago, because a considerable element in his congregation insisted upon mixed dancing

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in the church edifice, which Dr. Dane regarded as desecrating the house of God, has withdrawn entirely from the Congregational Church and will return to the Presbyterian Church in which formerly he was a pastor.

FISHER, REV. HERMAN, of Westboro, Mass., is serving the church at Boylston as supply for three months.

MAYHEW, E. E., has resigned as church treasurer at West Tisbury, Mass., after a splendid service of more than 40 years. During all this time no minister of this church went by the first day of the month without his stated stipend.

PIKE, REV. CLARENCE, and MRS. PIKE were given a reception by their parishioners at Royalston, Mass., on the eve of their recent departure for Coventry, Vt., where Mr. Pike has accepted a call to the pastorate there. A generous purse was presented to them. During Mr. and Mrs. Pike's ten years in Royalston they gained a strong hold on the affections of the people.

Accessions

	Conf.	*Total*
CALIFORNIA		
Glendale, First	12	24
INDIANA		
Terre Haute, First		9
MICHIGAN		
Detroit, Boulevard		9
WISCONSIN		
Clintonville	8	10

Ordinations

HICKLAND, DAVID, o., Jonesport, Me., Oct. 6. Sermon by Rev. G. K. Carter; other parts by Rev. Messrs. A. V. Bliss, James Richmond, E. H. Page, and W. H. Palmer.

Deaths

BASSETT—S. Cora Bassett, daughter of Deacon Abiel and Sarah W. Bassett, born in Bridgewater, Mass., May 24, 1852, died at the home of her sister in Winslow, Me., Nov. 2, 1925.

GILBERT SYKES BLAKELY

Gilbert Sykes Blakely died in New York City on Oct. 20, following an operation for appendicitis. He was born in Campton, N. H., June 15, 1865, the son of Rev. Quincy Blakely, for many years a New Hampshire minister.

He was graduated from Dartmouth in 1888. After teaching for several years at Worcester Academy, he went to New York, first teaching at the Morris High School and later, at the founding of the Evander Childs High School in 1913, became its principal, which position he held until his death.

He is survived by his wife, who was Miss Gertrude Woolworth, of Clinton, N. Y.; also by two sisters: Miss Ellen Blakely, of Marash, Turkey, and Miss Bertha Blakely, of South Hadley, Mass.; and by two brothers: Dr. David Blakely, of Boston, and Rev. Quincy Blakely, of Farmington, Ct.

GEORGE W. LEITCH

Many in different parts of the country will remember George W. Leitch, who, with his two sisters, went out under the American Board to Ceylon in 1879. After some years he was called home by filial duties, and afterward spent 15 years visiting many states, illustrating missionary work by means of stereopticon views.

His home was at Ryegate, Vt., where he was born Jan. 20, 1843. He came, with his sisters, to Pilgrim Place in Claremont, Cal., where, notwithstanding his advanced years and physical infirmities, he was happy in advocating the enlargement of Pilgrim Place to provide for others what he so much enjoyed, in the comforts of the Aloha Cottage, where he lived, the kindness of the people, and the beauties of the world around him.

Death came suddenly and peacefully, Oct. 18, as the result of a stroke, ending a sweet, unselfish life consecrated to missionary service.

Events to Come

INTERDENOMINATIONAL STUDENT CONFERENCE, Evanston, Ill., Dec. 29, 1925-Jan. 1, 1926.
BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Dec. 7, 10.45 A.M.
WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Jan. 1, 1925, 10.30 A.M.

The Vigil of Prayer

By William M. Auld

Lord of All Worlds! Whose wisdom never faileth,
Shadows of earth thy purpose often veileth;
But through the gloom the faith which e'er prevaileth,
Vouchsafe thy children.

Bitter the taste of some dread chalice given,
E'en as we drink with hearts in anguish riven;
Give us to know the healing touch of heaven,
And sins forgiven.

O storm-tossed soul mid sable shadows creeping,
Bend low with Christ thy faithful vigil keeping:
With him to wait, and watch, and pray unsleeping,
Patient and fearless.

So may we tread thy path with footsteps willing,
Chastened by sorrow,—thou dark passions stilling;
Till we delight thy purpose in fulfilling,
Through Christ to love thee.

Guide us through life, thy saving truth bestowing;
Grant us the grace from thy pure presence flowing;
Kindle the hope in brightness ever glowing,
And cheer us heavenward.

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s Christians we face a world where the sions are largely traced in terms of racial udices and hatreds. These divisions become e definite and these prejudices more acute they are intensified by the clash of politi- and religious interests. It is supremely ortant that first of all we should seek to the attitude of Jesus, and meet this world dition in his spirit. To him the supreme ue in all the universe was a man. As he ed into the faces of men, there was no e in his consciousness of racial, national, lass distinction.—*M. Ashby Jones.*

Select Notes

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The Little Boy Who Didn't Like Christmas

By Carrie Belle Boyden

Far away in the country, in a beautiful house surrounded by a beautiful park, lived the little boy who didn't like Christmas. Every year since he was a tiny baby there had been a Christmas tree, but Cedric did not care for Christmas trees. Every year there had been wonderful gifts for him: toy dogs and real dogs; toy ponies and real ponies; and building blocks and bonbons; but Cedric did not care for dogs or ponies or building blocks or bonbons. And then there was a grand Christmas dinner, but Cedric had a dainty appetite so that he did not care to eat much. You see, he had had these things all his life, on ordinary days as well as on Christmas Day, so of course he was tired of them. His mother and father were quite worried because their little son no longer cared for Christmas Day.

Finally, a sensible woman named Martha Williams, who came to the big house to do fine washing, heard about Cedric and said that she believed that she could make a Merry Christmas for him. Mrs. Williams had a large family of children of her own and they invited Cedric to spend the whole of Christmas Day with them.

Cedric did not really care to go but he was too polite to say so. So early on Christmas morning he was dressed in a fur coat and cap and put into a sleigh with jingling bells, and away he jingled over the snowy roads to the little brown house in the village. Johnny Williams met him with shouts of joy, for Johnny just loved Christmas. As soon as Cedric's coat and cap were off, Johnny raced him into the woodshed to cut up kindling. Cedric was very much surprised, for he had never cut up any wood before. This was not ordinary kindling, however, but Christmas kindling, for the boys were to chop the kindling to build the fire to roast the turkey for the Christmas dinner. And because it was an entirely new thing to cut up wood with a little hatchet, Cedric had lots of fun doing it. After the fire in the big kitchen range was roaring and cracking, Cedric and Johnny watched Mrs. Williams put in the big turkey to roast. Cedric had never seen a Christmas turkey being roasted, so he was very much interested. Then Mrs. Williams sent the two boys into a closed room where there was a big, bare Christmas tree. She gave them a box filled with long strings of popcorn and cranberries and some cooky animals, and asked them to trim the tree for the little kiddies. With shouts and laughter the boys worked busily for an hour, and then the bare tree was transformed into a glittering Christmas tree with gifts and goodies hanging from the branches. By that time, the house was filled with the appetizing odor of turkey and dressing and plum pudding, and they were just about to sit down to dinner when there was a rap on the door. Mrs. Williams threw it wide open and there stood Widow Crofoot with two little children. She said they were all out of wood and the children were crying with cold. Mrs. Williams drew them all in, and Johnny and Cedric ran for more wood to pile on the fire to warm the children's fingers and toes. How glad they were that they had chopped plenty of wood that morning! Then they all sat down to a bountiful dinner and Cedric thought that nothing had ever tasted so good in all his life before.

After dinner came the Christmas tree, and while they were distributing the cooky animals there was a loud jingle, jingle, jingle of bells outside. Mrs. Williams again threw open the door—and in bounced a big, fat, jolly, red-cheeked, white-whiskered old gentleman in a red suit with a pack on his back.

"Santa Claus!" cried all the little Williams kiddies at once. Mrs. Williams looked mystified, for he was an unexpected visitor. He opened his pack and handed out books and skates and dolls and paints and all sorts of toys. Even Mrs. Williams received a bright

(*Continued on page* 803)

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Make a thorough search through your attic or store room for such old letters—anything mailed from 1845 to 1865. Fortunes in rare stamps have been found in old trunks which no one ever dreamed contained anything of value. Keep the letters if you wish, but send the envelopes to Mr. Harold C. Brooks, Box 314, Marshall, Michigan, and he will immediately write you, stating their value. In sending them to him you are not obliged to sell unless his offer meets with your approval. Anything not purchased he will return in good order. Mr. Brooks, who is mayor of his city, is a private collector and has paid thousands of dollars for old envelopes bearing stamps. Although the rare issues are especially desired he also buys many of the commoner kinds. Many people in this way are getting Christmas money with very little trouble and no expense.

The First National Bank of Marshall, Mich., writes: "Mr. Brooks has been in business here for twenty years. You will make no mistake when you recommend him to your readers as worthy of the fullest confidence, both financially and personally."

Mr. Brooks states that there are so many different stamps which are similar in appearance he cannot quote values from written descriptions, but must see the envelopes. Furthermore, he is not interested in buying loose stamps or stamp collections, but only the old envelopes bearing postage; so do not cut the stamps from the envelopes. It is not necessary to write dates on envelopes as Mr. Brooks is fully acquainted with all issues even though the postmark shows no year date. Those especially wanted are United States issues, but he also buys Confederate, Canadian, Hawaiian, and certain foreign stamps provided they are on the original envelopes and mailed not later than 1865.

If envelopes are sent in a bunch they should be carefully packed in a cardboard box to protect them from damage while in the mails. If you have reason to believe your envelopes are of special value send them by registered or insured mail. If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same home for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting to be burned or sold for large sums. Before destroying such envelopes or folded letters investigate their value. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 314, Marshall, Mich.

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(*Continued from page* 801)

minum stew pan, so shiny that it reflected smiling face like a mirror. The Widow ofoot was not forgotten, for she received a ning gold piece, enough to buy all the wood y would need. But in his haste to get away ckly, Santa's long white whiskers dropped off and Cedric cried out: "Why, hello, F—!" and then clapped his hand over his mouth and would say no more.

But when it was time to go home and Cedric was again tucked into the sleigh with jingling bells, there was Santa Claus sitting in the corner of the big sleigh behind the driver. Cedric cuddled up close to him and whispered that he knew who he was the instant his whiskers dropped off.

That evening, when Cedric was sitting by the fireplace with his father and mother, he said thoughtfully: "I did not receive a single Christmas gift today, but it was the jolliest old Christmas I ever had. I wonder why."

His father laughed aloud and his mother said smilingly: "I know why. Can't you figure it out?" And Cedric must have figured it out, for no one in that house ever heard again of "The Little Boy Who Didn't Like Christmas."

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owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

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RISIBLES

"I didn't see you in church last Sunday."

"Don't doubt it. I took up the collection."—*Bucknell Belle Hop.*

Guest (trying to be complimentary): It's a long time since I've eaten such a good meal.

Hostess: That's what I thought.—*Dartmouth Jack O'Lantern.*

Null: I started out on the theory that the world had an opening for me.

Void: And you found it?

Null: Well, rather. I'm in the hole now.—*Notre Dame Juggler.*

Street Car Conductor: "How old are you, my little girl?"

Little Boston Girl: "If the corporation doesn't object, I'd prefer to pay full fare and to keep my own statistics."—*Scratch.*

Angry Passenger—"Porter, why didn't you wake me as I asked you? Here I am miles beyond my station."

Porter—"I did try, but all I could get out of you was, 'All right, Maria. Get the children their breakfast and I'll be down in a minute.'"—*Midland Tribune.*

"What's that piece of cord tied round your finger for?" asked Ashe.

"My wife put it there to remind me to post her letter," replied Beech.

"And did you do it?"

"No, she forgot to give it to me."—*Pittsburgh Sun.*

A few minutes after an alarm of fire was given in a hotel, one of the guests joined the group that were watching the fire, and chaffed them on their apparent excitement. "There was nothing to be excited about," he said. "I took my time about dressing, lighted a cigarette, didn't like the knot in my necktie, so tied it over again—that's how cool I was."

"Fine," one of his friends remarked, "but why didn't you put on your trousers."—*Everybody's Magazine.*

The circus had come to the college town and, having failed, was selling out at auction their stock of wild animals. A young man bought the man-eating tiger, and when the curious auctioneer asked if he ran a show, was surprised to receive a negative answer. "Then what in the world made you buy the tiger?"

"Well, when I came away to school, I had to leave my girl behind, and I miss her—and —" he paused to wipe away a tear and steady his voice, "so I've bought this tiger."

"I understand you," said the showman, in a husky voice.—*Penn. Punch Bowl.*

The Congregationalist

Continuing
The Recorder* and *The Advance

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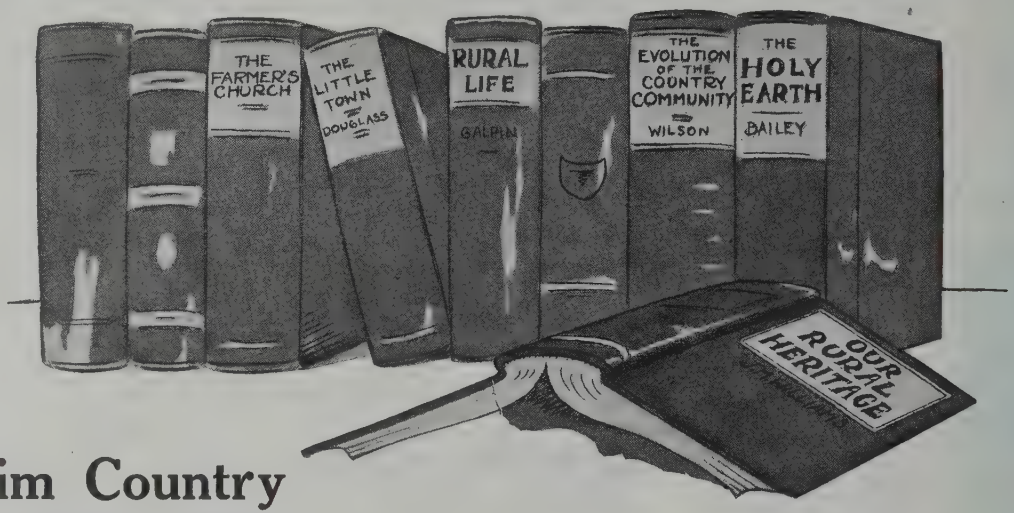
A husky stockman from the Texas Panhandle, going to Europe, was assigned by the purser to a two-passenger cabin as a roommate of one Maj. H. Roswell. Shortly afterward the Texas man, ignoring the purser, hunted up the captain of the ship.

"See here," he demanded, "what kind of a guy is this here head clerk of yours. I ain't goin' to travel with that Maj. H. Roswell. So far as that goes, neither one of us likes the idea!"

"What's the matter?" asked the skipper. "Do you object to an army officer for a traveling companion?"

"Not as a general thing," said the Texan, "only this army happens to be the Salvation Army, and that major's other name is Henrietta."—*Boston Globe.*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(*The Pilgrim Press*)

14 Beacon St., Boston
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The Congregationalist

Vol. CX No. 50 December 10, 1925

CHRISTMAS NUMBER

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The Mothers, When Age Comes

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Continuing *The Recorder* and *The Advance*

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(The Table of Contents may be found on page 837)

The Editorial Outlook

Look to the Home!

GENERALIZATIONS are somewhat dangerous. The traditional and rather cynical explanation of every complex circumstance, *cherchez la femme,* was never more than an approximation to truth. There is more truth concerning the complex problems of modern life and especially of modern youth in the counsel that emphasizes parental responsibility without regard to sex, and that says, *Look to the Home!* Press reports of an address by President Mary E. Woolley, of Mount Holyoke College, delivered recently in New Haven, Ct., contained much to set parents thinking—and acting. Speaking of the nervous strain under which too many girls live, Miss Woolley is reported as saying:

> Yes, it is overwork, but not as a rule overwork in studies. The girl of today follows in the footsteps of her elders in trying to do too many things. The amusements of our young people are more elaborate, more numerous, involving later hours and a greater drain upon nervous energy.
>
> Women's colleges in general dread the aftermath of the short vacation, when the college infirmary is too small to accommodate the daughters who are recovering from the two weeks' "rest" at home. The frequent "weekends" tend toward the same result, and parents wonder why college will so overwork their girls. When a girl comes to the close of her year over-taxed, the responsibility, nine times out of ten, should be shouldered by the extra-curricula activities.
>
> Remarking that the home should be the fun center and that young folks should not have to seek elsewhere for their pleasure, Miss Woolley expressed the opinion that the modern girl who takes part in "petting parties" will blush in her very soul some day, when she looks back over her freedom and behavior, her loss of fine reserve and of genuine modesty.

Other Testimony

MISS WOOLLEY'S remarks are entirely in line with what an eminent educational leader, until recently head of another college for women, said to us not long ago. He stated that his chief problems of discipline and of guidance were not with the students but with the parents, and he remarked upon a letting down in energy and morale that too often resulted from occasional home contacts. Parents, he said, often actually conspired to defeat the regulations and discipline of the college, and in general tended either to defend and apologize for manifest slackness and ineffectiveness in the student, or simply shirked all responsibility for supporting and encouraging the efforts of the instructor. Similar testimony was brought not long ago from a notable boys' school, also, where it was said that though the college had carefully prescribed rules concerning spending money parents actually helped to smuggle additional spending money to the pupils. A plain-spoken minister not long ago said to some of his parishioners: "Some of you mothers have to learn that you cannot chase your social ambitions and bring up children at the same time." But the problem is not only, or even chiefly, of mothers. It is a home problem, which parents must share in a new spirit of consecration, not only to high Christian ideals, but to elemental personal and social duty.

Christmas Ever New

CAN anything new or novel in page or pulpit be said concerning Christmas? Every Christmas gives the answer. Whether to one's self there comes some new and novel aspect or expression of Christmas, one may be sure that such expressions will come from many quarters. One sure evidence of the divine and eternal significance of the events that we celebrate at Christmas is the continued inspiration to poet, preacher, and artist, quickened with every return of the Christmastide. Even the historic events as they relate to the far-off past encourage ever new and inspiring descriptions and interpretations. When our minds and hearts fail to respond to the simple story of the Gospel, and when that story ceases to be *Gospel,* we had better diagnose our sloth and dullness.

But there is another and deeper sense in which Christmas is ever new and novel. It is constantly touching new lives and new environments, and new borders of old lives and old environments. The divine quality of the Christmas facts and message finds further evidence in the adaptation of the Christ-life and the Christ-teaching to every new environment.

What task can there be holier or more novel than the task of ever bringing the Christmas story to light and power in the life of each successive generation? Do we realize what Christmas means to the young? Do we adequately appreciate the privilege and responsibility of telling to the children the story of that greatest of all teachers, who said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God"? Do we not sometimes think of the Christmas story in its relation to the children chiefly as a mere story, embellished with beautiful pictures and beautiful descriptions? Should we not realize more vitally that if we are making that story real and vivid, we are creating for the children a whole life's environment?

To be able to say effectively to the world that *Christ is born* is the supreme attainment of life. To make, especially upon the minds of the young, such an indelible impression of the reality of the child Christ that the impression can never be removed, is the ultimate attainment of religious education.

There is a sense in which the newest and most novel things that may be said concerning Christmas are very simple; in fact, they may be found to be little more than new appreciations and expressions of the most commonplace and elemental things. Jesus compared the coming of the life that he brought to men to the wind, blowing where it listed. It is a figure that might be applied to the newness and freshness of Christmas. Throughout the world's age-long life the winds have been blowing, bringing constant change and refreshing. The winds and clouds are among the old and commonplace things, yet they are ever new, and the soul is indeed dead that never feels their newness and freshness. So is the birth of Christ to men, and the influences that are wafted from the life of the Nazarene. There are borders of our lives that are as Bethlehems into which the Christ has yet to be born. There are areas of the world where his coming in love and power is yet to be made known. There are depths of the life around us, even in so-called Christendom, where the joy of the wise men and shepherds has never been experienced. In fact, the newest thing in the world is Christmas. The largest inspiration that one could desire from a novel and unfulfilled task is that of bringing to a sad and disillusioned world the joy of the coming of the Lord:

Joy to the world, the Lord is come;
Let earth receive her King.

* *

Members of the National Woman's Christian Temperance Union in the 20,000 communities where unions are now organized, will begin their new year of activities by devoting a day to prayer. Mrs. Ella A. Boole, as her first official act as new president of the National W. C. T. U., has issued a call appointing Jan. 7, the Thursday of the Week of Prayer, as a day for special remembrance of the White Ribbon organization and its purposes. Mrs. Boole has had an interesting interdenominational experience. She is the widow of a former member of the New York East Conference of the Methodist Episcopal Church, and after her husband's death returned to the Presbyterian Church where she was secretary of the Woman's Board of Home Missions for six years. She has served the W. C. T. U. in almost every capacity, and during the past fifteen years as president for New York.

Keeping Christianity Christian

IN the preface to his new, and valuable, book, *The Religion of Yesterday and Tomorrow,* Dr. Kirsopp Lake, referring to present-day religious controversies, between those whom he classifies as Fundamentalist, Institutionalist, and Experimentalist, expresses grave fears for the future. Pointing out that the outcome of these controversies cannot be immediately constructive, but must be chiefly "a clearing out of dead wood which has become diseased and dangerous," Dr. Lake says:

Almost against my will I have been unable to disguise my fear lest the churches leave their intellectual housecleaning too late, so that the generation now growing up will turn its back on all organized forms of Christianity. The result of any such movement at first would be inevitably the apparent strengthening of a not unduly intelligent orthodoxy, and indeed this can be observed already. The secondary and lasting result would be, if I am not wholly mistaken, the gradual emergence of a new form of organized religion which probably would not call itself Christian, though it would represent all that is best in the Christianity of the educated theologian of today. I am daily more and more convinced that this may happen, but words cannot express my regret. One object of my writing is to prevent such a result, if it be possible, and to keep the name of Christian.

How widespread are these tendencies and how deep are these dangers that Dr. Lake fears? Possibly much less than the Fundamentalist who is panicky over every manifestation of liberalism asserts, but probably more than the complacent liberal, who recognizes the truth as well as the error coming out of the past, imagines.

One of the most foolish and ill-considered expressions of the tendencies that Dr. Lake deplores is found in the report of a sermon by Rev. A. Wakefield Slaten, preached early last month in the West Side Unitarian Church, New York, and released for publication under the heading *Modernism Not Christianity.* Dr. Slaten talks like an ultra-Fundamentalist. His dogmatic generalizations display both the Fundamentalist method and temper, and

the utter lack of careful and discriminating judgment that one expects from that quarter, but that one hardly expects to find in a professed ultra-liberal. He says:

Modernism is not Christianity. Those sturdy Fundamentalist defenders of the faith once delivered to the saints who make this assertion are correct. Though Modernists protest their loyalty to essential truth while discarding the old thought frame-work, this is merely a comforting delusion. The reluctance with which men give up the name "Christian" is highly significant. Not until ingenuity is exhausted and intellectual honesty has not where to lay its head, will a man admit that he is not a Christian.

Yet why should the Modernist not admit that he is not a Christian? There is nothing reprehensible in not being a Christian. It is difficult to see how any thinking man or woman could at present be a Christian on the basis of a conviction of the truth of Christianity's historic claims.

Slowly and painfully the disciples of a new religion learn that it is different from its predecessor. At first the early Christians supposed themselves to be only an improved type of Jew. Ultimately they learned that they were not Jews at all. At present Modernists assure themselves that they are only an improved type of Christian. In time they will see, as their clear-headed Fundamentalist antagonists see now, Modernism is not Christianity. To be a Christian is to accept a certain historic scheme of thought as true.

We should be the first to defend Dr. Slaten's right to speak for himself, but when he presumes to talk in this fashion for all "Modernists," or concerning all "Modernists," and to bring all under his narrow, arbitrary, and dogmatic definitions he transgresses that law of courtesy that ought to operate at least among men of liberal mind and spirit. When Dr. Slaten says that "to be a Christian is to accept a certain historic scheme of thought as true," he is either expressing himself badly or he is blind to the facts. For many devout Christians of ultra-liberal mind Christianity consists primarily not in "a certain historic scheme of thought," but in a definite relationship to Christ. Thoreau in his famous saying, *If we would understand Christ we must abolish Christianity,* at least suggested the positive possibility and reality of understanding Christ. Surely Dr. Slaten ought to be deep-visioned and broad enough to see and acknowledge that there are large numbers of men in the churches today who are known as "liberals" and "modernists," though they may not call themselves by these titles, for whom the whole movement of religion consists in a new and simple approach to Christ and the Gospel, defined in the simple New Testament terms of love and grace. The men and women for whom the cry, *Back to Christ,* has a clear, simple, and definite meaning, and for whom its meaning implies the dominance of the Christ-life and consciousness, and of Christian freedom, over "a certain historic scheme of thought" will still believe, despite Dr. Slaten's ridiculous dogmatism that the name *Christian* has a new depth and sacredness of meaning. We may have called things *Christian* that were not Christian, but surely the more nearly and truly we approach to the freedom and simplicity that are in Christ the more appropriately and tenaciously we may assert and hold the reality of the Christian name.

We should be the last to exalt names above realities, but when the name of Christ is held lightly we question whether the realities of Christ will be strongly evidenced.

It should be said that many Unitarians, even in the outstanding leadership of that fellowship, while not challenging Dr. Slaten's liberty of expression, dissent as strongly as we do from the position he has taken.

A Great Editor: Nicoll of the *British Weekly*

The Biography of an Eminent Journalist and Bookman *

NOT the greatest, nor the most lovable, nor even the most influential, but in many respects the most remarkable, and certainly the most versatile, figure in British Nonconformity during the past generation was William Robertson Nicoll, whose *Life and Letters,* by his friend of half-a-century, T. H. Darlow, is now given to the world in a volume of nearly five hundred pages. It is no disparagement of Mr. Darlow's work to say that the *Letters* constitute by all means its more important part. He should strangely have misconceived his task of biographer were this not so. For the American reader, and we suspect for some English readers as well, the volume is somewhat overloaded with rather trivial and unimportant matters which seem feebly related to the main interest, but with equal insistence it must be said that this main interest is so deep and so thoroughly exploited, and touches life and religion so vitally and at so many points, that the student and thinker can neglect this biography only to his very great loss. The general reader, also, will find it a book of fascinating interest.

Scholar, bookman, humanist, theologian, mystic, politician—he was all these and more—it was as Editor of the *British Weekly* that Nicoll became best known and attained his highest distinction. Few men, in fact, have attained such high recognition in so many spheres as was accorded Nicoll by experts in their various fields, but all his wealth of knowledge, his range of interests, and his varied gifts, found focus and expression in his work as editor of a religious weekly. In this field, also, his varied personalities were expressed in different characters, for in addition to being himself theologian and Free Churchman, he was "W. R. N.," writing upon "Things in General," "Claudius Clear," writing delightful letters upon life, and "A Man of Kent," rambling among books and authors. The *British Weekly* under his nearly forty years' editorship was, however, much more than a personal organ, or the reflection of a varied personality. It was a reflection through Nicoll of wide and distinctive phases of the life, religious, political, literary, of the time. It was the way in which Nicoll had interwoven himself into that life that gave his editorial work its supreme interest and distinction. And it was this that marked, likewise, the nature and the extent, as well as the limitations, of his influence.

Mr. Darlow's biography strongly confirms the impression, derived from many years' reading of the

* William Robertson Nicoll: Life and Letters, by T. H. Darlow (Doran. $3.50).

British Weekly, of Nicoll as a strange, and in many respects unco-ordinated, mixture. The very circumstances of his life were full of peculiar contrasts. The influences and environment of his youth, while they naturally made him a bookman, seemed little prophetic of his career as man-of-the-world and journalist-at-large. Did ever a boy have so strange a beginning? His father, a rural minister in the north of Scotland, seems to have been distinguished for only one thing—a passion for the gathering together of books. Out of a stipend that never amounted to £200 a year he amassed a library of 17,000 volumes. They overflowed into every nook and corner of the country manse, and everything, apparently, was sacrificed to this obsession. The most intense economies were practised and the family lived upon the most frugal fare while all the available money was turned into books. Nicoll as a boy seldom tasted beef, and through much raking in the garden, which was the chief source of the family's food, Nicoll developed a distaste for gardening and outdoor life—a curious lack, along with his lack of interest in art and music, for which these early years may also have accounted, in a man otherwise so eclectic in his enthusiasms and interests. His father married late in life, and Nicoll was the eldest of four children, whom his mother lived long enough to bear. The few years of married life in that unusual home were apparently happy, but Nicoll's mother died when he was eight years old, and the boy had his upbringing in that motherless environment of a bookman and his books. A reverential memory of his father, and the consciousness of all that that early environment had laid in the real preparations and foundations of his after life could not entirely suppress in Nicoll the recollection of the bareness and hardness of these early years. In a letter years afterwards he confessed with passionate sadness, "I always feel that I was defrauded of my youth—there was so little sunshine in it—far too little."

II

The steps by which Nicoll came to his career and achievement are amply recorded by Mr. Darlow and need not here be summarized. The *British Weekly,* founded under Nicoll's editorship in 1886, became rapidly the best known religious weekly in the British Empire, and it attained wide circulation and reading in other lands. In addition to wielding an able pen, backed by phenominal knowledge, Nicoll knew how to avail himself of the services of other men, and in the years of his editorship he gathered around him a group of contributors, Dods, Denney, Bruce, G. A. Smith, Alexander Whyte, Moffatt—not to mention many others—who would have given distinction to any paper. Deeper than this Nicoll understood what the religious public wanted, and he was at least as much a follower, as a molder, of public opinion. His insight as a journalist—an insight that is uncommon—is shown in a reference to an article by Robert Louis Stevenson, then in his fame, which had appeared in the *British Weekly.* In response to the assumption that this article had been a great asset Nicoll pointed out that it had made little difference in the sale of the paper. As a matter of fact that particular issue sold two hundred fewer copies than that of the previous week, and Nicoll made the observation, mor shrewd than many realize, that "it is personal matte that people like." Incidentally he ranked the lesse known Mark Rutherford (W. Hale White) as "a muc greater master of English style" than Stevenson.

That Nicoll had his prejudices and obsessions wa always evident to readers of the *British Weekly,* wh in spite of these things, loved him for his usual genialit as well as for his great ability. A strange prejudic born of a delicate constitution, was his antipathy to fres air. He was firmly convinced that "colds, neuralgia, an most other ills arise from the great modern curse o Fresh Air," and he assured R. J. Campbell that "ther are more deaths from fresh air than from all other dis eases put together." One reads this with a smile a the whimsical intensity of his prejudices—Nicoll had fashion in his private observations in conversation an letters of being both whimsical and intense—but it i symbolic of a weakness in Nicoll that pervaded his theo logical outlook. In justice to him it should be said tha it did not pervade his moral and spiritual atmospheres His spiritual interests always seemed to us to transcen his theological convictions and sympathies. There were windows in the theological world from which he would never risk the danger of draughts.

Nicoll was so great a figure that his faults may be spoken of without compromising one's high admiration of him. Mr. Darlow has strengthened his biography by discussing with candor some of these faults. He regards as a serious flaw in Nicoll that "as he succeeded, he grew too fond of successful men." Possibly this was in some measure the contempt of a hard and keenly disciplined worker for the slackness of shirkers seeking easy paths. None the less it was a real and crucial weakness that cut deeply across his work. For one who centered his theology and his religion in a conservative conception of the Atonement he failed adequately to appreciate how deeply truth and progress are related to the sacrifices and crucifixions that mark seeming failure. One would not misunderstand the manifest pleasantry of an expression in a personal letter, but when Nicoll wrote to Prof. A. S. Peake that, "the new truths should dawn on the Church as gently as the sunlight, and I am not at all sure but that heretics ought to be burnt," he was surely minimizing the extent to which progress comes by crucial sacrifice and struggle, and by toiling upward through the night. The burning of heretics is all too recent in history, and the forms of persecution that have succeeded eccelsiastical bonfires are still too prevalent and too acute to make the matter one even for jesting. In another letter to the same correspondent Nicoll plausibly defends his lack of open-mindedness. But even with regard to the most elemental doctrines and convictions there is a real danger that our definitions may easily become of more importance than the essential facts. Nicoll with all his progressiveness, and with his essential love of war, really lacked the characteristics of the crusader.

But Nicoll's was a great life, and this is a great biography—such as he himself would have loved. We only wish that more space were available to exploit its treasures.

From Our Western Editor

The Social Service Commission of the ational Council, through its chairman, Mr. hn Calder, and the secretary of the Social rvice Department, Rev. Hubert C. Her- ng, is putting on an extended educational mpaign in the West. The itinerary began ith Chicago, Oct. 30, and includes Minne- olis, Fargo, Glendive, Billings, Butte, okane, Seattle, Portland, San Francisco, kersfield, Los Angeles, and San Diego. he campaign will end about Dec. 15. The ject is to bring all parties representing dustry together to help them to under- and one another and to make any contribu- on possible toward having industrial ques- ons settled in the spirit of Jesus.

The plans adopted contemplated duplicat- g in each city the work done in the Chi- go meetings. Those held here were under e auspices of the Conference Committee Social Relation of which Rev. Albert W. lmer is chairman. Dr. Palmer, at my ggestion, gave me the following statement ncerning the meetings:

The first one was held at the Univer- ty Club and was an informal conference, which Mr. Calder met and talked with group of about a dozen outstanding busi- ss men. These were selected from a group large employers of labor and not neces- rily from those who sympathize with Mr. lder's viewpoint, but rather with the idea giving Mr. Calder a chance to get the re- tion of just such men as the ministers each to, Sunday by Sunday. Mr. Calder's lk was followed by an earnest discussion d while there were, of course, divergent inions the attitude was on the whole dis- ctly appreciative of the general spirit d viewpoint of the speaker's message.

There was frank and encouraging recog- tion of the responsibility of employers for e human product in industry, recogni- on of the importance of having a better pe of foreman, and of the desirability of me organized and legitimate way for em- oyees to get their complaints and criti- sms across to the management. There ere some pointed criticisms of the methods certain labor unions, but also recogni- on that some unions are more reprehensible an others, and a very real and con- uctive interest in Mr. Calder's story of his vn experience in the organization of em- oyee representation in the Western plants Swift & Company.

Mr. Herring and Mr. Calder addressed a int meeting of the Congregational men of ak Park. Both made an excellent impres- on in their addresses. Mr. Calder was es- cially clear and convincing in dealing with tails. He emphasized particularly the ings which the working man wants: 1) An adequate wage. (2) Reasonable ours. (3) A share in the management of ose phases in industry which directly af- ct him. (4) Security against sickness, un- ployment, and old age. (5) A vital in- rest in the job and a sense of the signifi- nce of the work that is being done.

He was very sane and sensible in his warn- g against mere paternalism. "Do nothing r the men," he said, "make it possible for em to do something for themselves." He ade a plea for open-mindedness with re- rd to industrial questions and illustrated s argument with witty Scotch stories. On unday both speakers were heard with ap- reciation at the new First Church and the ext day made addresses to the young people nd to the men at the Hyde Park Church.

Mr. Calder is a very fortunate choice for the chairmanship of the Commission on Social Service. He has had such long experience with every phase of the labor problem that he is open-minded, gently spoken, tolerant, and exhibits the mind of the Master in large degree. If the service rendered in the other cities now being visited is as fine as that given to Chicago, these two men will make a real contribution to the solution of the social problem. This campaign is a symptom of a new day in dealing with the social industrial question.

* *

The West has moved much faster in giving oversight to the work of its churches than has New England. The fact that Congregationalism has had a much greater struggle to maintain itself in the West probably accounts for this. For a considerable time, state conferences in the West have had oversight not only of the churches receiving missionary aid, but of those that are independent. Of course, this oversight is advisory in all cases and is never authoritative. This oversight of the state superintendent which has been especially efficient in placing ministers did not function so well in the movement of ministers from state to state. This has made the secretaries of our missionary societies, often against their will, ministerial bureaus. The West has undertaken to remedy this situation at least in part by setting up a ministerial bureau of information. This bureau will not attempt to place ministers as does the Boston agency.

Superintendent Merrill of the Illinois Conference, one of the leaders in the organization of this agency, describes its work as follows:

The State Conferences of Illinois, Missouri, Nebraska, North Dakota, and Wisconsin, have joined in setting up a Mid-West Bureau of Ministerial Information with headquarters in Room 1310, 19 S. La Salle St., Chicago. Rev. Ira D. Stone, who has had an extended pastoral experience in Illinois and Iowa, has served as registrar of Elgin Association for five years, and more recently has become associate registrar of the Congregational Conference of Illinois, is the secretary of the bureau. Its establishment is the outgrowth of discussion with regard to the advisability of having in the Middle West an agency which should do for this section something of what the Congregational Board of Pastoral Supply does for New England. Its function, however, will be different from that of the Boston agency in that it will aim only to supply information concerning ministers and will not attempt to effect any settlements of pastors, that being left as before to the State Conference offices.

It was hoped for a time that substantially all the conferences in the Middle West might unite in setting up the bureau, but that being impossible the conferences named above have sufficient faith in its worth to undertake the experiment alone. Other conferences may desire to join in the enterprise later. It is believed that a good deal of duplication in letter writing and in other work will be saved since any minister who wishes to be considered available for a pastorate in any one of these states can write to the bureau and can thus get his name before the state offices of all the states. He can give one set of references and these need be written to only once. The executive committee of the bureau under whose direction Secretary Stone is working consists of Supt. T. R. Faville of Wisconsin, chairman; Supt. Charles C. Merrill, of Illinois, secretary; Supt. A. R. Atwood, A. C. Hacke, and W. A. Tyler. The following statement is on the literature of the bureau: "The purpose of the bureau is to gather the information necessary to the establishment of new pastoral relations. The bureau does not seek the settlement of pastors. That will be accomplished through the regular established agencies of the co-operating conferences."

This is fair notice on the part of the superintendents co-operating in this bureau to ministers who wish to come into this section to write to Secretary Ira D. Stone, 19 S. La Salle St., Chicago.

Chicago, Ill. R. W. G.

Our New Machinery

To the Editor of The Congregationalist:

I so seldom can agree with the utterances of the *Christian Century* that I want to express my hearty approval of its general judgment of the action of the National Council respecting merger. While there are some indications in its editorial that it does not fully understand the action taken, yet its general position is absolutely sound when it says: "If it is more democracy that the young men wanted it is doubtful if they have secured it. There is a possibility that they have only succeeded in creating a more unwieldy denominational machine than they had before. . . ." Its fears that the identity of the American Board has been destroyed are, however, groundless, whatever may be the final outcome regarding the American Missionary Association. Further, there has been no sufficient reason shown by anybody for the opinion shared by the *Century* that more money will be raised in the future with less of "lost motion." Meanwhile, we shall have an abundance of lost motion in getting this new and more complicated (not more simple) denominational machinery into smooth running action.

It is well, sometimes, to see ourselves as others see us.

Watertown, Mass. Edward C. Camp.

Fostering Inter-Racial Friendship

Early in November a dinner was given in honor of students from other lands at the La Salle Hotel, Chicago. This was done under the auspices of the churches of Chicago and the vicinity co-operating through the Chicago Church Federation, with the student departments of the Young Women's and Young Men's Christian Associations co-operating. Addresses were given by Dean T. F. Holgate of the Chicago Church Federation; Prof. C. B. McAfee, of McCormick Seminary; Dr. C. W. Gilkey, Hyde Park Baptist Church, with responses from students representing Japan, India, China, and Korea. Rev. E. B. Allen was a leader in making this meeting possible. It was a happy occasion and was indicative of the sympathetic and appreciative attitude of our churches toward inter-racial relations.

Eddy *vs* Eddy

The Eddy brothers, Brewer and Sherwood, are booked for a spirited discussion of war and pacifism in the Ford Hall Forum, Boston, the evening of Sunday, Dec. 20. Sherwood Eddy's subject is, "Pacifism Is Necessary; Brewer Eddy's subject is, "Pacifism Is Not Necessary." That will be a great night at Ford Hall.

The Christmas of Ivan Ivanovitch

By Rev. Carl S. Weist

IVAN IVANOVITCH sat up and rubbed his eyes. He had been dreaming that his mother had brought him a bowl of steaming soup, as she used to bring it every morning. It was the steam in the crowded railway station that filled his eyes. The station was so crowded with soldiers and peasants that there was no room for a little boy.

There was no room for him anywhere. He had been wandering for days. Several years before, his father and big brother had gone off to war to kill other boys' fathers. They had not come back. His mother had taken typhus and died, and there was no one left who cared about him. During the long days that followed, he had crept to the back doors of restaurants, where he sometimes found pieces of black, soggy bread. He had somehow managed to keep alive, but it had been very hard, and now he was weak and tired.

He rubbed his eyes again. It was the day before Christmas. Surely some good thing would happen today! It was the day before the Christ-child was born. The thought warmed his heart a little.

As he became wider awake, he grew more and more aware that he was very hungry. He worked his way through the dense crowd to the station counter and looked longingly at a steaming samovar.

"Want a cup of tea?" asked a smiling waiter.

"Yes," gasped Ivan, "but I haven't any kopeks." Kopeks are bits of paper that resemble postage stamps, which the Russians use for money.

"Are you all alone, and no money?" asked the man. Ivan nodded his head. The waiter's heart, with true Russian sympathy, went out at once to the poor, little fellow.

"Well, Sonnie, here's a cup of tea. It will help a little. You will feel better afterward."

The hot tea warmed his cold, shivering, little body.

"Bolshoe Spacibo," said Ivan. It is the Russian way of saying "Thank you." It means "God bless you very much."

The day passed quickly. The cold, grey sun did not show itself till ten, and began to hide its face from the frozen world by three o'clock in the afternoon.

Little Ivan waited on the station platform in the bitter cold. Once he tried to crowd into the waiting room, but it was jammed to the door. There was no room for him in that inhospitable inn.

Along in the afternoon a dog, lean and lank, came up to him. Ivan put out his hand, and the dog whined and licked it. It was the only warm touch that little Ivan had had for months. The dog had not had anything to eat. Ivan could see that. It hurt him to look into the dog's face.

Just then a train pulled in. Ivan was pushed to one side of the platform by the surging crowd. The train would wait there for an hour or more, he knew. An idea came to him. He remembered a song his mother used to sing. He would sing to the soldiers on the train and perhaps they would give him some kopeks.

He pushed his way into an icy car and began to sing. His quavering little voice rose and fell with singular sweetness, as he sang a sad song of a boy who went through the market place, trying in vain to sell his wares. When he finished, Ivan hesitated a moment, and then started to pass his cap. He had never done that before. One soldier smiled at him; one or two drew a few soiled kopeks from their pockets. It was all they had. They could not give more, but it was Christmas, and they wanted to give something. As Ivan brushed past one soldier, he saw him cross himself, and overheard some words that he was muttering very softly: "Inasmuch . . . ye . . . unto one . . . of these."

Little Ivan heard no more. Thanking them all, he hurried out, to find the dog wagging his tail, waiting for him. The dog licked his hand as though he, too, had appreciated the song, and was sorry he had nothing to give.

It was colder now, stinging cold, and very dark. A stiff wind was blowing straight into his face. Once, when a stronger gust came, the dog fell over against him. Ivan knew his friend was very cold and very weak.

He pushed his hand down into the pocket of his shabby sheepskin coat. There were the kopeks the soldiers had given him. He would buy some black bread for the dog! He forgot his own hunger in that of this dog, which reminded him of the one they used to have in their home before the war when they were so happy.

Together, they went to a peasant, who was stamping his feet and slapping his hands to keep from freezing while waiting to sell his meager stock of black bread, and together they came back with several hard crusts. Little Ivan pushed into a corner of the abandoned freight house. There, at least, they would be protected from the biting wind. And taking the dog in his arms he gave him the bread. The dog licked his hand appreciatively. Then Ivan tried to make his coat do for the two of them; and they huddled close together, for the wind outside was blowing a gale, and it was whipping like a sharp lash into the shed. Finally warmed by the dog, Ivan slept, with the bedraggled creature he had saved tight in his arms.

He felt a warm glow. Instantly he sat up. The freight house was strangely lighted. And stranger still, the light seemed to come from his corner. He looked down. In his arms was a little baby. It looked up at him and smiled. He tucked the blanket about it. He somehow knew by its face; it was the Christ-child. How his heart thrilled! he, little Ivan, was holding the Christ-child in his arms. As he looked, there came a voice, soft and sweet, repeating words that his mother had taught him, one Christmas day, long ago: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

On the instant, he awoke. The dog was licking his face and hands. It was this that had warmed him. He listened: through the still, cold air came the sound of a cathedral bell. He made the sign of the Russian cross with a little hand that was numb with cold and pulling his coat tighter around them soon fell asleep, to dream of the Christ-child who came to help little boys like him.

"Merry Christmas," said a voice. It sounded like the same voice he had heard in the night. He awoke with a start. He was dreaming again! No! someone was bending over him.

"Your little friend kept you warm," he heard the voice say. "If you had not had that dog, you would never have seen this Christmas morn."

A kind, Red Cross man had come to the freight house that morning, looking for belated Christmas supplies, and finding little Ivan and his dog, had taken them into a warm house where heat and a vigorous rubbing had brought them both to life.

"Where is the Christ-child?" asked little Ivan eagerly. "I held him in my arms last night. He must be here. I saw him! He smiled at me."

"Yes, you did see him," said the good man. "When you gave the dog some of your bread you saw him, you held the Christ-child. For the Christ-child always comes to those whose hearts, touched with pity and with love, give their lives to others. Last night, you saved his dog. See! he understands." The dog did understand, for it licked little Ivan's hands and face again and again.

All that Christmas day the heart of the man was strangely cheered. He was fa

[EDITORS' NOTE.—*In a letter accompanying the manuscript of the following story, Mr. Weist says: "As you may remember, I worked with the Russian Twelfth army at Valk and Pskov—northernmost points on the eight hundred mile Russian front during the winter of 1917-1918. Christmas day I spent on a station platform at Pskov, from 8 a.m. till 5 p.m., waiting for a train. It was 27 degrees below zero. Some mail was brought by courier that day, the first I had had since September. To my surprise, the letters had been written before I left America.*

"When the train pulled in at 5 o'clock in the afternoon, several thousands of us rushed for a place in the nearest car. I found myself in a crowded fourth-class car, with no heat and no light except a flickering wax candle which soon burned out. The car door was partly off its hinges and could not be closed.

"Just before the train pulled out a little Russian boy came into the car and sang this song. The soldiers gave him some dirty kopeks. It was not merry—that Christmas evening.

"That night we ran into a snow bank out on the Russian plain and were held four hours. With no light, no heat, snow beating against the car, and thick frost forming all over the inside of the car, I wondered that the Russian soldiers muttered no complaint or protest. There was not a murmur. They accepted it all as part and parcel of their life and land of subtle melancholy."]

n home and loved ones; but altogether, he afterwards said, it was the happiest istmas he had ever known. He did not erstand the mysterious warmth that had ot into his life. It was as the glow of a ght, summer morning sun.

n Christmas evening, when Ivan was rmly tucked in bed, the good man lay n by his side to sleep, with a great peace his heart. But no sooner had he dozed than a strange thing happened. He found self sitting bolt upright, gazing at a soft, te light that flooded the room. And ngest of all, it seemed to come from the where he lay. He looked down. In his arms was a little child. He knew at once by the light that played across its face; it was the Christ-child. As he looked, it smiled at him. A new, deep joy flooded his soul, as a voice came, soft and sweet: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Instantly he awoke. He was holding little Ivan tight in his arms. Ivan had thrown his arms about his neck, and was kissing his cheek. Far away a cathedral bell was faintly ringing. He crossed himself in the cold stillness, and pulling the small, sheepskin covering over the little boy, quickly fell asleep, to dream again of the Christ-child.

Frederick E. Emrich
Fifty Years in the Christian Ministry

By Thomas C. Richards

WO of our Congregational leaders have come to prominence and leadership ab-tely unspoiled," was the comment of a l headed preacher when Dr. Emrich had hed talking about "Fifty Years in the istry." "They are?" "Frederick Em- and James L. Barton," was the mation.

've been hearing Dr. Emrich," I said secretary and denizen of the Congre-onal House. "Nobody ever discounts thing Dr. Emrich says," was his laconic inder.

ast Sunday he was dedicating a German onage. After it was over a Swede arose said, "You Germans love Dr. Emrich use he can talk to you in your own ue, but I want to tell you today that Swedes love him, too. The Finns think world of him and the Italians have the e feeling."

would rather have that said of me," arked the doctor, "than to have it said as the greatest preacher in America." e than any other man in Massachusetts has interpreted America at its best to e "pilgrims of the twentieth century." more than America he has interpreted is Christ to them in such a winning, some manner that it has gripped their s and gripped them to his soul with ks of steel.

is significant that the book he loves in the Bible is the Gospel of John, gospel of the heart of Christ," as Ed-d Sears called it. There is something, much of the flavor and spirit of John ut Frederick Emrich. "The disciple m Jesus loved," must have been lovable big-hearted like him.

ow he can make that same Bible live! reads it in many languages, and gets light from every version. And he reads nuch and lovingly. Then he tells you t a beautiful meaning he found this ning in the lesson for the day. For he the Prayer Book and no man uses it etter advantage. That deep spiritual which one feels even in a passing meet-with him is the result of his deep, search-daily devotions. One great secret of power is an almost forgotten secret in e days of hurly-burly; it is his devo-al hour. He "takes time to be holy."

he Greek Testament is his daily com-panion. He is a student, always studying. He knows the best books. Arnold of Rugby, Maurice and Kingsley found him as a young man and have ever been his comrades and friends. Always there are books in his bag, for the missionary journeys which he takes.

His gospel reminds me again and again of Whittier's "Eternal Goodness." His God has a great heart. The harsh, hard doctrines of Calvinism repel him. The cruelty of such a God is repugnant to him. He believes with the Quaker:

> Yet, in the maddening maze of things
> And tossed by storm and flood,
> To one fixed trust my spirit clings;
> I know that God is good.
> The wrong that pains my soul below
> I dare not throne above;
> I know not of his hate,—I know
> His goodness and his love.

There is nothing narrow about him. He has imbibed the mysticism of Swedenborg, and feels the glory of the Anglican Church.

Dr. Emrich in His Office

Religion is another name for fellowship to him and his friends are of all faiths. Of the Roman Catholic Church he sometimes speaks as the mother of us all.

The biggest thing about him is his heart. He has trodden the path of suffering. When he lost his youngest boy in the Spanish American War, it staggered him. Then Stanley fell at his post in the far-flung battle line of Christendom in Asia Minor. But the way of the cross has mellowed and enriched him. When my mother died he wrote me a letter that was beautiful in its sympathy. He is always writing letters of encouragement, of congratulations, and of sympathy. Into many a hard field his missives of the heart have come as a mighty dynamic. Some one ought to collect those letters.

Unmitred and untitled, by the grace of God and the goodness of his heart he has been unofficial bishop and father confessor to many a minister of the gospel. He has strengthened many a man's faith.

Fifty years he has been in the ministry. Seventy-seven years he has lived and lived intensely. The son of German immigrants, he was born in New York's east side near where Al Smith and Cardinal Hayes first saw the light.

He went to Bangor Seminary and Bates College after he was married. His first parish was Mechanic Falls, Maine. Part of the time he filled two outlying pulpits in the afternoon and came back to his home church in the evening. He was a demon for work. Then followed a term in Chicago—for New England theologians were hard on him, when he believed that those who had not heard of Christ in this life might have another chance before they were eternally damned. A great pastorate followed in Grace Church, South Framingham, Mass., and then the crowning work of his life when he became secretary of the Home Missionary Society of Massachusetts.

Greatheart he is in every sense of the word! Expounder of the love of God to a needy world! Catholic in his friendships, his fellowships and his faith! Brotherly to his own generation and like as a father to countless young men who have profited by his advice, his experience, but most of all by his love. Sagacious statesman for the Kingdom of God! A living example of how to blend and fuse men of all races into one by the power of Christian brotherhood. A man, a nobleman, and a Christian gentleman! All these things you are Frederick E. Emrich by the grace of God and by your faith in him, who is your Master, Redeemer, and Exemplar! God give us more like you!

In recognition of the fiftieth anniversary of the ordination of Dr. Emrich, the Boston Ministers' Meeting, on Nov. 23, adopted resolutions, presented by Dr. A. F. Pierce, in which it was appropriately stated that—

Dr. Emrich has given himself without stint to the service of the churches of the entire state; he has been a true friend to all of his brother ministers, no matter how humble or obscure the station in which they labored; he has been the champion of every good cause, and he has carried himself with such sweetness of temper and shown such consideration for those who have differed from his own views, that he has endeared himself to all our hearts.

We recognize in him one who excelled in the pastoral office; a devout student of the Scriptures; an able expositor and interpreter of the word and an earnest defender of the Christian faith.

Now that he has come to the autumn days of life when he must retire from the more active duties of the ministry, we wish to give him this testimonial of our affectionate appreciation, and express the hope and prayer that he may be spared to us many more years for fellowship and service.

KENNEDY'S SECOND BEST

BY JOHN FREEMAN

The first chapter introduces Rev. Gordon Kennedy, the successful young pastor of Rosemont Memorial Church, Toronto. He is thirty, and unmarried. A crowd of his merry, young people at the railroad station see him off, bound for the West on a summer vacation. They fill his Pullman section with fruit and other gifts. Before the train starts, a woman who introduces herself as Mrs. Wilcox presents her beautiful niece, Miss Margaret Pearson, to Mr. Kennedy as traveling companion. Miss Pearson is on the way from England to her father, in Vancouver.

CHAPTER II

KENNEDY proceeded to his section, midway down the Pullman. With something of dismay he surveyed the mound of gifts his friends had sent to the train. He frowned for a moment, then set to work to enter into his diary a list of the parcels along with the names of the donors. Most of the cards were in feminine handwriting.

He pressed the call button. The Negro porter answered promptly, and stood at respectful attention. Kennedy pointed to the heap in front of him.

"Do you know how many packages you've stacked up here?"

"Ah doan know de exact number of 'em, Cap'n, but Ah reckon dey's somewhere between thutteen and fo'teen."

"Correct! Nine lots of fruit, four parcels of books, and one bundle as yet unclassified. What's to be done with them? I haven't room to stretch my legs."

"Well, Cap'n, Ah's open to do anything you propositions. Ah know where some of dat fruit can find storage without botherin' nobody."

Kennedy rose and took off his coat. Then he opened the boxes of fruit and inspected their contents. Quantity was matched by quality.

"To start with, take these two boxes of fruit to the young lady in blue, at the end of the car, and say that Mr. Kennedy asks her to accept them with his compliments."

When the porter returned for further instructions, Kennedy handed him one of the largest boxes, saying:

"That's for yourself, with my regards."

"Thank you, Cap'n!"

"Now, I think I'll reserve these two lots. The rest you can take to the train chef. Perhaps they'll come in handy for the dessert."

"Ah don't think the Company's rules would allow him to put 'em on de tables, Cap'n. Dey's strict about any tamperin' wid de maynoo."

"Then let him do what he likes with them."

"Excuse me, Cap'n, de chef's a married man wid a fambly. If you give him all dat fruit he'll be dead in the mornin'."

"Well, do you think you can save his life by going halves with him?"

"Ah's willin' to try. Ah always says, a short life and a merry one for me."

A space having been cleared in front of him, Kennedy stretched his legs and leaned back with his hands clasped behind his head. He was glad to get away from the crowd for a while. He had been working hard and felt the need of a good, long rest. He craved a spell of free outdoor life. The invitation from his brother Jim to spend a couple of months on his Alberta ranch exactly coincided with his own desires. Two months in the saddle, roaming at will over the prairie, would put him in prime condition, and brace him for the next season's pulpit efforts. He had remarked to some of his friends that just now his mind was like a squeezed lemon, all rind and no juice. They protested that his preaching had shown no lack of substance or flavor. There seemed to be a conspiracy to say nothing but pleasant things about him.

It was true, as they had been singing back there, that Gordon Kennedy was a jolly good fellow; otherwise, he would have been spoiled by the adulations of the last three years. Nobody wanted to spoil him, but a host of people took the right way for doing it. He was flattered and pampered. The press boomed him. He was a picturesque personality whose ordinary sayings and doings interested the public.

It could not be truthfully said that Kennedy went out of his way to court publicity, but it was observed that he gravitated to the spotlight as faithfully as flowers turn to the sun.

He now opened one of the parcels and took out a book. It was a new novel entitled *The Binding Spell.* Having glanced through a few chapters he tossed it aside. The title suggested a love story, but the thing turned out to be a sordid tale of a woman gambler. He was in no mood for making a mental journey through the fusty air of the social underworld.

He turned to the window to observe the scenery through which they were passing. They were traversing a belt of wheat fields just beginning to take on a glint of gold. The farmhouses looked stiff and stolid. The trees, thinly sprinkled over the landscape, wore a limp and listless appearance. The air quivered in the heat. The atmosphere of the car was stifling, although the windows had been raised to the tops of the dust screens. Most of the men had removed their coats and the women were furiously fanning themselves. Presently he grew drowsy and fell asleep.

2.

Half an hour later he awoke. Looking up he observed that Margaret Pearson had a pad of writing paper on her knee and was busy with her fountain pen. He went forward and spoke to her.

"Aren't you very energetic for such a hot day?" he asked.

"I don't think so. I like to be busy, and I'm terribly behind with my correspondence."

"You English people are much addicted t letter writing, I'm told."

"I believe we are. But I don't write lon letters, except to my grandfather. He is ol and lonely and deaf. He likes to get lon screeds from me. My other friends say tha my letters are only a few sentences slun together. Some of them go so far as to sa that I could write my letters on a finge nail."

He glanced down at her hands.

"It's a libel," he said. "But I came to as you if you will join me in a cool drink. The make them in good style on these trains."

"Thank you, I can just do with one. must thank you for the delicious fruit yo gave me. It was kind of you. I hope yo didn't rob yourself."

"Not at all. I found nine boxes of it pile up in my section."

She gave him an amused but searchin glance as she said:

"Your people evidently adore you. Yo must find it pleasant, but perhaps sometime a little embarrassing."

Kennedy flushed slightly.

"They are overkind to me, Miss Pearson I find it a responsibility. But what abou that drink? The juice of a couple of orange or lemons, squeezed into a big glass wit plenty of crushed ice, sugar to your taste filtered water, and a dash of soda! What d you say?"

"It sounds positively thrilling," she an swered with a smile. I haven't the courag to say No."

"Orange or lemon?"

"Orange, please."

When the porter appeared, Kennedy gav minute instructions regarding the drinks,— one of orange and one of lemon.

"Leave it to me, Gov'nor, and I'll fetc you a couple of drinks that'll make you wis you was a pair of giraffes with three yard of throat to taste with."

While waiting for the refreshments, Ken nedy inquired how long she had been i Canada, and if she was making an extende visit.

"I've only been here three weeks," sh said; "but I may remain for the rest of m life. It will largely depend upon my father' movements. He is in business in Vancouve and I learn from some of his recent letter that he isn't altogether settled in his plan I'm quite in love with this country so fa and shouldn't at all mind making my hom here."

He was observing her closely—the straigh eyebrows, the curved mouth, the shapel hands. He noted her ears—what delicatel tinted, shell-like things they were, and thos tiny bluebell pendants! He had been pr judiced against earrings, but these seeme to be a part of her and in harmony with he general appearance. Again he was struck b the music of her voice, so different from th women's voices he had been accustomed t hear. It occurred to him that one of th choicest gifts which nature could confer upo a woman was a pleasing voice.

"I hope you won't find the journey too tir-ng," he said. It's a long way to Vancouver, nd much of the scenery is rather monoto-ous. Some of it is exceedingly dreary, but fter you sight the Rockies it is superb."

"I'm expecting to enjoy every bit of it. Have you been over the line before?"

"Once out to the coast, and on another ccasion as far as Calgary, on the way to ny brother's Alberta ranch. That's my des-ination now—Black Gulch, on Moon River. 'm to spend my holiday there, doing the owboy act."

"Busting bronchos and lassoing wild cat-le?"

"Something of that sort. Do you think it's eneath a parson's dignity?"

"Not at all! I think it's very much up to he mark of a man. If I were a man I should ove that life. I'm fond of cattle and horses nd riding."

"You're real English, I see," he replied, aughingly. "I've never known an English erson yet who wasn't passionately fond of nimals. They adore horses, go daft on logs, and even dote on pigs. They seem to nderstand animals better than we do and o have a closer comradeship with them. They make pals of them. Why is it so?"

She looked at him with smiles in her yes.

"Possibly it's because they're such good ervants. We like to be served by creatures f a lower order than ourselves. Besides, hey can't talk. They let us do all the alking."

"No, that's not it. The Englishman is a hy creature. He won't uncork his affections or human consumption; but when he comes nto contact with the animal world, he feels ree to let himself go."

"There may be something in that," she eplied quietly.

"I'm sure there is. The Englishman has he softest heart in the world. He shows t in his feeling for nature. You know, they ay every Englishman is a born gardener. He chums with his plants and flowers. Some of my people at Rosemount have Eng-ish gardeners, and they're all alike in their ondness for the things they grow."

"Yes, I think that is one pleasing feature n our people. You should see the working nen, corporation laborers, and such like, arrying home their bunches of flowers from heir little allotment gardens. It seems to edeem them from sordidness. And the women of the slums! Turn them loose for a day in the country and they come back oaded with flowers. Only about a month ago, when I was riding in the underground rom Baker Street to Aldgate, I saw a sight I shall not soon forget—two cars filled with East End women. Some of them were tipsy; all of them tremendously noisy with their singing, dancing, and bantering. Yet those cars were gorgeous masses of color. Every woman had a huge bouquet, well arranged, too."

At this point the porter arrived with their drinks.

After she had sipped a portion of it, he asked:

"How do you like it?"

"It's perfectly heavenly! Nectar for the gods."

He asked her if he might share a table with her for meals. To this she gave a prompt and pleased assent. While they were still lingering over their glasses, the porter strode slowly through the Pullman, announcing in well-spaced impressive tones: "Dinner — is — now — ready — in — the — dining — car."

[To be continued next week]

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Parables of Safed the Sage

The Parable of the Footstep on the Stair

After that we had circumnavigated the globe, which means, being interpreted, after we had sailed around the world, and had come unto the lovely spot where we spend our Summers, we gathered our children about us and were proud and glad. And the children said, Father and Mother have sailed for Forty Thousand Miles upon the Seven Seas, and have seen Strange Continents and Islands, and now are they Home Again. Furthermore, they have sailed for Forty Years upon the Tempestuous Sea of Matrimony, and have kept their troubles out of the Newspapers. Go to, now, and let us give them the Time of their Sweet Young Lives, and celebrate their Fortieth Anniversary. And they did even so. And we feasted and were happy. And we lingered in that lovely spot longer than we had ever done before, until the Autumn came, and the Leaves turned Red and Gold, and the forests were Glorious. And we enjoyed each day.

And when the day for our departure drew nigh, being but seven days before us, I rose in the morning, and the Sun shone radiantly upon the Forest. And I said unto Keturah, Remain where thou art and take thy Supererogatory Beauty Sleep and I will build a Fire.

And I went down the stair, and I gathered Sticks and laid them on the Hearth, and lighted the small Wood, so that the Logs soon were blazing. And as I rose, I heard the footstep of Keturah, descending the Stair, and I stepped forward and greeted her at the Foot, and Saluted her, and led her to the Fire, and said, Behold how goodly it is and how pleasantly warm.

And she stood with me, and said, The day is Glorious, and the Earth is Beautiful, and God hath been very good unto us.

So we broke out fast, and began the day with joy. But before that day had ended, an angel passed that way, and cast a shadow as it passed; and the angel beckoned unto Keturah, and she turned and smiled at me in Farewell, and she vanished from my sight, and left me bewildered and in sore lamentation.

And that night I rested not, and the Dawn broke Late and Unwelcome. And the Sorrowful Sun had hidden its face, and the skies wept.

Then I rose, and descended the Stair, and gathered Sticks, and builded a Fire. And as it began to blaze, I rose, and I turned, as it were instinctively, as if I had heard a Footstep, even the Footstep of Keturah, descending the Stair. And there was no sound, but only an Agony of Silence. And I sat me down in Grief and Desolation.

Now the Footsteps of Keturah while she was yet Visibly near made Musick as they trod the Common Paths of Life, and ministered richly in little deeds of kindness and unselfishness, and the echoes still are to be heard in many places. And I have not lost them forever. For in my better thoughts I hear them before me for guidance and hope, and I know she is not far away.

Now there will come a day when I also shall ascend the Stair that slopeth upward from this mortal world to that which is above. And I know that she will be listening for my coming. Yea, and she will not altogether wait for me inside the Gate; for I shall hear her footstep coming a little way down to meet me, and we shall go in together.

A Tribute to Dr. Pond

Minute adopted Nov. 18 by the faculty of the Pacific School of Religion

In the death of Rev. William Chauncey Pond, D.D., Oct. 22, at the ripe age of 95, Pacific School of Religion has lost to view one of its choicest friends and largest benefactors. Dr. Pond was a member of the committee appointed by the General Association of California, in 1865, to overture the other denominations in favor of founding a Union Theological Seminary. Of the seminary established the next year by the Congregationalists, Dr. Pond was for many years one of the most strong-hearted and laborious leaders. He was a member of the board of trustees from 1866 to 1899, and secretary of the board for 27 of these years. His practical wisdom and energy contributed largely to the development of the young institution. In repeated financial emergencies the labor of saving the day was laid on his shoulders. Again and again he applied to California churches and individual donors for the threatened enterprise. Once he spent an entire year, nine months of it among the New England churches, as financial agent. In every step of the advance of the seminary he was a foremost, tireless, and confident leader. His service to this institution formed one of the main strands in the texture of his life. The other two were his pastoral work and his Chinese work. These three composed a remarkable life-work of 73 years from his ordination to his death.

Dr. Pond was characterized by a hospitable and progressive mind, a brotherly and sympathetic heart, an indomitable will. His activity was unflagging, his devotion absorbing, his controlling motive love and loyalty to Christ. He has left a shining example and vital influence of far-reaching power among the California churches and ministers and among the Chinese in California and in China.

Behold the Star in the East

By Jane C. Crowell

Let us like those of old
Be Wise Men on our way,
And in the East behold
The star whose brilliant ray
Led them to seek for him,
The Christ Child, where he lay,
Within a manger dim
Among the cows and hay.
They brought rich offering
Their homage true to pay,
As to a royal king,
Acknowledging his sway.
So let us on this morn
The holy star obey,
For Jesus Christ is born,
And this is Christmas Day!

George W. Cable

The Outreach of a Deep and Vivid Personality

By Mary Brewster

ON a spring-touched Sunday in a pause of one of the harsher New England winters the body of the Southern-born writer, George W. Cable, who died at St. Petersburg, Fla., Jan. 31, 1925, was brought to the old cemetery at Northampton, Mass. This town Mr. Cable chose for his family home when, at the height of his fame, he came north from New Orleans forty years ago.

Patient old pines and stark birches brooded and glistened over the white drift of snow, momentarily yielding itself to that peculiar peace that sometimes hovers in the sunlight of early afternoon. A wider world seemed sending a message. A fitness felt because Nature's manifestation was so vital a part of this life that had left a world it so loved.

It was an event when the Cables came to Northampton. Even children shared the local excitement; especially when it was reported that there were children in the family. There were six. Another was born there.*

Although apparently a happy age, it was before the time of automobiles, phonographs, or radio, and average families were, perhaps, more thrilled by things "literary." Their sitting-rooms would have been strangely unhomelike without their sets of Dickens, Thackeray, and George Eliot. They even read aloud from these. There was no flood of magazines existing mainly for the profits from advertising, and the common month was lifted by its richer days when *Harpers*, the *Atlantic*, the *Century*, and *Littell's* were due in the mail or ready to be contested for in the public library.

A Dominant Personality

Though in his last years George Cable was more generally known by his social philanthropy, he was, at this earlier time, a more famous figure than, perhaps, is quite possible of realization by the present American public teeming with its devotion to mechanical and visualized entertainment; its fusion of many cultures (and lack of these) and the transforming strain of Teuton and Slav in its literature, especially its periodical literature, in which Cable, now so casually passed over, if noted at all, was a dominant personality. It was the rare distinctiveness of his periodical contribution that led the *Century* to ask for a twelve month serial (*The Grandissimes*), which led to his novel writing.

At the period of his greatest fame the most approved popular entertainment was the public lecture. It was the great day of Major Pond and his famous platform stars. Chief among these was Cable, and biggest among attractions was his joint appearance with Mark Twain, upon which experience Mr. Cable, who delighted in "Mark," could be most entertainingly reminiscent.

And he was an agitating force politically. Only two stirring decades had passed since the Civil War. A serious boy soldier, earning a creditable record for service and, in his hours of recreation, studying his Bible by campfire light, he had fought for the South. He endured the hardships and knew the deprivations of reconstruction. But he came to believe that the main thing was the preservation of the Union (in Northampton he regularly joined the local G. A. R. in its Memorial Day observances), and he pleaded the cause of the Negro in a way, a time, and a section when all this was extremely inciting.

It was at this crest that Cable left the New Orleans that he so loved and so minutely studied, but where his wife's health was failing, and came to Simsbury, Ct., and later to Northampton where Smith College then was young. There were five little Cable girls to be fitted for life at that time.†

The Cable home was backed by Paradise woods and nearby were open fields—now filling in with the new quadrangle at Smith College—all a rich playground for children of the more original inclination and awake to the joy in wild flower and bird life. In this they were led by their father, who used to make music-scores from the notes of his favorite song-birds.

Noted Visitors to the Cable Home

People famed in many fields often came to that house. Getting first hand report of this from the young Cables, as they relishingly reflected it from original sources, was a rousing peep into the world of achievement; just as an older privilege of Northampton residents was the actual meeting of these people at the "at homes" and garden parties where, during many years, the hospitality of this household shared its honors with its friends.

There was a thrilling day when Joseph Jefferson was expected and certain cognizant, but less favored, children scarcely could wait for a report of what "Rip" was like when he came down—not from the Catskills, but from common sleep in the family guest room. Henry M. Stanley came almost the night before he started on his last trip to Africa. He was thrilling audiences crammed into hot lecture halls (appropriately decorated with potted palms on the platform!) and one's small horizons stretched almost until they ached, just to look at that bronzed face. Then George Kenyon came and told about the convicts in Siberia, whose dark horrors he had been writing for the *Century*. Also Conan Doyle,—heavy and hearty with less harrowing material. Richard W. Gilder, and so many whom the *Century* exploited, used to come to the Cable house, on the lovely lawns of which most of them planted trees to commemorate the visit. (Cable's love of nature came to the surface in some strain in nearly all his expression.) Then there were Henry van Dyke, W. D. Howells, Henry Ward Beecher, Frank Stockton, Charles Dudley Warner, Jane Addams, E. S. Willard, Mrs. Minnie Maddern Fiske, Julia Marlowe; in fact who—of both oncoming and older celebrities—that was a part of that shining time did not come? I am not sure about Bret Harte or Lafeadio Hearn (whom Cable knew before he left New Orleans, and there added to Hearn's collection of Creole songs), George William Curtis and Charles Eliot Norton, whose summer homes at nearby Ashfield drew many prominent persons also. Both were living when Cable first came to our town. James Barrie, whose quoted reasons for coming to the United States were "George Cable and Niagara Falls," made a visit of some length. With him was Dr. Nicoll, of the London *Bookman*. Neither were "Sirs" then. Mrs. Humphrey Ward and Andrew Carnegie were among later visitors.

A memory of Mr. Cable in his own home is of a small man of almost ministerial aspect—due probably to a frock coat and the importance that youthful imagination gave. He had brown hair and beard, a moustache with long sharply twisted ends. His voice was rather highly pitched to our New England ears but with a clear and often a merry note capable of whimsy and true to the pleasant twinkle in his hazel eyes that slightly moderated the awe of his sudden appearance at the door of his study when romping children became too vociferous in the hall. If one were there to supper when he was at home and joined that long tableful of lively children—at other times presided over by a mother with one of the sweetest faces and loveliest voices—he seemed usually rather off in a world of his own. But evidently he followed much of the young chatter, for he was likely to break into it with disconcerting astuteness, and doubtless with quizzical humor—because the memory that now recalls the smile associates with it the wit of later meals when it was not so flustering to drink cocoa with the great.

While his readings meant many absences, his returns meant active entry into the interests of the town, Smith College, and the Edwards Church, of which he was a deacon. Another prominent member of that church, Mr. Sydney Bridgman, was influential in bringing Mr. Cable to Northampton. He was head of the Bridgman Bookstore which for more than a century has been a center where might be seen notables who, for generations, have made this section of Massachusetts atmospheric. Mr. Bridgman, himself an interesting writer of reminiscences, was father of Dr. Howard Bridgman, former editor of *The Congregationalist*.

Southern and Northern Traits Combined

Underlying the grace of his Southern-born cordiality, his wit, and the ever-broadening ripple of his humor, was more rigid inheritance. There was an old New England strain mingled with the Virginian in his

* She was to become the wife of Charles Hawes, the young writer of sea stories whose sudden death occurred in 1923.

† Mr. Cable's only son, William Noble Allen, died at Northampton when a young man. A son, George Boardman, had died of yellow fever in New Orleans in 1878.

ncestry. Early a member and active worker the Presbyterian Church, religion was chosen, serviceable, and unshrinkable responsibility. He was not afraid to stand for hatever conviction came from conscience. e was great, also, in that he was not afraid change his opinion as mellowing life gave im broader outlooks. He was a true progressive—alert but searching. With a librality of view did not come laxness in the onscientiousness, duty, and service so fundaentally instilled in him. There was early obriety in his life. At fourteen a reversal a family fortunes had made it necessary or him to leave school and contribute to he family support. He married early, orked day and night, and knew the sharp ecessities through devotion to an increasng family on a small income. While there as natural merriment there was marked trictness, too, in some of the household ustoms of his earlier days in Northampton. ard-playing and dancing were not approved. t is notable here that later his Home ulture Clubs was first among social institutions to have the Saturday evening lances (now so customary in this sort of vork) where young people, who otherwise night be on the streets, could here enjoy hemselves under proper chaperonage. It s reported that he left his position on the New Orleans *Picayune* because asked to over a theatrical performance. But afterwards theater people were among his guests at "Tarry-a-while." At least one of his books was dramatized and he came to believe in the theater (in which today some of his descendants are participants) as one of the potent sources for good.

Always he was a close student of the Bible. Through his busiest and most celebrated years, teeming with opportunities that a less altruistic man would have turned solely to self-gain, he was an ardent worker for the Congregational Sunday school. A class of twelve members in the Edwards Church spread to an enrollment of 700. Then these lessons, open to the public of all denominations, each Sunday afternoon packed the old Opera House at Northampton and on Saturday afternoons for more than fifteen months, still greater audiences thronged Tremont Temple, Boston. These talks, supplemented, found wider audience through "A Layman's Hint," in the *Sunday School Times.*

THE PEOPLES' INSTITUTE IN NORTHAMPTON

Conspicuously a worker for the oppressed, his later years were more given to the less doctrinal social settlement effort of which great move of the past generation his Home Culture Clubs were pioneer.

These clubs, founded in 1887, at first were neighborhood groups meeting to follow any subject of common interest towards self-improvement. Scattered through the United States, and especially in the South, by 1896 they had a membership of 15,000. Later the effort consolidated and became the Peoples' Institute in Northampton, where Smith College, with its hundreds of young women, gives exceptional opportunity for the club purpose which Mr. Cable defined as "a cross-sectioning of society." People from the shops, mills, or wherever the day was employed, might in the evening find at the clubs a leader along whatever line special inclination for self-cultivation led. The Lyman family—for generations contributors to what was best in Northampton life—gave the first central building. Later Andrew Carnegie gave the present Carnegie House headquarters, and Mrs. Arthur Curtis James gave James House for the Domestic Arts.

A charactertistic offshoot of the Institute is the Carnegie Prize Gardens, perpetuated for Northampton by George Cable and Andrew Carnegie, and by which small home grounds and unsightly back plots have been converted to beauty spots throughout the city and suburbs. Just as his great love of outdoors permeated Mr. Cable's personal expression, so at the heart of his service lies the ideal of the home. The Peoples' Institute motto is, "The private home is the public hope," and behind the old Home Culture Clubs and from his youth a guiding creed with him had been:

To make a fireside home for bairns and wife
That's the true pathos and sublime of life.

Courage, choice contribution, love of Nature, and consideration for less advantaged humanity characterize this man who was both creative and observant, keen, resolute, and independent, and yet, in fancy gently playful, too. Courteous, he none the less was one who did not reveal himself to all. He held the artist's right to mood and his intimacies were more closely guarded. He knew the more sensitive aloofness but recognized kinships that were wider than class.

Out of these needs and kinships that were an ever-driving accompaniment to a long life of abundant expression there remain in outward symbol a group of books of exceptional appreciations and important national bearing (the rare historical value of his contribution is yet to be fully recognized); countless little gardens (most beautiful of human memorials), and the Peoples' Institute. These are the outward expression of the inner essences of a life of progressive and earnest individuality which—sharing both the arts and the humanities—was an unsual record of the domestic, the aesthetic, and the institutional.

No Room in the Inn

By Robert Elliot Brown

No room in the inn
For Joseph!
The dark night settled down;
The birds found a rest
In their Bethlehem nest
But Joseph was friendless
In town;
The smell of the sheep
On his garments,
The mud of the fields
On his shoes—
Said the clerk all aflame
Repeating his name,
"No room in the inn for Jews."

No room in the inn
For Mary!
Disconsolate there she stood,
The fear on her face
Enshadowing the grace
Of expectant motherhood.
Her robe of a homely
Fabric;
Her shawl of unfinished yarn;
Said the host with a sneer
And his eye with a leer,
"The cattle are calved in the
barn."

No room in the inn
For Jesus!
A manger reserved for his bed.
The cock's shrill horn
Announced Christmas morn
To the revelers bleary and red.
The need of a child was
His summons;
The cry of a child was
His call,
But the proud, cruel world
To its gaiety whirled—
"It's the child of a peasant—
"That's all!"

No room in the inn
For Jesus?
At the work bench of life
He stands.
The saw and the plane
Shall labor in vain
If nails you drive
In his hands!
The look in his eye
Most appealing,
The goal of his soul
To pursue—
No room in the heart
For Jesus?
No room in God's inn
For you!

Eight Faiths on One Platform

A remarkable gathering crowded the Old South Meeting House in Boston the evening of Nov. 30, when eight men, representing eight different religious faiths, all "talked religion" in the most brotherly way, and the audiences, as varied in faith as the speakers, manifested the same spirit. The allied League of Neighbors, Union of East and West, and Fellowship of Faiths represents a movement for the development of friendly relations among people of all kinds. The unsalaried executives of the movement are Mr. and Mrs. Charles F. Weller and Kedar Nath Das Gupta. Offices are in Elizabeth, N. J., New York City, Boston, and London. Weekly luncheon conferences are held at the Twentieth Century Club in Boston, open to all on Thursdays from 1 to 2.

George W. Coleman presided over the Old South meeting. The speakers were: Bakai, William H. Randall; Buddhist, Amal K. Siddanta; Catholic Christian, Denis A. McCarthy; Protestant Christian, Rev. George L. Paine; Confucian, S. Y. Chu; Hindu, Kedar Nath Das Gupta; Jew, Rabbi Harry Levi; Mohammedan, Ahmed Hassan Halet Bey. Each speaker explained the characteristics of his own faith, and expressed good will and friendliness for those of other faiths. Each emphasized the fact of human brotherhood. No attempt was made to change the faith of others, but a unity of essential ideals was manifest. The spirit of the best thought of the meeting was well expressed by Rabbi Levi when he said that "those who try to shut God into their own particular body of faith are likely to be shutting him out."

The next meeting of the Fellowship of Faith will be held in Temple Israel, Boston, the evening of Dec. 14, when speakers of other faiths will pay tribute to Christianity. On Jan. 4, in St. Paul's Cathedral, there will be tributes to Judaism.

The Light of a Thousand Candles

By William Emerson Jones
Dane Street Church, Beverly, Massachusetts

[EDITORS' NOTE.—*The many requests which have come to the author in regard to this Christmas service have prompted him to write it down as it has finally taken shape after the experience of several years' production. His hope is that it may be as helpful to others as it has been to him and to those who have participated with him in the service. The name of the service has been generally adopted after seeing a thousand people with lighted candles leaving the church and scattering into all parts of the community.*]

The Program

ORGAN PRELUDE
A CHRISTMAS HYMN
INVOCATION, the congregation joining in repeating the Lord's Prayer
GLORIA PATRI
SCRIPTURE READING—Isaiah, Chapter 52
HYMN, *O Little Town of Bethlehem*

The Christmas Story

PART I—THE MESSENGER OF THE LORD

Reader. The prophecy of the ages is about to be fulfilled. It seems as if the activities of the nations have been converging toward this one purpose. The nations are looking toward peace, their tranquillity augurs well the coming crisis in the life of the world. Faintly we hear the echo of the ancient prophets, so faint indeed that it seems but a murmur wafted on the soft breezes of the night. There is a portentous stillness. At last it is broken by the birth of a little child to an aged priest and his wife. Surely this is the one of whom the prophet spoke! Or, must we look for another? When the aged father looked upon the son of his old age he said: "And thou, child, shall be called the prophet of the Most High." This is the one of whom it was said, "A voice, crying in the wilderness." Then we must look for another? Yes, another.

Blessed be the Lord, the God of our fathers,
For he hath visited and wrought redemption for his people,
And hath raised us up an hope of salvation
In the house of his servant David
(As he spake by the mouth of the holy prophets
That have been since the world began);
To perform the mercy promised to our fathers,
And to remember his holy covenant;
The promise which he gave unto our fathers,
To grant unto us that we should serve him without fear,
In holiness and righteousness before him all our days.
Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord
To make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins,
Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death,
And to guide our feet into the way of peace.*

CAROL, *The First Noël the Angel Did Say.*

PART II—SHEPHERDS ABIDING IN THE FIELDS

Reader. It is night. The sky is clear and the stars shine brightly in the celestial dome. There is a crispness to the air and the shepherds have kindled their fire. One is watching the sheep while the others, gathered about the fire, exchange stories or tell of experiences in guarding their flocks from danger. But even stories and tales of heroic deeds have an end, and so the weary shepherds lie near the fire to rest and in turn take their places in the watch. It is very quiet. There is only the contented movement of the sheep and the tinkle of the bell. Nothing unusual to attract the attention of anyone. It is a night similar to other nights which have often been spent in the fields. But behold! something suddenly appears in the distance! Is it an apparition? The shepherd stands spellbound and watches. There is something so unusual about it. A figure seems to approach closer and closer. It now takes upon itself the form of a man. The shepherd is terrified, forgets his sheep, and awakens his companions. In awe they lie prostrate upon the ground. There is no hesitancy in the approach of this mysterious one and the shepherds rise to their knees in terror, "And an angel of the Lord stood by them, and the glory of the Lord shone round about them." And the angel, in the most musical and assuring voice, said:

Fear not; for behold, I bring you good tidings of great joy
Which shall be to all people:
For unto you is born this day in the city of David
A Savior, which is Christ the Lord.
And this is the sign unto you:
Ye shall find a babe wrapped in swaddling clothes,
And lying in a manger.

CAROL, *Shepherds Shake off Your Drowsy Sleep.*

PART III—THE HEAVENLY HOST

Reader. So engrossed were the shepherds with what the angel said that they did not notice the approach of the heavenly host. Hardly had the shepherds heard what was said by the angel when they were further awed by hearing the multitude of the heavenly host praising God and saying:

Glory to God in the highest,
And on earth peace, good will toward men.

CAROL, *It Came Upon the Midnight Clear.*

PART IV—AND IT CAME TO PASS

Reader. Words fail to describe the feeling experienced by the shepherds on this night. Can you wonder if they hesitated and took some time to regain their poise? Imagine yourselves in the country watching sheep by night, surrounded by shadows, with only the song of a cricket, the hum of insects, and the tinkling of a bell to break the silence, and then to have such a strange occurrence as this, not only an angel telling of the new born child, but a heavenly host singing in perfect harmony a most exquisite carol!

Often after this the shepherds would recall the experiences of this night, but now they must hasten on to discover the truth of what the angel said. Again something most unusual is seen in the sky to bear out the words of the angel. There! brighter and larger than any star they have ever seen is a star immediately overhead.

And it came to pass, when the angels went away from them into heaven, that the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

CAROL, *Silent Night.*

Reader. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

PART V—WISE MEN FROM THE EAST

Reader. The shepherds were not the only ones who knew of this important event. Far away in a distant country there were wise men who had been studying the signs in the sky. They did not live in the same community, but in different parts of distant lands. Being friends, however, they met occasionally to talk over the time when the great star should appear and they had calculated the approximate time of its coming. They had everything ready for the occasion. Horses and camels had been provided for the journey. How they must have felt on the eve of the appearing of the star! So sure were they of its appearing that they had sold all they had, only keeping enough to provide for their journey; the rest they spent in buying gifts for the new-born king. At last the star appears, they begin their journey, and after long, weary travel, behold, the Wise Men from the East came to Jerusalem, saying:

Where is he that is born King of the Jews?
For we saw his star in the east, and are come to worship him. And when Herod the king had heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judaea; for thus it is written by the prophet:
And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures, they offered unto him gifts, gold and frankincense and myrrh.

CAROL, *We Three Kings.*

PART VI—PRESENTATION TO THE LORD

Reader. One of the most beautiful customs developed by the children of Israel was that of bringing a new-born babe to the sanctuary. This custom was kept faithfully by the Jewish people, and on this occasion Mary and Joseph must have felt highly honored and yet they were very humble. They brought their precious gift to the temple to dedicate him to the Lord. They came as any peasant parents would come, for all the experiences that had entered into the birth of this child Mary hid in her heart. So the populace would have known nothing unusual concerning the child, even though the shepherds had spoken to their friends about what had happened in Bethlehem. Mixed with the multitude nothing unusual or striking would be expected from the carpenter and his wife.

Mary and Joseph and the babe enter the temple and there another evidence of God's purpose is revealed in the song of Simeon. It was indeed a dark and helpless world into which this child was born, but now it is daybreak. The light has come. A new day is at hand, for the Savior who was born in Bethlehem has come to light the way of those who live in darkness.

And they brought the child up to Jerusalem, to present him to the Lord (as it is written in the law, Every male that is born shall be called holy to the Lord). And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not

* The Bible readings are taken from *The Soul of the Bible*, the Beacon Press, Boston.

ee death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, hat they might do concerning him after the ustom of the law, then he received him into his rms, and blessed God, and said:

Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.

And when the parents had accomplished all hings that were according to the law of the Lord, they returned into Galilee, to their own ity Nazareth. And the child grew, and waxed trong, becoming full of wisdom: and the grace f God was upon him.

CAROL, *O Come All Ye Faithful.*

PART VII—THE LIGHT OF THE WORLD

Reader. We have journeyed with the shepherds and the wise men to the humble birthplace of the Christ Child, as millions of others have done and will continue to do. We do not mind the dust made by pilgrim feet, nor do we become weary at noonday as we journey to Jerusalem to see him blessed in the arms of the aged Simeon. Would that we could see him during the silent years which follow, but that is not to be. We must be satisfied with the light of hope which brightly shone for a moment as through a rift in the clouds. Some time has passed since then. The intervening years have been overcast with storm clouds and suffering. And now there is another stir among the people. A man, clad in peasant garb, moves majestically among the crowds. He says strange things and does mighty works. The Pharisees said that "he spoke as one having authority."

(*Increase illumination.*) The day is somewhat brighter. The world does not now seem so dark. The expression on the faces of the multitude has changed. We see the sorrowing mother comforted, the sick made whole, the blind made to see, and the lame to walk. Surely there is something strange about this man. He breaks bread with publicans and sinners. He speaks of himself as the Son of God, and the multitude begin to feel that indeed the Messiah has come. They call him Teacher. So marvelous are his works that the people eagerly listen to what he has to say. The Galileans believe he is the king and would crown him in spite of the Roman authorities. The people know that the light has come. Their hopes and aspirations are to be fulfilled. They are to be free, for have they not heard this strange and marvelous man say that he has come to restore the kingdom? He goes about doing good and the people hear him gladly.

(*Turn on all lights.*) The light increases in its intensity and a flame is kindled in the hearts of the people. Yet it is not a constant light. We see it flicker as the breezes of opposition blow and the sky again becomes overcast. What is happening? A short time ago we saw the multitudes following him, they brought their little ones to be blessed and the sick to be healed. They sought his comfort, they wanted him for their emancipator. Now there is a feeling of uncertainty everywhere. Instead of the multitude we now see only a few men gathered about him. No longer do we see on their faces the marks of joy and expectancy. They look sad and perplexed. Turn your gaze to Olivet and see this mighty man of power standing on its summit and looking down upon the golden city. He weeps! Why? (*Gradually lower lights.*) He sees the night coming when darkness shall again overshadow the hearts of the people. It is only a few days until darkness shall again descend upon the world. The night has come. (*All lights out except the two candles on altar.*) The light of the noonday sun has been blotted out. Terror has taken hold of the hearts of men. Everything is shrouded in blackness. The earth trembles. Men flee in terror. No one seems to understand except the Centurion standing near the cross, who murmurs to himself, "Surely this is the Son of God."

HYMN (sung softly by choir), *When I Survey the Wondrous Cross.*

(*While the choir is singing the hymn the minister slowly approaches altar and lights his candle. The deacons or those previously selected from the congregation come forward from the rear of the auditorium and stand on either side of the platform. The minister lights their candles. After the hymn has been sung and the candles of the deacons have been lighted the organist plays the hymn through again while the congregation, as previously instructed, quietly put on their wraps. When the congregation is ready to leave, the minister or reader speaks as follows.*)

Reader. As surely as there is a night there follows the day. With the new day a new light enters the souls of men. They now know for a certainty that the child of Bethlehem has discovered the secret of life and has defied death. His disciples never forgot his last command, "To go into all the world and preach the Gospel to every nation." They were the first bearers of the light. Jesus said to them, "Let your light so shine before men that they may see your good works and glorify the Father which is in heaven."

(*Addressing the deacons.*) It is said that they who live in darkness shall see a great light. Like the disciples of old you are commanded to go and share your light with those who await the light.

(*The deacons go down into the church and light the candles of those sitting in the seats nearest the aisles. They in turn light the candles of those next to them. The organist plays softly while the candles of the congregation are being lighted.*)

(*Addressing the congregation while the deacons are leaving the platform.*) Jesus said, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.

(*When the candles of all sitting nearest the aisles have been lighted the deacons return to the platform.*)

Reader. While ye have the light believe in the light. Through the centuries men and women have found the dark places of the earth becoming more and more illuminated through the light of the Gospel. We received our light from those who have gone before. One candle throws a very small light, but the sharing of the light dispels the darkness and finally all is light. Arise, shine, for thy light has come. Bear the lighted candle to your home and let it symbolize to you the living Spirit of the Most High.

POSTLUDE. The organist plays softly while the congregation departs.

ESSENTIALS

A good reader, either minister or layman.
Four, six, or eight deacons, or specially selected persons of the church or parish.
A vested choir trained to sing the Christmas carols effectively, without accompaniment if possible. They remain seated throughout the candle light service.
Some one to manipulate the lights.
Sufficient candles to supply one to each of the congregation and choir.
Large candles for altar, minister, and deacons.
Communion table or altar.
Candelabra or cross with candles on either side.

Note. It has been found most effective to have deacons wear the surplice.

DIRECTIONS

The communion table or altar is in center back of platform. Have candles lit on altar throughout service.
The minister (and reader if other than the minister), choir, and deacons should be gowned.
Ushers give candles to people as they enter the church.
At the time of lighting the candles the church is in total darkness except the two lighted candles on the altar.

(*Continued on page* 836)

Christmas

By Virginia Baker

Now holly berries brightly glow,
Now gleams the waxen mistletoe,
Now laurel, spruce, and fragrant pine
In wreaths and graceful garlands twine;
Now blaze the Yule logs, clear and bright,
Now candles shed their radiant light,
Now trees beneath their burden bend
Of gifts from loving friend to friend,
'Tis Christmas!

Now hearts with tenderness are fraught,
And deeds of loving-kindness wrought,
Now humble homes, once cold and drear,
Are filled with light and mirth and cheer;
Now shivering forms are warmly clad,
And weary, sorrowing hearts made glad,
Now greetings, everywhere, express
Wishes for peace and happiness,
'Tis Christmas!

OUR INVALID PARISH

Winfred Rhoades
Pastor

After the Night—The Dawn

The self-inflicted sufferings that bulk so large in the stories of some of the old mystics revolt us of today. Nevertheless they are tokens of a very great thing. The hair shirts, the fastings and thirsts, the vigils through frozen nights, the garments studded with sharp nails, the clothing so scant that it permitted parts of the body to freeze—these things were not assumed because of a pathological longing for pain. They were instruments by whose use the soul tried to set itself free to more vital relations with God.

Even St. Francis of Assisi, whose story is so filled with sunshine and birds and music and laughter, treated "Brother Body" with harsh severity, and called it sometimes "Brother Ass." And John Tauler, we are told, used to pull his cap down over his eyes when walking in the country, so that the violets might not draw him away from his inward communings.

Nothing, nothing, said these ardent souls, neither the natural wants of the body nor any beauty or desirableness the world reveals, should be permitted to hinder them in the greatest quest of all. Man is spirit, they believed, no less than God is Spirit; and to have this spirit live with that Spirit, in conscious relations, is life. Merely to know about God is only to touch life far off and vaguely.

Therefore they were not satisfied with the story of other men's relations with God, whether found in the Bible or in the lives of the saints. Merely hearing God talked about did not satisfy their cravings. And no more did the intellectual approach satisfy them. It was not enough to think about God, reason about him, and build up arguments to assure themselves of him. Neither was membership in the church enough for them, however much the church might be held to represent God upon earth. They wanted to feel God as an enveloping Presence, to know him as a personal Friend, to walk with him as a sure Guide. If men in other days had had individual, personal relations with God, men could still enter into such relations with him, they believed.

Before they were out of the dark night of discipline, they began to see the gleam of lights in the sky,—stars, and then the vague glimmer of early dawn, and then a streak of gold heralding the approach of the sun, and then at last the joy of a new day.

The man or woman who would enter into personal relations with God must indeed set his soul free from trammels. The cost may be large. But negation is not the whole story. The soul must learn to practise also the affirmation of life. Does life bring pain? Yet life is to be taken as a good. Does life offer joy—little joys, in flowers, and the songs of birds, and children's love, the pageantry of the skies, and bits of friendship day by day? and sometimes great and overwhelming joys, which fill the day as with glorious music? The proffer is to be accepted rejoicingly, and all the delight enjoyed in the companionship of God.

Whether it is pain or joy that life brings, the soul that has made this affirmation goes ahead in peace and confidence. God is life, and we cannot refuse life without refusing God. But the God to whom we give ourselves, and whom we offer to other men as the soul's hope and the vindication of life, must be great enough so that he can be trusted utterly—utterly! It is by enlarging its conception of God, and making it worthier always, that the soul shall find hope, and joy, and peace.

Closet and Altar

THE MESSAGE OF GOOD WILL

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2: 14.

Good will is what the old world needs today in a sovereign sense; we need better business and more of it; we need surer, steadier, permanent employment; we need more knowledge and we need more wealth, for this world is still harassed among the overwhelming majority of mankind, by poverty and by the fear of want; and we need a deeper appreciation of beauty in art and in nature; but above all things else, we need good will,—good will that is not a mere fleeting mood among men, but one inspired by the constitution of our nature as social beings and endorsed and supported by the Eternal Good Will.—*George A. Gordon.*

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out tonight, O Star!

Star of the East, the night were drear
But for the tender grace
That with thy glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all and me.

Star of the East! show us the way
In wisdom undefiled
To seek the manger out and lay
Our gifts before the child—
To bring our hearts and offer them
Unto our King in Bethlehem.

Eugene Field.

Yes, it is Christmas day! God, in Christ, once for all sealed the intimations thrusting themselves through human nature. The highest intimations of man's love point to a love still greater. God's love is a central fire, from which the best of human loving is as a spark. God, once for all, answered all men's cruel suspicions. Christ on Christmas day entered the world with authority. Henceforth, knowing him, we know that God is love. Mysteries and problems still abound, but the central question is answered: "God so loved the world that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life."—*Charles Lewis Slattery.*

Infinite Father, we thank thee that thou hast brought us forth into the sunshine of thy eternal remembrance and compassion. Help us to lay to heart what is greeted in our Christian faith, the fatherly love of God declared to us in the birth of the Saviour of mankind. We thank thee for the song of the heavenly Poet: for this glorious faith in the living God and his love, we thank thee. And we ask thee by thy Spirit to make it real to our intelligence, real to our feelings, a motive power in our active life, the inspiration and the consolation of our entire existence. Give us a share in making the world better, and bless us with a vision that ultimately it must be converted to thy loving kindness and tender mercies in the Lord Jesus Christ, in whose glorious name we offer our prayer. Amen.

George A. Gordon, abr.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The World's Great Source of Joy

Comment on the Prayer Meeting Topic for December 20-26

BY CHARLES ERNEST WHITE

Topic: Why is Christmas a Time of Joy? Luke 2: 8-20; II Corinthians 9: 15.

Light from the Bible Passages

When Jesus was born and placed in the manger of the Bethlehem animal shed it would not have seemed strange if no one outside of his parents had known of it. Of too great importance was the birth of that baby. Angels knew of it and the heavens rang with their songs of joy. Shepherds became aware of it and at once entered into the joy of the occasion and started for Bethlehem. Stolid wise men became aware of it, journeyed to the manger that they might confirm their questionings, and caught the joyousness of the occasion. Earth has never known such an outburst of joy, and that at the obscure birth of a babe to an obscure couple lost in the Bethlehem crowd. No such gift had ever been made by God to men.

Leads for Leaders

The joy at the birth of Jesus was expressed in two ways: praise to God for his marvelous gift, and eager telling of the news by those who had been at the manger-side. This meeting may well emphasize these two things. Make much of song and of prayers of gratitude; have many brief expressions of the latter.

Try to give an impression of the darkness of the day just before Christ was born. Note the longing of the prophets of a few centuries before; absence of any great spiritual leader; the hopes and prayers of the Jewish people.

Has the birth of any other person made such a change in the world? Other teachers have been national in their influence. The joy Christ brought is going into all parts of the world. How can we help to spread that joy: by our gifts, our lives?

Thoughts for Members

He comes, the wide world's King;
He comes, the true heart's Friend,
New gladness to begin,
And ancient wrong to end;
He comes, to fill with light
The weary, waiting eye:
Lift up your heads, rejoice,
Redemption draweth nigh.

—Thomas T. Lynch.

We see Jesus in the manger. We adore him; we worship him; we glorify him. We stand oppressed before such a love—a love stronger than death—a love so strong that it did die that we might live. We thank thee for the sweetness of human love, but how could we ever have dared to think that such love was in the heart of God for us!

—Maltbie D. Babcock.

Joy fills our inmost hearts today!
Shine on us, holy Child;
That we may keep thy birthday bright,
With service undefiled.

—William C. Dix.

A Moment of Prayer

We, O Jesus, would make place for thee in our hearts, that nevermore may there be no place for thee. We, too, O Father, would bend before the manger Babe today and join in praise of thy matchless gift. So fill us with the joy of this Day of Days that we shall not rest until all men everywhere have heard of him who has come to bring joy illimitable to mankind. Amen.

WITH THE CHILDREN

How Christmas Came to Hope House

By Daisy D. Stephenson

PART II

No, it was certainly not stout, rosy, smiley Aunt Lucy. It was a tall, stately woman in a gray velvety bathrobe, and she was inspecting them disapprovingly with beautiful dark eyes. She must have been ready for bed, for a thick braid of glossy black hair hung over her shoulder and she wore lavender bedroom slippers.

For a minute nobody moved or spoke. The children, three in a row like paper dolls, were spellbound with surprise. The stranger broke the silence, and her voice was low and musical but cold.

"What do you children want?"

"We—we came to visit Aunt Lucy and Uncle Jed," explained Mary Dale fearlessly. This trip seemed to have a great deal of explaining in it.

"Where are they?" demanded Theo.

The lady changed the damper and sat down on a little chair by the stove. "Just throw in some wood, will you?" she sensibly directed Theo, who stood near the wood box. "And sit down, children. We may as well be comfortable while we're getting untangled."

They obeyed quietly,—six clear unwinking eyes fixed on this stranger who could furnish the key to the puzzle.

"First, let us exchange names," began this lovely person whose regular features and fine dark eyes puzzled Mary Dale, so familiar they seemed. "Mine is Miss Barbara Shannon."

The children responded in unison as if it were a game, and it sounded so hodgepodgey that they all laughed. But Miss Barbara Shannon only smiled a little and called the roll by numbers so that she could understand. Mary Dale guessed that she had been a teacher.

"I live away east in Massachusetts, and I am on my way to California on—business." A worried look crept into her eyes. "I am ever so distant a relative of your aunt's and I visited here years ago when you"—she nodded at Mary Dale—"were a baby. So I knew your mother. I was almost ill with a cold on the way out; and besides, I wanted to see the mountains in winter. So as I was in no hurry to reach California"—she was twisting the purple cord of her robe with nervous fingers—"and I knew your aunt never left the ranch, I felt safe in coming up."

"Just like us," put in Chris, taking it all in, head on one side like a curious robin.

"I was surely surprised to find them all packed and ready to go to Salt Lake City and surprise the bride"—

"To the wedding! Where Mummy went!" exploded Theo.

"So, of course, I insisted they go right ahead, and your aunt finally agreed to if I would make myself at home as long as I pleased. I intended going on the day after Christmas."

At this point Mary Dale simply had to exclaim, "Not Christmas up here by yourself?" It was too terrible. Why, it simply wasn't done.

Miss Shannon shrugged. "But why not?"

"Well, but you—they—with no children or folks or anything, wouldn't you be lonesome? Mother says it's children that make Christmas."

"But I've never had children around. I've nearly always lived alone."

"Oh! Poor lady!" Chris moved close and laid his rosy cherub cheek against her arm in mute sympathy. She did not touch him.

"You see, I've never—understood children. I taught big boys and girls for a while." She thought of her big, handsome house with its exquisite order and undisturbed peace, and rebelled against the errand which had taken her from it. Then she included them all in a surprising question: "Well, since we're all here, what are we going to do?"

Mary Dale's earnest blue eyes sought the chatty little clock. "I think," she decided just as Chris yawned largely, "that we'd better go straight to bed."

Miss Barbara smiled, and it changed her completely. Then she put out her arms stiffly, for they were not accustomed to caressing, and took rosy, sleepy little Chris into them, bowing her proud dark head over his buttercup curls.

"Oh, now I know!" Mary Dale clapped her hands softly. "You look just like one of the Madonnas in mother's room. I wasn't sure till you hugged Chris. Of course, a Madonna has to have a baby with her or I guess she couldn't be a Madonna."

Stars in her eyes, roses in her cheeks, Miss Barbara lifted Chris in her arms, his curly head snuggled against her shoulder. "I'll put him to bed," she said gently. "Where are his things?"

Over breakfast the next morning, Theo made the astonishing discovery that at bedtime it would be Christmas Eve. For a minute Mary Dale lost her appetite. Chris kept right on eating his good egg and toast, remarking with his mouth much too full, "Well, 'at's all right. Uncle Jed's got a fireplace right in there, and didn't we bring stockings?"

Mary Dale's new Madonna laughed aloud. But Theo was not convinced. "But seems 'sif we ought to do something about it."

Nate, the grizzled, shy old fellow who came to look after Uncle Jed's stock, poked his head in.

"I'll hitch up and carry you all down to the meetin'-house tonight as lieve as not," he offered hopefully. "Sort of entertainment coming off—school young 'uns, and a tree, and maybe a treat for everybody."

Three pairs of eager eyes implored Miss Barbara.

"We had to go off and leave our entertainment," sighed Mary Dale sadly. "And I knew all the songs and we all had pieces," even Chris."

"Lemme say it now!" And Chris plumped down his mug and splashed milk over Miss Barbara's crisp apron.

And he rattled off something without pausing after words or lines until he ended up victorious but breathless. Old Nate was charmed.

"That's a crackerjack. He's got to speak it tonight for the crowd. It'll bring down the house. Mr. Weston will want all the extra help he can get, what with the Birch kids measlin' at the last minute."

So it was arranged that Nate should "carry them" down about seven. It was cold, and the hill people liked to gather soon after supper so as to get back home in good time.

There was an old-fashioned reed organ in Aunt Lucy's parlor and Mary Dale was quite thrilled over an idea that struck her while they were trimming the small spruce Nate had cut for the "little shaver."

"If somebody could play, Theo and I could sing plenty of songs," she told Miss Barbara, who was surprisingly interested in popcorn balls and gingerbread dolls. "We know a carol or two—'We three kings of Orient are,' and 'God rest you, merry gentlemen.' And this one:

'Twas in a lowly stable where cattle took their rest,
That once a precious babe was born, the Christ-Child, dear and blest.
The oxen, big and friendly, stood gazing by his bed,
The good, gray donkey wandered near, the doves flew overhead!

Do you like that?"

Miss Barbara's eyes sparkled as she took her place at the organ and played softly, with the loving touch of a skilled artist. She sang, and her voice was clear and bell-like. One by one the children joined in—"It came upon a midnight clear, that glorious song of old."

Billy Weston applauded enthusiastically from the kitchen. He had come up to extend a warm invitation to the visitors at Hope House to help out with the evening's entertainment. Not only had measles taken toll of the program, but now the organist was laid up—or down—with tonsilitis, and Billy's father was low in his mind.

"But now with you folks to the rescue," grinned Billy, "real professional musicians, we'll have a whizz of a show. Regular city affair."

So it came about that two very "Sunday-fied" boys, one dainty girl fairy in shining pink, and a beautiful lady in satiny brown, accompanied Nate to the tiny church in the pines, Billy introduced them with evident pride; and Miss Barbara took hold and led the crowd in singing until they simply let go, and, as Nate declared later, beaming like a full moon, "pretty nigh raised the roof."

Chris made such a hit that he had to go back and say it right over, and Santa Claus held him high so he could choose his own red net candy bag from the tall, glittering tree. They all went home, happy as chickadees, under the silvery star candles, and Chris picked out the one that he thought was about the size of that long-ago Star of the East.

Cold as it was, Miss Barbara had never felt so warm, so aglow and confident of the future. Back at the ranch house, Mary Dale lighted the bayberry candle she had brought and placed it in the window to guide "anyone who might lose his way anywhere."

Then they hung up their stockings—Chris's little one last in the row. And as she tucked the little boy in and kissed him good-night, Miss Barbara felt chubby arms about her neck, and realized the honor of being accorded a regular "lemon squeezer hug" such as they always gave their mother.

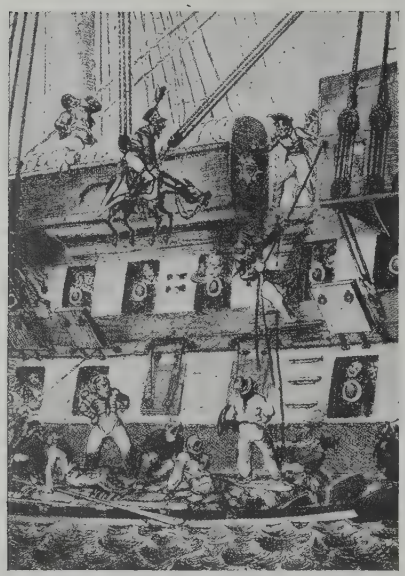
"You're awful nice," murmured the child drowsily, "but why don't you laugh more? Mother laughs a lot. She says little boys are such a joke."

Alone by the flickering logs, Miss Barbara once more pondered over the perplexing business that was taking her so unwillingly to California. With a deep sigh she took from her bag the letter that had started her journeying and given her a very unhappy week. She reread it from a strange, comforting, new viewpoint.

"They are beautiful children," wrote the woman in charge. "Little David is five and such a mischief. Betty is seven and a quiet,

(*Continued on page* 837)

THE HOLIDAY BOOKSHELF



A Horse Marine
From *Sea Life in Nelson's Time* (Macmillan)

Of General Interest

ISABELLA STEWART GARDNER AND FENWAY COURT, by MORRIS CARTER (Houghton Mifflin. $6.00). The lavishly illustrated story of a notable Boston woman who built Fenway Court and housed there one of the world's distinctive collections of great paintings. Mrs. Gardner, whose interesting personality is revealed by Mr. Morris Carter, who was appointed by Mrs. Gardner, herself, permanent director of Fenway Court, was a brilliant and eccentric woman, with almost unlimited money at her command. It is interesting to read of her contact with artists and men of letters who found in her a friend and patron; but the book's chief value is perhaps in the glimpses it gives of the forming of this wonderful collection of objects of art, which will be for all time of so much value to students and visitors. Mr. Carter as a biographer has his limitations. While, obviously, he writes from intimate knowledge of Mrs. Gardner's life and work, he lacks the power to make so unusual a woman as vivid as she might have been made by one who brought to the literary task something of the genius with which Sargent portrayed her with his brush. The book, however, is of great interest as an introduction to Mrs. Gardner's art treasures, which have been bequeathed to the public and which constitute collections so remarkable that no visitor to Boston should fail to see them.

SEA LIFE IN NELSON'S TIME, by JOHN MASEFIELD (Macmillan). Even for Americans Nelson is an interesting figure, but in this volume Masefield has dealt with the sea life of his time rather than with the great Admiral himself. As this time was that of the beginning of the American navy there is additional interest in this close study of the details of the ships of the time and the life lived upon the "hearts of oak." The many illustrations add to the graphic and vivid descriptions of the text.

THE CHRYSALIS OF ROMANCE, by INEZ G. HOWARD (Times-Mirror Press, Los Angeles. $3.00). Beautifully bound, printed, and illustrated, this book of "whimsical essays," deals with a wide range of subjects. It represents an effort "to discover America to the Americans," and to find the causation of things, customs, and commodities. "The truth is," says the author, "there is romance in the woof and warp of every commonplace act and article in our so-called commonplace, everyday life. Back of every custom, commodity, and habit there is a story, a legend, a symbol, or a superstition. Back of every symbol a law. Back of that law—God." The book is an excellent expression of this general attitude.

YES, LADY SAHEB, by GRACE THOMPSON SETON (Harpers. $4.00). "Yes, Lady Saheb" were almost the first words Mrs. Seton heard on reaching India and the last on leaving. They were the response of her Hindu servant so many times a day that they became inextricably woven with all her memories of that country. Mrs. Seton, who is a much-traveled woman and has written several other travel books, has given in the present volume a detailed account of her impressions and experiences. She visited the Viceroy of India at the time of the opening of the Legislative Assembly and attended dinner and dances of Europeans and met the progressive men and women among the Indians. She went on tiger hunts in the jungle and visited the Hindu Burning Ghats. She shook hands with Mr. Gandhi while he was ill in the hospital, and was a guest of Nawab Sultan Jehan Begam, the famous woman ruler of India. It is a fascinating narrative of personal experiences, although she also discusses many Indian problems.

THE LITTLE WORLD, by STELLA BENSON (Macmillan. $2.50). Much of the charm of this book is the author herself. She has the art of making out of ordinary, as well as extraordinary, happenings a very entertaining narrative, and her clever sketches add much to the interest. It is the story of very rambling and heterogeneous travel—in these United States, off to Japan, in China, India, the states again, Aden and the Red Sea, back again in China, with several chapters on Yunnan, and a closing chapter on a journey in Indo-China. There is much that is important, and much unimportant, but it is all very readable and lively.

THE UPPER ROAD OF VISION, by KATHARINE R. LOGAN (Doran. $1.35), is an inspirational volume in which the author's comments serve as swivels in a chain of quotations and illustrations from well-known sources. These selections are well made and the high order of the author's style sustains the reader's interest with keen anticipation for what is to come. It is a splendid book to put into the hands of young people.

STEAMBOAT DAYS, by FRED ERVING DAYTON (Stokes. $5.00). A most attractive book, in which the actual history of steam navigation in America is related with great detail from the earliest times to the latest development, and with due appreciation of the human and romantic aspects of the story. The 86 pen and ink drawings by John Wolcott Adams constitute an essential part of the book, and have a touching significance in the fact that they were his last work before his death, which occurred recently. The book is in fine library binding and is neatly boxed.

From *Steamboat Days* (Stokes)

The Daibutsu Buddha, Kamakura
From *Japan in Silhouette* (Macmillan)

JAPAN IN SILHOUETTE, by TROWBRIDGE HALL (Macmillan. $2.50). An effort to present in attractive text and illustration the deeper aspects of Japanese life. "The book," as the author says, "is sent forth for those pilgrims to whom the beaten path holds not all the attractions of a journey, but who see in the less obvious signs and symbols the true picture of a people and its country." Geisha, theater, castle, and temple, literature, daily life, custom, and ceremony are all described with much interest of detail and incident.

THE VOYAGERS, by PADRAIC COLUM (Macmillan. $2.25). Legends and histories of Atlantic discovery told with the alluring touch of romance that one anticipates in a book by Padraic Colum. The book is dedicated to Vilhjalmur Stefansson, and is finely illustrated by Wilfred Jones.

FAVORITE OPERAS, by CUTHBERT HADDEN (Stokes). An account, intended for the musical amateur, of some 46 operas, from Mozart to Mascagni, with a summary of their plots and histories, and a characterization of their music. A handy and informing volume for the music lover, richly illustrated by twenty-four drawings in color by Byam Shaw.

POETRY AND PROSE OF THE REVOLUTION, by FREDERICK C. PRESCOTT AND JOHN H. NELSON (Crowell. $1.50). A companion volume to *Colonial Prose and Poetry*. The present volume surveys the years from 1765 to 1789. An anthology of that period is of unusual interest as much from an historical as from a literary standpoint.

REVERIES OF A FATHER, by JOHN CRAWLEY (Appleton. $1.00). Angelo Patri, in a preface, highly commends this book. The commendation is just. It is a wise, wholesome, and good-humored discussion of parental responsibilities, very suggestive and helpful. Such counsels, for instance, as in the chapter, *As To Books*, are excellent.

From *The Medicine Buffalo* (Appleton)

Interesting Fiction

THE NAKED MAN, by VERE HUTCHINSON (Century. $2.00). Miss Hutchinson's unusual title is Biblical, being suggested by Job 1: 21, "Naked I came out—and naked shall I return." It is, however, purely symbolical, and gives in itself little clue to the nature of the story, which, though strongly written, is a drab and tragic narrative of disappointed hopes. Luke Braddock is a coal miner with a passionate longing for the soil equaled only by his desire for a son. He inherits a farm, and his childless wife effaces herself and throws a girl in his way that he may realize his other dream. He loses his farm, he loses his son and his new wife, and into his embittered life his former wife returns, bringing with her the tranquillity for which he has always searched. Unlike her brother, the famous author of *One Increasing Purpose*, Miss Hutchinson writes with a forthright directness that is often brutal. She is consistently serious through the book and is not writing for entertainment. The fact that the book is powerfully written does not prevent its being a very depressing story, in which a ruthless realism reveals little clear purpose.

WILD GEESE, by MARTHA OSTENSO (Dodd, Mead. $2.00). In a competition for the best first novel by an American author this story won a prize of $13,500, probably the largest literary prize ever offered in this country. Martha Ostenso, the author, came to America, from Norway, as a baby, and has lived and taught school in Northern Minnesota and Dakota, which is the locale of her story. One of the important characters is a school teacher, among the Norwegians and Swedes, living in that sparse prairie district. She boards in the primitive home of Caleb Gare, a hard, greedy, hypocritical man. He has become the most prosperous man in that section principally by making his children, even the girls, do the work of hired men without pay on the farm,—a life in which they are no better than slaves. Judity, one daughter, whose strength is the strength of a man, revolts, and it is with her questing and endeavors to be free that the book is concerned. The bleak winters, the terrible struggles of the settlers with the soil, which seems to leave them as stolid as animals or as bitter, hard, and cruel as pitiless nature can be, are depicted with a terrible fidelity. The tyranny which has often accompanied farm life was never more starkly portrayed. The book is one of almost unabated strain, its realism so poignant that the happy ending of the story is a welcome relief.

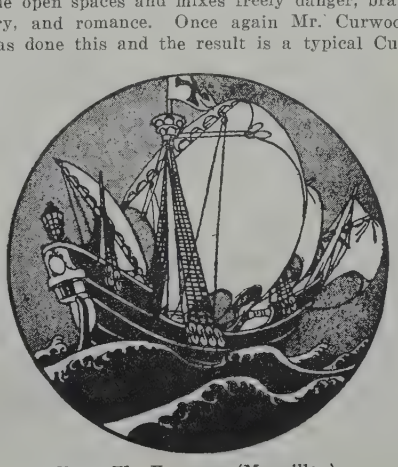
THE POWER AND THE GLORY, by GILBERT PARKER (Harpers. $2.00). La Salle, one of the most notable and picturesque figures in the history of Canada and one of the most fearless explorers of the New World, is the hero of Sir Gilbert's new novel. It is not, however, the story of his explorations that has been told, but of his place in the life of his times. La Salle, the friend of Governor Frontenac, was most bitterly hated by the Jesuits, and it is with their intrigues against him that the story principally deals. It is La Salle, with an unselfish soul and dominated by a great purpose, who is shown in contrast to the lesser men and women who endeavored to destroy him. The scene of the story shifts from Quebec to the brilliant French court, and back to the new world and the wilderness frontiers, giving a realistic picture of a period with which the author is thoroughly familiar.

WILD HARVEST, by JOHN M. OSKISON (Appleton. $2.00). This is one of a number of Mid-Western novels that have appeared this year. *Wild Harvest* goes back some 40 years ago, when the prairies of Oklahoma were being turned into farms and white settlers were leasing their lands from the Indians. Here is a good story in which appear cowboys, farmers, outlaws, Indians, and half-breeds, and which also gives a notable picture of a very interesting period in the development of Oklahoma. The author himself has Indian blood, and lived for years in the country of which he writes.

THE LORING MYSTERY, by JEFFERY FARNOL (Little, Brown. $2.00). England not long after the battle of Waterloo seems an unusual setting for a mystery story, and still more unique is the character of the detective which Mr. Farnol has portrayed in it. David Loring comes to England to claim an estate and title from his uncle and is eventually suspected of his murder. But not merely in the solution of this mystery lies the enjoyment of this tale. The book is as fresh and entertaining as if no other detective-mystery story had ever been written, for the author's distinctive charm which made the *Broad Highway* so popular pervades its pages.

THE IMPERFECT IMPOSTER, by NORMAN VENNER (Stokes. $2.00). Jeremy Laytree, finding himself on several occasions mistaken for the younger son of an English peer, enters into an agreement with the latter to impersonate him for three months. Many unexpected things happen fast. Even the impersonation is detected by different people, but all such complications add to the zest with which the reader follows the tale.

THE ANCIENT HIGHWAY, by JAMES OLIVER CURWOOD (Cosmopolitan. $2.00). Always there seems to be a fascination about stories of adventure in forest and wilderness, providing the author shows an intimate knowledge of the open spaces and mixes freely danger, bravery, and romance. Once again Mr. Curwood has done this and the result is a typical Curwood story whose action takes place in the pulpwood forest of Quebec. Many readers will get the same kick from it as they do from a fishing trip or a summer holiday.



From *The Voyagers* (Macmillan)

From *Blue Bonnet Bend* (Century)

CHRISTINA ALBERTA'S FATHER, by H. G. WELLS (Macmillan. $2.50). Mr. Wells has succeeded in picturing the new type of woman, so prevalent in the younger generation, as perhaps no other writer has yet done. In her we see an eager love of life, a curiosity about all its experiences, a freedom from all the conventions and renunciations that old-fashioned training fostered, a determination to be a free and independent citizen. He suggests that perhaps as women develop along new lines there will no longer be just two sexes; "there would be recognized varieties and subdivisions." The story is that of a laundry-man who, after some experiments in table rapping, is convinced that he is no longer Albert Edward Preemby, but a reincarnation of Sargon, a great king in remote days of history, returned to help the world out of the evil days in which it has fallen. Such a story allows Mr. Wells to discuss at length ideas of man's place in the universe, particularly the idea that he is part of the race mind, the race life, and that what should matter alone to a man is what he achieves and contributes to the progress of the race. But besides, through such a plot as he has chosen in developing some of these theories and ideas, he has told a very arresting story, extremely humorous in parts. No one can resist the comedy of the picture of the studio home into which the very modern daughter brings her father and the contrast of the little inoffensive dreamy man with the Bohemian characters he encounters.

THE LORD OF TERROR, FANTÔMAS DETECTIVE NOVEL, by MARCEL ALLAIN (David McKay. $2.00). A translation from the French dealing with the adventures of a detective and journalist in pursuit of the sinister and mysterious criminal Fantômas. The action is rapid and absorbing and like many French detective stories the episodes have not quite the convincing air of actuality that American writers of this style of fiction endeavor to convey. However, the abundant ingenuity of the author piles thrilling situation on thrilling situation.

PRAIRIE GOLD, by HAROLD BINDLOSS (Stokes. $2.00). From the Canadian prairies to a country house in England events in this book of romance and adventure move quickly. It involves the rescue of a small boy from the power of a villain, and pursuit through the blinding snow storms that sweep the north country. It is a dashing story with plenty of action.

John Martin, Author of *John Martin's Big Book* (Dodd, Mead)

Boys' Books of Useful Knowledge

CHRISTOPHER AND THE CLOCKMAKERS, by SARA WARE BASSETT, CARL AND THE COTTON GIN, by SARA WARE BASSETT (Little, Brown. Each $1.65). For boys of 14 and up, these books in *The Invention Series* are of notable interest. The books are all the more attractive because their information is put in story form. In the course of the story interesting facts regarding the inventions are woven in very naturally and effectively. The boy who reads these books will know a great deal about clocks and about the history of cotton and its manufacture into threads and fabrics.

THE BOYS' BOOK OF THE EARTH, by SIDNEY AYLMER SMALL (Dutton. $2.50). This book presents in its nearly 300 pages the story of the earth from the beginning, in language that a boy can understand. It is fully illustrated. An excellent book for giving a boy knowledge of how the earth has evolved.

THE WIRELESS OPERATOR WITH THE COAST GUARDS, by LEWIS THEISS (W. A. Wilde. $1.75). A book relating many true incidents of the valuable patrol service along the Atlantic Coast. It tells how storms were fought and ships helped and saved through the wireless service and the staunchness of the U. S. Coast Guard, *Iroquois*. A book, too, of endurance and courage. THE FLUME IN THE MOUNTAINS, by the same author and publisher, tells for boys the story of the development of water-power for electricity. It is based on facts and presents a true picture of important developments in commerce and industry.

MAGIC IN THE MAKING: A FIRST BOOK OF CONJURING, by JOHN MULHOLLAND AND MILTON M. SMITH (Scribners. $1.50). We have tried this book out on boys who have been "crazy about it." It is, in fact, a most alluring book, completely explaining 22 tricks with which an apt learner might baffle the unsophisticated. It will provide much wholesome amusement, and it may provide a crop of youthful Houdinis and Thurstons.

From *The Disappointed Squirrel* (Doran)

THE EDUCATION OF NEGRO MINISTERS, by W. A. DANIEL. (Doran. $1.50). This volume, published for the Institute of Social and Religious Research may be regarded as a companion volume to Dr. Kelly's important book, *Theological Education in America*. Like Dr. Kelly's book, it is a careful study of actual institutions and conditions, and its constructive proposals are based upon a careful survey of all the facts. We hope to make further editorial reference to this book.

Mainly for Girls

THE HOUSE IN THE GOLDEN ORCHARD, by DOROTHEA CASTLEHUN (Page. $1.90). Another of the "Penelope Books" picturing a happy group of young people. There is enough of mystery and of romance and the charming spontaneity of youth to insure its popularity.

POLLY PUT THE KETTLE ON, by JANE ABBOTT and HENRIETTA WILCOX PENNY (Lippincott. $2.00). A jolly and instructive story for girls in their early teens. It begins with the departure of the housekeeper while the mother of the household is away. Polly gets the meal for "Dad." The first one is a disappointment. What happened after that is good fun and very interesting. Polly's recipes fill up nearly 100 pages at the back of the book. Other girls will like them, too.

ROSEMARY, by JOSEPHINE LAWRENCE (Cupples and Leon Co. $1.50 net). Rosemary is the elder of three little girls in the Willis family. They have a big brother doctor, Hugh, and a mother who has to go away for a long rest because she is sick. The girls, led by Rosemary, have some lively times, some real adventures, some trying times, and learn some things worth knowing before their mother comes home. A good story and well illustrated by Thelma Gooch.

FRANCESCA AT HINTERWALD, by JOHANNA SPYRI (Lippincott. $.75). A simple tale of Swiss boys and girls, by a well-known author—an attractive feature in Lippincott's *Children's Classics*.

JOHANNA SPYRI'S CHILDHOOD, by ANNA ULRICH (Crowell. $.60). The author of the well-known Swiss stories for children has been herself little known. No biography of her had been written until this, now translated from the German, by Helen B. Dole. It is by one of Madam Spyri's old school friends, and its interesting picture of the childhood of an author who never began writing until after she was forty will be welcomed by readers of Johanna Spyri's books.

Mainly for Boys

THE RED DIAMOND, by SAMUEL SCOVILLE, JR. (Century. $1.75). Much interesting natural history, combined with the thrilling adventures of certain heroes who have appeared in a former book, *The Inca Emerald*, and who in this story have perilous experiences in the jungles of Borneo.

OLD HICKORY'S PRISONER, by BERNARD MARSHALL (Appleton. $2.50). An historical story in which "Old Hickory" Jackson plays an important part. The chief character is a New England lad, Hugh Delaroche, who distinguishes himself first in Jackson's campaign against the Indians and then in that against the British at New Orelans. The story's climax is the court martial before old Hickory himself of Hugh as a suspected spy.

THE SON OF A SAVAGE: THE STORY OF DANIEL BULA, by R. C. NICHOLSON (Abingdon Press. $.75). A missionary story of the first Christian convert of Vella Lavella, Solomon Islands. The author was a pioneer missionary to Vella Lavella. A true and interesting story, to which forty illustrations add greatly.

From *Old Hickory's Prisoner* (Appleton)

BARRY AND BUDD, by EARL REED SILVERS (Appleton. $1.75). A story of vacation pastimes of a "high school bunch," in which both boys and girls appear. A cruise in a launch, camping, fishing, and boating experiences, become tame in comparison with the mystery and thrills that follow when suspicious characters turn out to be bootleggers, who are captured through the instrumentality of the girls.

THE MEDICINE BUFFALO, by ELMER RUSSELL GREGOR (Appleton. $1.75). A story of Western Indians, and of a warrior's life in the wilderness. White Otter's hunt for a mysterious "white buffalo," which is supposed to be bewitching the buffalo herds from entering the Sioux territory, is the main theme of the story.

THE CRUISE OF THE CUTTLEFISH, by FRANCIS LYNDE (Scribners. $1.60). Prohibition seems to have provided a new source of thrills in sea yarns. At least the new brand of pirate—the rum-runner—figures in this tale of three boys whose voyage on the motor-boat *Cuttlefish* from Philadelphia to New Orleans provides adventures a-plenty.

HARD WOOD, by ARTHUR O. FRIEL (Penn. $2.00). Starting with a fight between school boys, after which the hero became known as Hard Wood instead of Harry Wood, this vigorous story provides plenty of excitement for its readers. Some of the mountain people who lived in the hills of upper New York State at the time of the story were moonshiners, some were hunters, and most all were hard fighters.

From *Tommy Tucker Stories* (Doran)

The story is the account of the relentless avenging of wrongs by Hard Wood till love softens his nature.

For Both Girls and Boys

THE CHILDREN'S BOOK OF CELEBRATED BRIDGES, by LORINDA M. BRYANT (Century. $2.50). Few things have more subtle interest than bridges, and this book of bridges is very wonderful. Its fifty-five full-page photographs display bridges of every sort in many lands. It is a book that young and old may read together with delight and profit.

NUMBER THREE JOY STREET: A MEDLEY OF PROSE AND VERSE (Appleton. $2.50). This successor to *Number Two Joy Street* is a most alluring book for boys and girls. Fifteen authors, all very notable, have contributed to its pages, including Chesterton, Belloc, A. A. Milne, Rose Fyleman, Compton Mackenzie, Walter de la Mare, etc. A number of artists, likewise, have contributed its eight colored plates and other illustrations. It is a children's book of distinction.

THE YOUNG FOLKS' BIBLE, edited by JENNIE ELLIS BURDICK (The University Society, New York). A very beautiful setting of the text of the American Standard Revised Bible interspersed with many fine illustrations, mostly reproductions of famous paintings. The cut upon the cover of this number of *The Congregationalist* is from one of the illustrations in this book. The selections cover the entire Bible from Genesis to Revelation, only portions not adapted to the young and portions where repetition occurs being omitted.

THE BIBLE FOR YOUTH, edited by R. C. GILLIE and JAMES REID (Nelson. $2.00). Selections from the Old and New Testaments, with introductions and notes, from the Syllabus of Religious Instruction, compiled by a Joint Committee representing the Church of Scotland, the United Free Church of Scotland, and the Educational Institute of Scotland. The book has been prepared with a view to readers of from fourteen to eighteen years of age, but it will be found helpful by others whose critical knowledge of the Bible is limited. The introductions and notes are designed to make the Scriptures intelligible to modern youth.

THE FORGE IN THE FOREST, by PADRAIC COLUM (Macmillan. $2.25). The many color and line illustrations by Boris Artzybasheff give to this romantic book unusual attractiveness. Its text consists of eight stories, told by four story-tellers who bring a wild horse to get shod, and accept the demand of the King, turned blacksmith, that they must each tell stories of Fire, Water, Earth, and Air—two for each horseshoe.

FAMOUS CHILDREN OF STORYBOOK LAND, by LAURA A. LARGE (W. A. Wilde. $1.50). Stories of several of the most interesting figures of juvenile fiction. David Copperfield, Rebecca of Sunnybrook Farm, Tiny Tim, Alice in Wonderland, and a number of others are among the "Famous Children."

THE PLUCKY ALLENS, by CLARA D. PIERSON (Dutton. $2.00). The story of four orphans, brought up by their "aunt," and of the plucky

From *Everyday Science* (Houghton Mifflin)

From *Seckatary Hawkins in Cuba* (Appleton)

manner in which they worked, played, and saved and helped to make their own way. They were resourceful youngsters, and Aunt Hannah, who was not their real aunt at all, knew how to bring out the best that was in them. A good, wholesome story.

THE MYSTERIOUS TUTOR, by GLADYS BLAKE (Appleton. $1.75). Another of this year's many stories of search for buried treasure—this time on a Southern plantation. The author is a Southerner, and writes from intimate knowledge of plantation life. The children, in search of the jewels, suspect their new tutor of searching on his own account, but the jewels ultimately are discovered in an interesting and unexpected way.

THOSE WILSON CHILDREN, by GERTRUDE S. TROWBRIDGE (Revell. $1.50). "A tale of harum-scarum days" of the family of a college professor, whose children's good health, high spirits, and love of adventure make up for the lack of worldly gear. The family fortunes are ultimately improved, but the real joy of the home and of the story are found in the golden days of childish prank and play.

THE BERRY PATCH, by JOSEPHINE LAWRENCE (Cupples and Leon Co.). The Berrys were a family whose dispositions were regarded as the cross-patch kind; so their home was called the "Berry Patch"—until it was changed into a very pleasant place. Just how it all came about is the story. There are some unpleasant incidents, some delightful ones, and the story is an interesting and worth-while story for children around 12 to 14 years old.

TOMMY TUCKER STORIES, by MAUDE RADFORD WARREN and EVE DAVENPORT. Illustrated by CHARLES A. FEDERER (Doran. $2.50). This volume is uniform with *Mother Hubbard's Wonderful Cupboard*, by the same authors, published last year. It is equally attractive in text and illustration, a book that will delight the hearts of little children.

ANOTHER BOOK OF VERSES FOR CHILDREN, edited by E. V. LUCAS (Macmillan. $3.00). One expects from Mr. Lucas' editorship an admirable collection of poetry for children, and the book is no disappointment. He has made his selection, having in mind the fitness of the poems for being read aloud. The grouping of the poems is particularly happy. The book is nicely illustrated by Francis Bedford.

IN THE ENDLESS SANDS, by EVELYN and C. KAY SCOTT (Holt. $2.00). This Christmas book for boys and girls is the story of a little American boy who gets lost in the Sahara desert. It has much description of Arab life in camps and villages, and ends happily in the restoration of the lost boy to his parents, through the agency of a little Arab girl.

A YANKEE GIRL AT GETTYSBURG, by ALICE TURNER CURTIS (Penn Publishing Co.). Another good story of the Civil War in the "Yankee Girl" series. The "Yankee Girl" rescues a Confederate soldier, and is well rewarded for it. She sees General Lee and hears Lincoln's Gettysburg address. For ages from 7 to 11.

Worship and Play

HYMN STORIES, by ELIZABETH COLSON (Pilgrim Press. $1.25). This volume contains a delightful collection of hymn stories upon which are built worship services for the junior department of the church school. The purpose is to create fresh and lasting interest and feeling in the hymn singing of youth. As the book is arranged, there is material for a short period of hymn study every week in the year, and at certain seasons such as Christmas and Easter programs or services are planned for the school as a whole, often including the congregation. Miss Colson is a successful worker with elementary children, and her methods and materials are eagerly sought by all workers with children. For many years she has been a contributor to the *Pilgrim Elementary Teacher*, in which these *Hymn Stories* originally appeared.

COSTUMING A PLAY, by ELIZABETH B. GRIMBALL and RHEA WELLS (Century. $3.00). A valuable and almost necessary book for all interested in the production of plays and pageants. There is a special chapter on *Costuming a Religious Drama*. The illustrations are numerous and helpful, and the suggestions and directions are clear and explicit.

SHORT PLAYS FOR YOUNG PEOPLE, selected by JAMES PLAISTED WEBBER and HANSON HART WEBSTER (Houghton Mifflin. $2.00). An extensive and well selected list of plays, grouped under three headings: *Plays of Fancy, Plays with a Literary Background*, and *Plays Based on History and Tradition*. There are 20 plays comprised in the 231 pages, and the length varies from a couple of pages to 20 pages.

SUPPOSE WE PLAY, by IMOGEN CLARK (Crowell. $2.00). A collection of indoor and outdoor games, in great variety, and from many sources, for young and old. Among the chapter titles are, *Games for Little Children, Singing Games, Games from other Lands, Active Outdoor Games, Active Indoor Games*, etc.

From *Rebecca of Sunnybrook Farm* (Houghton Mifflin)

The Congregationalist's Bible Class

Paul's Summary of His Life

Comment on the International Uniform Sunday School Lesson for December 20

2 Timothy 3: 10, 11; 4: 6-18

We discuss the regular lesson instead of the alternate Christmas lesson. Could there really be, in any case, for a Christmas Sunday, a better theme than this?

No life ever more truly reflected the meaning of the coming of Jesus into the world than the life of Paul. No life has better manifested the Christmas spirit. It is to Paul, we may remember, that we are indebted for a recorded saying of Jesus that does not elsewhere appear. Paul invited the early Christians to "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Whether in this Paul was recording some actual saying of Jesus, or was expressing in his own words the summary of the whole teaching of Jesus, we do not know. If the latter, no better or more effective summary could possibly have been made, and the fact that Paul summarized the teaching of Jesus in his own words indicates the clearness and practicality with which he had grasped that teaching and had applied it in his own life. For Paul, the giving of himself in love and service had become the supreme thing in life. This high quest he based always upon the prior quest of Jesus himself. He felt that Jesus had laid hold upon him in love and in sacrifice, and his whole life responded in the yearning to be found worthy of this Christ who had done so much for him. The one great aim and purpose of his life, Paul's "one thing," was that he might "apprehend that for which he had been apprehended of Christ."

Could there be any better introduction to the sublimity and glory of the Christmas season than this introduction through Paul? Could there be any more triumphant example that we might follow in the yielding of our lives to this Christmas spirit than the example of Paul? It is true that the characteristic expression concerning his life is a different figure from that of love and peace. "I have fought the good fight," he says; "I have finished the course; I have kept the faith." But the faith that he had served was the faith of love, and the fight that he had fought was the fight of love. Love was for Paul the supreme thing in the world, even greater than the other abiding elements, Faith and Hope. The power of his life was the power of its supreme consecration, the fullness of his response to the yearnings of Christ. "The love of Christ," he says, "constraineth us." This was the motive power of his service and triumph. He was not even longer himself, but his will had become lost in the will of God and his personality was dominated by the indwelling Christ.

In the Christmas prayer, "O, come to my heart, Lord Jesus, there is room in my heart for thee," we fulfill alike the clearness of the Christmas spirit and the allurements and promises of the divine life. The greatness of Paul was that he had taken Jesus to his heart and that Christ had come to live and dwell in Paul with as much reality as he had come to Bethlehem or Nazareth. It means little that Christ was born in Bethlehem unless he is born in our hearts. And the greatness of Paul's life lies after all in its significance; namely, that in *every* life the Christ may be born in love and power. Every home and every heart may be a Bethlehem.

"Only Luke Is With Me"

By Bertha Gerneaux Woods

I wonder if he realized it then—
That kind and dearly loved physician when
He entered in the prison dungeon grim—
His privilege to share the dark with him
Who now was ready to be offered and
The time of whose departure was at hand.
Almost I see Paul's chained and withered wrist,
His furrowed brow, his tortured fingers twist
As memories heart-rending burn and throb
And make his breath come catching in a sob:
That day the witnesses laid down in place
Their clothes before his feet, when Stephen's face
Shone like an angel's with forgiveness large.
"Lay not this sin, I pray thee, to their charge."
That journey breathing threats and slaughter, when
He set out toward Damascus, seeking men
And frightened women to be bound and brought
Before the high priest!—Ah, his bitter thought!
The light that shone from heaven, blinding, strange,
And then the Voice—and, as it spoke, the change
Transforming all his world. . . . With gentle force
I think Luke hushed his anguish, his remorse.
Dear words he must have murmured, "Nay, we know
The loving Christ forgave you long ago.
He is so kind!—They say who knew him best
That looking on his face meant peace and rest."
Ah me, those waiting days, the chill, the chains,
The patient bearing of those torture pains;
The worn and martyred body soon to be
Transformed and clothed in immortality.
They two within that little prison room!
Oh, Luke, beguiling those last days of gloom,
Kind healer, tender comforter, we see
The Holy Ghost was minist'ring through thee!

HYMNS *for the* LIVING AGE

Edited by H. AUGUSTINE SMITH

Director of Fine Arts in Religion, Boston University
Director of Music, Chautauqua, N. Y.

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NEWS OF THE CHURCHES

In Memory of Mrs. Barton

First Church, Oak Park, Ill., set apart the morning service, Nov. 29, as a memorial for Mrs. William E. Barton. Appropriate music was rendered, the story of Mrs. Barton's life was given by the pastor, Dr. A. W. Palmer, and addresses of appreciation were made by Mrs. James H. Moore on behalf of the W. B. M. I., of which Mrs. Barton was for many years an officer, by Mrs. George M. Davidson on behalf of the women's organizations of the church, and by Prof. C. A. Beckwith who spoke as a close friend of the family. The latter said in part: "There is a word somewhere in the Old Testament which reads, 'Woe unto you when all men speak well of you.' This may be true as a rule, but, if so, its truth is proved by rare exceptions. Today we commemorate the exception. Our beloved friend was known by thousands of people all over the world; we have ourselves heard hundreds of allusions to her, but never a word of criticism or dispraise. This does not mean that she was merely complaisant and easy-going, without strong and urgent convictions. On the contrary she was a person of firm and resolute moral judgment, her life a perpetual embodiment of high commanding ideals. Some people are born to be firebrands and strew their path with ashes of destructive deeds; others are born to be reformers to overthrow the established order. These doubtless have a place in the plan of God. But others are born to a different mission—to perfect the art of being kind, to serve in unrecorded ministries, to bind up broken hearts, to increase the sum of human joy. Of these Mrs. Barton was a shining example. At what cost this grace was won for her and by her, we do not know; we only know that some one paid the price, and that she carried to a still higher degree the 'sweetness and light' which were hers by a rare inheritance of birth. Had we been sensitive to the harmonies which awoke wherever she went, we would have felt again the truth in Wordsworth's great Ode to Duty:

'Flowers laugh before thee on their beds,
And fragrance in thy footing treads.'

* * * * * *

"For a little while God lent her to the earth, to the mountain dwellers of Tennessee, to churches in town and city and last and longest to all of us. She belonged to her husband by marriage, to her children by motherhood, but she is also theirs and ours and will always be in a love which in higher love endures.

'Nothing is here for tears, nothing to wail,
Or knock the breast, no weakness, no contempt,
Dispraise or blame,—nothing but well and fair.'"

The church adopted the following resolutions:

"The First Congregational Church of Oak Park, Illinois, assembled at the midweek service on Wednesday, November 11, 1925, desires to place on record its tribute to the memory of our beloved Mrs. William E. Barton, who entered the Heavenly life on November 7, 1925; and we hereby express our universal appreciation

"For the constant inspiration she was to her husband and children as wife and mother; for the atmosphere in her home of spiritual serenity; for the sincerity of her hospitality which knew no distinction of class or condition.

"For the warmth of her friendship, the breadth of her sympathies for an ever-increasing circle of acquaintance; for the wisdom of her counsel, for the kindliness of her judgment, the unselfishness and the constancy of her affection.

"For the simplicity and beauty of her Christian faith, the quiet strength of her personal character; for the unstinted service she gave to the church and to the work of Christ throughout the world.

"Thereby be it resolved: That this expression of our affection for her and our sorrow at her passing be spread on the minutes of the church, be published in the press, and that a copy be sent to Dr. Barton and to the family with our love and deepest sympathy."

THE LATE MRS. WILLIAM E. BARTON

The Florida Churches

Rev. E. C. Gillette closed his pastorate of Union Church, Jacksonville, Nov. 30, and on Dec. 1, Rev. A. E. Leonard, recently of La Grange, Ill., entered upon a six months' pastorate, with permanent pastorate in view.

Under the leadership of Miss Olive Pearson and Miss Catherine S. Coley of the Sunday School Extension Society, and Sec. C. E. Fisk of the Education Society, a state-wide program

(*Continued on page* 831)

Jordan Marsh Company

Boston

The Store that is Filled with The Spirit of Christmas

CHRISTMAS gift buying this year will be delightfully interesting. Few stores in the world—certainly none in New England—can compare with this establishment in the wonderful variety and extent of the stocks of useful and beautiful things suitable for gifts to every member of the family.

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For Your Convenience and Comfort

May We Suggest That You Do

Your Christmas Shopping Early

A Christmas Gift

An answer to the annual holiday gift problem

Each year, as Christmas approaches, the question of suitable and appropriate gifts comes to mind. We wish to make gifts that carry with them the spirit of the holiday, of thoughtful selection and of use and enjoyment to the recipient. The usual Christmas present seldom combines all these things, and therefore fails in its mission. Many are the gifts that please us for the moment and then are carefully put away and forgotten. Thus the entire purpose is lost and the thoughtfulness of the giver is wasted. The custom of giving Christmas presents was not intended as such, but rather an expression of the highest ideals and love for Him whose birthday we celebrate.

We suggest a year's subscription to *The Congregationalist* as a splendid solution of your problems. To the person receiving your Christmas gift will come fifty-two times during the year this magazine filled with messages that are at the same time interesting, instructive and inspiring. It contains able editorials, news reports, good stories, poetry, methods of Christian service and helps in personal religion. It portrays what Congregationalists are doing together, stories of the missionaries at home and abroad and the latest news of the schools and colleges.

It is a thoughtful gift for mother or father, an absent brother or sister, or to some one who through ill health is denied the joys of church attendance.

Our Special Price for Christmas Gifts

For the holidays we will make a special price of $2.75. Three subscriptions for $8.00. On the attached coupon write the names and addresses of those to whom you wish this remembrance sent, mailing it to our Boston address. The names will immediately be entered on our list and a suitable gift card either be sent them direct or to you for presentation.

Coupon for your convenience

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Send me Gift Card ☐ Send Gift Card direct ☐

I enclose $2.75 for each subscription. _____

I enclose $8.00 for three subscriptions. _____

(*Continued from page* 828)

of young people's work is being carried out, with week-end conferences and intensive activities with individual churches.

Rev. L. H. Keller, retiring superintendent of Florida and the Southeast, closed his work Nov. 30, and moved to Atlanta to assume the presidency of Atlanta Seminary.

The enlarged auditorium of the St. Petersburg Church is wondrously beautiful since the recent reconstruction. The magnificent new pipe organ is being installed.

The recently dedicated church at Coral Gables is already too small for the crowds attracted to this beautiful house of worship and the helpful ministry of Rev. T. B. Powell.

Coconut Grove Church is advertised freely by the Miami Chamber of Commerce as one of the beautiful buildings of the Miami region, and Rev. J. D. Kuykendall is preaching to large congregations before the tourist season opens.

Avon Park Church, in the heart of Florida, calls to its pastorate one of Michigan's strongest leaders, Rev. M. J. Sweet, of Highland Park Church, Detroit.

The newly organized church in one of the best residential sections of Fort Myers worships in the new parish house till the house of worship is built.

Melbourne, New Smyrna, and Arch Creek are planning the building of fine churches to displace the historic but small wooden churches in which they now worship.

Rev. R. E. Newton, of Pomona, has been elected mayor of the town. Congregations and the attendance at Sunday school and Endeavor Society are the largest they have been in the history of the church.

Winter Park Church enjoys its new house of worship, built after one of the finest models of the New England meeting house. Dr. C. A. Vincent, the pastor, preached the Sunday morning sermon when the first week-end young people's conference, held in Florida, met in Winter Park.

Rev. G. S. Boyer, successful pastor of the Ormond Church, brings his membership from the Lutheran denomination to take his place with the strong body of young Congregational ministers who are creating the new Florida Congregationalism.

Dr. E. A. King, of Miami Beach, finds the church embarrassed for want of room for the growing congregations, and is now planning the erection of one of the most adequate church plants to be found anywhere in Florida.

The illustrated lecture on Florida, Home Missions under Southern Skies, recently rewritten by Dr. E. A. King, will be kept busy in the South the present season. Development is so rapid in Florida that the lecture needs to be rewritten once a year.

At the time of the writing of these notes, late in November, 40,000 people a day pass through the railway terminal into Florida and other thousands enter by auto. Many of these are Congregationalists and will make their residence in Florida. L. H. K.

Georgia Conference at La Grange

Entering the church building of La Grange, Ga., Saturday, Nov. 14, I met a score of young men on the church steps. They were young men from the congregation of the La Grange church attending the meeting of the State Conference of Georgia. The church was well filled with young people at each session. There is a young people's movement of much power in the Georgia churches, developed by the Sunday School Extension Society, under the leadership of Miss Olive Pearson. Notable features of the meeting were the annual sermon by Rev. J. C. Pryor, of Demorest; addresses by Supt. N. P. McQuarrie, Dr. D. W. Dodge, Miss Helen Wilcox, and by two young men representing Atlanta Seminary. The echoes from the National Council meeting were enjoyed. The remarkable growth of the La Grange Church, under Rev. C. C. Hamilton, lent inspiration to the meeting. L. H. K.

The Alabama State Conference

Alabama Congregationalists met with the Mount Olive Church in Tallassee, Nov. 7-9, for their annual meeting. Rev. J. E. Each was chosen moderator and Mr. James McKay, scribe. The keynote for the meeting was given by the veteran Sunday school leader, Rev. F. J. Blackburn, and the closing message by Rev. J. W. Graham, of Montgomery. Mrs. E. W. Butler led the meeting of the women, so recently organized in Alabama. For three years Supt. Neil McQuarrie had led the churches along modern lines, introducing the apportionment, perfecting the Sunday schools, and introducing trained men to the ministry of the churches. This, with the young people's movement in the churches, is creating a new day for Alabama Congregationalism. L. H. K.

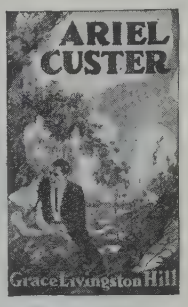
From West to East

CALIFORNIA

From Yucaipa to Chula Vista

Rev. Chester Ferris, who recently went from Yucaipa to Chula Vista, had his first pastorate in Great Falls, Mont., during the formative period of that city. He came to California in

What to Give in Books



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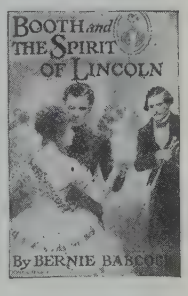

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1906, and has held pastorates in several important city churches, including Los Angeles and Santa Barbara. He had a break in health five years ago and went into the orchard country at Yucaipa to recuperate. He took the pastorate of a small church which was almost ready to disband. He left the field in a prosperous condition.

Mr. Ferris has been a pioneer in the use of motion pictures for religious purposes. He used these with great success in Sunday evening services. His church maintained a vigorous young people's organization and a live brotherhood and was the center of many community activities. The membership was more than doubled during his five-year pastorate. The Chula Vista Church is in the country club district of San Diego and has a fast-growing population. It offers opportunity for the strong leadership which Mr. Ferris can provide.

WASHINGTON

Carnation and Duvall in Co-operative Work

At Carnation and Duvall a successful co-operative work with the Methodists has been carried on for seven years, the former a Congregational point, the latter a Methodist. The present pastor, a Methodist, has already served four years and has been asked to continue a fifth. The experiment has increased the good feeling throughout the entire valley in both

When Sunday Comes

By John Andrew Holmes

If it is unpleasant to hear the minister preach hell, how much worse to live in some of the non-Christian lands where it is already set up!

educational and business relationships. More money has been raised, a parsonage has been erected, and it has been demonstrated that the people are better satisfied with half the time of a good man than with all of the time of a poorer man.

MONTANA

Accepts Call to Ballantine

Rev. G. J. Powell, recently retired from the general work in Montana, has accepted a call to Ballantine and is at work. Inasmuch as Dr. Powell has made his home at Ballantine during the past few years and knows all the people, it is a great tribute to him that his home church should call him. While state superintendent, Dr. Powell rendered 312 monthly reports to the Congregational Home Missionary Society, besides those rendered during three years of service at an earlier period when he was superintendent of the Black Hills and Northern Wyoming District. His many friends are rejoiced to know that he will continue to live in the state and to share in the counsels of the local association and conference.

Baker Congregationalists and Methodists Federate

An interesting development has recently taken place at Baker, in the coming together of the Methodist Episcopal and Congregational Churches in a federation. Rev. A. W. Seebart becomes the pastor of the united program, and all are looking forward to a greatly expanded work under the new plan.

IDAHO

Rev. Thomas McCamant Goes to Boise

The coming of Rev. Thomas McCamant to Boise is a significant event in not only the history of the church itself but of the Oregon Conference, for Mr. McCamant is a native of Oregon and therefore is thoroughly at home in the West. He returns to that part of the country after a course of study in Union Seminary. His statement to the council was, as might have been expected from a graduate of a modern school, concise and vital, with a keen appreciation of all that Christianity means in our personal and social life.

COLORADO

Rev. Russell Morris at Crested Butte

Crested Butte, which was greatly revived by the services of a student from Union Seminary during the summer, is now being ministered to by Rev. Russell Morris, formerly of Van Tassell, Wyo.

Pueblo Church Building Improved

First Church, Pueblo, held its services of rededication Sunday, Oct. 11. The remodeling of the church auditorium and additions to the parish house, costing about $11,000, have been carried through successfully. The remodeled auditorium is most satisfactory, and the additional room will enable the church to go forward in its broadening program of service. Rev. O. O. Smith is pastor.

Sunday School Lessons Broadcasted from Washington Park, Denver

The work of Washington Park Church, Denver, which was recently reorganized, is going forward encouragingly. The new organization started off with a charter membership of 39. A Christian Endeavor Society has been organized and a fine spirit is shown in the meetings. A ladies' aid society has also been started. The Boy Scout troop is active and doing good work. The pastor is broadcasting the Sunday school lessons each week from station KOA Denver. Hundreds of letters of appreciation have reached Mr. Rogers from points as far apart as New Jersey, California, New Mexico, and Canada. A number of strangers have attended the services of the church who first heard Mr. Rogers over the radio.

Flagler Moving Forward

The work of Flagler is well organized and is going forward splendidly under the leadership of Rev. B. T. Schwab. The church occupies a position of influence in the entire association.

UTAH

Honor to Chinese Young Woman

Miss Lily M. King, of Salt Lake City, whose parents are members of the Chinese Congregational Church in San Francisco, has recently been elected president of the State Christian Endeavor Union of Utah. Chinese young people in the United States have shared in Christian Endeavor unions and conventions for many years and have always been most cordially welcomed. This, however, is the first instance where a Chinese has been made state president.

NEW MEXICO

Covers Wide Territory

Rev. Benedicto Sandoval, in addition to caring for the work at the Mexican Church in Albuquerque, has arranged to visit San Mateo and other places in the Mount Taylor region at least once a month during the coming winter. In this way this great territory that should have the services of a full-time man is at least partially cared for.

Work Among Various Mexican Churches

Rev. J. J. Valencia recently assisted in meetings at the Mexican Church in Gallup, and at other towns in New Mexico. At Seboyeta nearly the whole town turned out to a meeting which was held in one of the town halls. In Gallup so many adults are unable to read or write that the pastor, Rev. J. M. Moya, has organized a night school.

NORTH DAKOTA

Fargo Services Broadcasted

Rev. Harold Jones, of Plymouth Church, Fargo, is broadcasting a part of his evening services. As he does so he has in mind his

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former parishioners in the Barrie parish far to the northwest where only church school is held for eight months of the year and where his friends will listen in with great profit to the sermons and prayers of one whom they love.

Mr. Jones was married in October to Miss Charlotte V. Chambers of Dedham, Mass., who, following her graduation from the Boston University School of Religious Education, became a member of the editorial staff of the Congregational Publishing Society, which position she filled until her marriage.

OKLAHOMA

Pilgrim, Oklahoma City, Steadily Advances

During the absence of Dr. F. M. Sheldon at the National Council, the pulpit of Pilgrim Church, Oklahoma City, was occupied by Supt. A. E. Ricker. The church is making steady progress, more than 70 having been added to the membership during the year. The church school and young people's society are both in a flourishing condition. Dr. Sheldon is proving a tower of strength to all the work in the Southwest, where the influence of a strong leader for liberality and freedom in religion are so greatly needed in both church and state. During November he has been preaching on such themes as "Simplicity, Democracy, Liberty, and Outreach in Religion," "Divine and Human Impossibilities" (Armistice Day sermon), "The Man Nobody Knows," "Shall We Continue to Give Thanks?," "Christian Science," "Healing Without Medicines."

MISSOURI

Country Club Church, Kansas City, Dedicates

In the southern part of Kansas City, amid a rapidly developing residential section, is located our Country Club Church. It was organized in 1923, and services held in the Community Hall were, from the first, well attended by a substantial congregation who early felt the need of a more commodious building.

REV. ROBERT PORTER

The present edifice is 50 by 150 feet, of colonial architecture, with beautiful windows, perfect acoustic properties, modern ventilating system, a lounge, women's parlor, men's room, class rooms, picture booth, invisible pipe organ, and a comfortable auditorium. This new meetinghouse represents a cost of $75,000.

The dedicatory sermon was preached by Dr. F. G. Smith, of Omaha. Others participating in this service were Supt. A. R. Atwood, Dr. C. B. Moody, and the pastor, Rev. Robert Porter.

Much of the success of this enterprise is due to the loyal co-operation of our Kansas City churches and ministers. Mr. Porter was formerly pastor of Plymouth Church, Cleveland, O., and was instrumental in locating it in the Shaker Heights District. Afterward he served successfully, for eight years, First Church, St. Joseph, Mo., greatly increasing its membership and prestige in the community. After supplying First Church, Sacramento, Cal., he came to Kansas City and has gathered into the Country Club Church a capable and enthusiastic membership.

Those conversant with conditions predict that this new church will become one of the strongest in the Central West. A. R. A.

ILLINOIS

Kenwood Church, Chicago, at Milestone

Kenwood Evangelical Church, Chicago, which has just celebrated its 40th anniversary, began

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its organization in a residence, Sept. 6, 1885. Twenty-five men came together for the first meeting. The creed adopted was so short that the first minister who was asked to conduct a service for the new organization declined, with the remark, "I will not come until you make your creed longer." When the church was seeking a permanent pastor, the minister whom it called was advised by his friends "not to touch the church with a ten-foot pole," on account of its short creed and its union character. He did not take the advice and had a notable pastorate.

The first building stood at 5600 Greenwood Avenue, on a lot that cost $6,000. Seven years ago Plymouth Congregational Church united with the Kenwood organization, thus bringing in a considerable body of Congregationalists, although many of the members of the church in the beginning were Congregationalists. The other largest body representing any one denomination in the church is Presbyterian. The most prominent and best known layman of the church is probably Mr. Arthur Burrage Farwell, president of the Chicago Law and Order League, and, for practically half a century, an outstanding leader in reform movements in this city. The church has been served by three pastors: Revs. J. P. Hale, 1886-98; J. R. Crosser, 1898-1910; and A. J. McCartney, since 1911. The church is well located and has a commodious and adequate building.

LOUISIANA

Bell Raising at Kinder

Bethany Church, Kinder, long ministered to by Rev. Paul Leeds, recently held a celebration at the raising of a church bell. Lumber for the tower was given by a local company. The whole neighborhood turned out, and after a few hours' work the bell was hoisted to its position and sent forth its melodious tones.

GEORGIA

Becomes Pastor of Cedartown

Mr. Louis Schultz has accepted a call to Cedartown and is already on the field. The outlook is most hopeful, owing especially to the fact that the Methodists have shown a fine spirit of co-operation in the uniting of the Sunday schools of the district. A young people's society of 20 members was organized in October, and gives promise of success.

MASSACHUSETTS

Completes Twenty Years at Middleboro

Old First Church, Middleboro, rejoices in the completion of a 20-year pastorate by Rev. A. G. Cummings. This church, still standing in the midst of country conditions at the historic Green, renders an important service. The quiet, constructive ministry of Mr. Cummings, now dean of the clergy of the town, is largely responsible for its continued influence.

Centennial of East Northfield Church

The church at East Northfield celebrated its centennial Nov. 28 to Dec. 6. It was on Nov. 30, 1825, that 28 members of the original parish at Northfield, under the wave of religious thought that was spreading throughout New England at the time, separated themselves and organized a new church that would continue the original creed. This was given the name of Trinitarian Congregational Church, while those from whom they separated constituted the Unitarian Congregationalists.

The centennial program opened with an historical meeting, Saturday evening, at which "The First Fifty Years" were outlined by Prof. H. M. Morse of the Department of History, Mount Hermon School, and "The Past Fifty Years" by A. P. Fitt, son-in-law of Dwight L. Moody. The centennial sermon was given Nov. 29 by the pastor, Rev. F. W. Pattison, and was followed by a Sunday school and young people's rally addressed by Rev. Miles Moore of Utica, N. Y.

Beginning Sunday evening, and continuing throughout the week, Melvin E. Trotter, of Grand Rapids, Mich., conducted a series of evangelistic services, assisted by soloists, and a special chorus of 50 voices. Mr. Trotter will be an added dynamic force in the work the church is planning to do during the coming winter. Delegations from churches throughout the county and nearby towns of Vermont and New Hampshire attended the Trotter meetings.

Men Help Build Squantum Parsonage

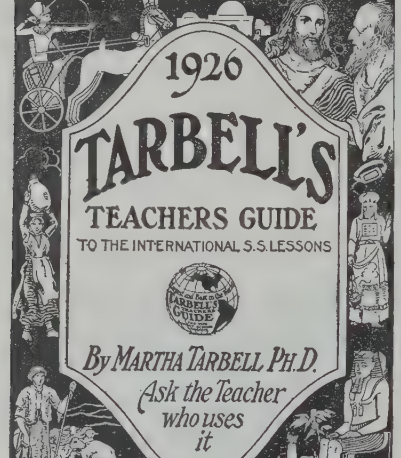
Parishioners and friends of Squantum Church, Quincy, inspected the new parsonage, Nov. 23. This manse has just been completed and was largely built by the men of the parish who take due pride in their handiwork. It is located on land adjoining the church and adds value to the plant of this progressive representative of the denomination in the Granite City.

A Forward-Moving Church at Winchendon

The spire of North Church, Winchendon, removed about one year ago on account of decayed timbers, has been rebuilt at a cost of $3,300. The Bible school, which had met for many years at 12 o'clock, is now meeting immediately preceding the morning service. The change is working well. The daily vacation Bible school, a community affair, drew half its enrollment this year from North Church. A successful school of missions was conducted during October and November. This church is rich in young people and has at the present time 11 of its number in the student body of Middlebury, Norwich, Colby, Springfield, Rensselaer, and Cornell. Rev. R. A. Hamilton is the pastor.

Concludes Service at Atlantic

Rev. T. W. Davison of Atlantic has begun a new pastorate at First Church, Charlestown, after 17 years with Memorial, Atlantic. Numerous expressions of regret and good will have been accompanied by gifts showing loving appreciation. The service club of women presented a beautiful table, and the ladies' benevolent society gave Mrs. Davison a Martha Washington sewing table with full equipment. Representing the church, a special committee presented Mr. and Mrs. Davison with a testimonial emphasizing high appreciation and reciting the effort, sacrifice, and foresight of this ministry as evidenced in the finely furnished plant which is in fact their own memorial. Accompanying the message was a purse of $300 in gold. A committee of 11 has been appointed to look to the securing of a permanent minister.



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NEW HAMPSHIRE

Union Service at Concord

The union Thanksgiving service of the Protestant churches of Concord, held annually at South Church, has come to be one of the outstanding religious events of the year's calendar. For ten years these services have attracted a large gathering, and have been addressed by some of the leading speakers and leaders in current thought. This year's service had as speaker Dr. W. L. Sperry, dean of the Theological School at Harvard. He took for his text Psalms 137: 4. In his discourse Dr. Sperry drew a parallel between the Psalmist singing the Lord's song in a strange land and the Pilgrim fathers when they celebrated the first Thanksgiving. He said that Thanksgiving is comparable to no other festival day, and that it means more to Americans than to any other people. As usual, there was a musical program by a union choir under the direction of Mrs. Ruth May, and an opening period of worship in which local clergymen took part. A group of men from the several Protestant churches ushered at the service.

Vesper Service Topics at Concord

At South Church, Concord, Rev. C. B. Bare has inaugurated the Sunday vesper services for the year, with a series of talks on the topic, "The Fundamentalists and the Modernists." The individual subjects were: "In Fairness to the Fundamentalists," "What are the Modernists After?", and "Will Fundamentalists and Modernists Split the Church?" There was a special musical program and the services were well attended, testifying to the interest of the average man in the subject under discussion.

Rev. A. N. Wilder Goes to North Conway

North Conway is happy in the coming of Rev. A. N. Wilder, of New Haven, Ct. He is a graduate of Yale Divinity School, and was a Rhodes scholar at Oxford. While in England he supplied a Congregational church there. He is a fine scholar, an athlete of distinction, and has published a book of verse, which has met with the approval of the critics. His friends and the Conway parish are confident that he has unusual possibilities before him.

Church and Ministerial Record

Calls

EUSDEN, R. A., Plymouth, Lawrence, Kan., to Eliot, Newton, Mass.

GEARHART, C. D., to temporary pastorate, Hayden and Mount Harris, Col.

HAYES, W. H., recently professor in Olivet College, Olivet, Mich., to Miller, Ind. Accepts.

HICKS, DAVID, Kiantone, N. Y., to Shamokin, Pa. At work.

MACDONALD, J. C., Christ Presbyterian, New York City, N. Y., to Union, Waban, Mass. Accepts to begin Jan 1.

MANN, HORACE, Ault, Col., to Douglas, Wyo. At work.

MORRIS, RUSSELL, Van Tassell, Wyo., to Crested Butte, Col. At work.

OSBORN, W. M., Hillsboro, N. D., to Crary and Michigan. At work.

PILLASCH, C. H., Gowrie and Moorland, Ia., to Parkersburg.

RICHTER, C. A., Mott, N. D., to Flasher. At work.

SOUDERS, J. F., Preston, Minn., to Spring Valley. Accepts.

Resignations

EDDY, A. E., Webster City, Ia.

EVANSON, L. G., Flasher, N. D. Effective Dec. 1.

HANKIN, R. D., Douglas, Wyo.

HUGHES, G. M., Vinita, Okla.

MACKENZIE, H. L., associate pastor and director of religious education, Union, Boston, Mass. To study at Oxford University, England.

ORTH, A. P., Hayward, Cal.

Ordinations and Installations

GLASGOW, J. B., *o.*, Community, Lynnfield, Mass., Nov. 18. Sermon by Rev. Garfield Morgan; other parts by Rev. Messrs. N. B. Cawley, R. W. Haskins, John Reid, W. H. Spence, W. E. Jones, L. E. Grubaugh, and J. H. Leamon.

HYLTON, G. W., *i.*, Belleville, Newburyport, Nov. 17. Sermon by Dr. A. D. Leavitt; other parts by Rev. Messrs. James Ainslie, H. O. Hannum, A. K. Skinner, H. E. Hurd, G. E. Cary, and F. E. Emrich.

LOCKETT, J. J., *i.*, First, North Attleboro, Mass., Nov. 20. Sermon by Rev. H. H. Loud; other parts by Rev. Messrs. F. L. Briggs, Zenas Crowell, L. B. Goodrich, E. E. Craig, C. L. Holton, F. B. McAllister, and G. E. Osgood.

Accessions

	Conf.	*Total*
ILLINOIS		
Galesburg, Central	5	9

Events to Come

INTERDENOMINATIONAL STUDENT CONFERENCE, Evanston, Ill., Dec. 29, 1925-Jan. 1, 1926.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Dec. 14, 10.45 A.M.

Personals

RICHARDS, DR. F. B., of Needham, Mass., recently pastor of North Church, St. Johnsbury, Vt., is serving as acting pastor of the Union Church at Waban, Mass., until Jan. 1, when the pastor-elect, Rev. J. C. MacDonald of Christ Presbyterian Church, New York City, will begin his work.

WANGELIN, REV. F. G., of Grandin, Mo., is taking active steps in connection with agricultural experts to relieve the situation among the farming people of this region. During the past season two droughts were experienced. The first, broken about the middle of June, was sufficiently severe to ruin the potato crop. The second, which lasted eight weeks, ruined the corn. And when the cotton was ready to pick, a week's rain ruined a large percentage of that. Mr. Wangelin hopes, by the aid of experts, to suggest new ways and new methods of farming which will relieve the situation.

WEBSTER, REV. D. E., of Lambert and Savage, Mont., faces the coming winter with great expectation of performing a most useful service in this large field. A new Service Car makes it possible for him to minister adequately to this widely extended parish.

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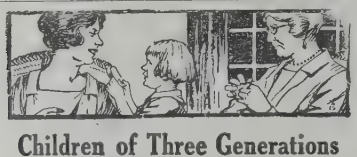

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The Religion of Yesterday and Tomorrow, by Kirsopp Lake (Houghton Mifflin. $2.00).

The Christian Renaissance, by Albert Hyma (Century. $4.00).

The Psychology of Human Society, by Charles A. Ellwood (Appleton. $3.00).

The Reasonableness of Christianity, by D. C. Macintosh (Scribners. $1.50).

Cardinal Ideas of Isaiah, by Charles E. Jefferson (Macmillan. $1.75).

The Faith of a Worker, by L. P. Jacks (Doran. $1.25).

The Apostolic Message: A Historical Inquiry, by Benjamin W. Bacon. (Century. $3.50).

Sermons of a Chemist, by E. E. Slosson (Harcourt Brace. $2.00).

Christianity and World Problems, by W. G. Orchard (Doran. $1.75).

Psychology and Morals, by J. A. Hadfield (McBride. $2.00).

Twenty-Five Years, by Viscount Grey (Stokes. 2 volumes, $10.00).

Increase Mather, by Kenneth B. Murdock (Harvard University Press. $6.00).

First World Flight, by Lowell Thomas (Houghton Mifflin. $5.00).

My Education and Religion, by George A. Gordon (Houghton Mifflin. $4.00).

According to St. John, by Lord Charnwood (Little, Brown. $3.50).

The Life of Judge Gary, by Ida M. Tarbell Appleton. $3.50).

The Life and Letters of Robertson Nicoll, by T. H. Darlow (Doran. $3.50).

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The Education of the Modern Boy, by Alfred Stearns, Samuel Drury, and others. (Small, Maynard. $3.00).

The Growth and Content of the Old Testament, by Kent (Scribners. $2.75).

Through Science to God, by Floyd L. Darrow (Bobbs-Merrill. $2.50).

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Science, Religion, and Reality, by various authors—Dean Inge (Macmillan. $2.50).

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Grace and Personality, by John Oman (Macmillan. $2.50).

Charles M. Sheldon: His Life Story. An Autobiography (Doran. $2.50).

Faith and Success, by Basil King (Doubleday, Page. $2.00).

Liberal Christianity, by W. P. Merrill (Macmillan. $175).

The Hidden Years, by John Oxenham (Longmans, Green. $1.75).

Red Blossoms, by Isabell Brown Rose (Revell. $1.75).

Ten Short Stories, by Charles R. Brown (Century. $1.75).

British Preachers for 1925, by James Marchant (Revell. $1.75).

What and Why is Man? by R. L. Swain (Macmillan. $1.75).

The Enemy, by Channing Pollock (Bretano. $1.50).

Between Black and White, by H. H. Proctor (Pilgrim Press. $1.50).

Evangelical Humanism, by Lynn Harold Hough (Abingdon Press. $1.50).

The Light of a Thousand Candles

(*Continued from page* 819)

While the auditorium is still dark the deacons march from the rear of the church to the platform. At the same time the minister approaches the altar and lights his candle in turn lighting the candles of the deacons. The deacons light the candles of those sitting nearest the aisles, beginning in the front of the church and going toward the rear. They return to the platform and take their place on either side of the minister, facing the audience.

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hose in the gallery remain until the main uditorium is cleared.
e choir, minister, and deacons remain in osition until the audience has departed.
e minister should instruct the congregation t the beginning of the service when to put n their wraps and announce the order of eaving the church.

How Christmas Came to Hope House

(*Continued from page* 821)

therly little soul. Your brother was so xious that his motherless little ones should in your care for a while. And if you de-e, after knowing them, that you do not want responsibility of adopting them"—
Then she kneeled suddenly, her dark head wed to the shabby chair cushion. Tears fell, ning, new tears, welling from her experience e in the wintry hills. "I've been a selfish ng," she told herself relentlessly, "and I rly lost my way. I built a wall of reserve ut my life, but it's crumbling—and I'm glad. Madonna. Mary Dale thinks I look like ." As she wiped her eyes, her glance rested a limp, little, waiting stocking.
'I hope *my* little boy will be a darling like ris," smiled Miss Barbara, as she prepared play the new role of Miss Santa.

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That Was the True Light

By Warren Prince Landers

Not in the Heavens apart—
Nor high, beyond our reach—
But in the heart:

The long, long years' bequest,
The fair, glad Light of Yule—
God's Love at best.

Preserve the Living Gleam—
Lose not the Christmas Star,
God's Inner Beam.

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The Pastor Says: A single dining-car on a ntscontinental train reminds one of the con-t between Republican and Democratic nciples in a political campaign: the outs nt to get in and the ins want to stay in.—*n Andrew Holmes.*

Unless we realize our sins enough to call them by name, it is hardly worth while to say anything about them at all. When we pray for forgiveness, let us say, "my temper," or "untruthfulness," or "pride," "my selfishness, my cowardice, indolence, jealousy, revenge, impurity." To recognize our sins, we must look them in the face and call them by their right names, however hard.—*Maltbie D. Babcock.*

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MASSACHUSETTS HOME MISSIONARY SOCIETY, constituent of the Congregational Home Mission ary Society, represents the churches of Massachu setts in their home missionary work. The Societ solicits bequests, pays annuities on conditiona gifts, administers trust funds for churches. Fred erick Harlan Page, D.D., *President;* Frederick H Emrich, D.D., *Secretary Emeritus;* Rev. John Walker, *Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 611 Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID Solicits gifts from churches and individuals, also bequests. C. L. Ziegler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. H Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel Usher, Pres.; C. E Kelsey, Treas.; Oren C. Boothby, Sec.; Sears Building, Boston.

Connecticut Societies

THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

A World-Wide Week of Prayer

January 3 to January 9

The Federal Council of Churches has issued an appeal to the Churches of Christ in America, concerning the *Week of Prayer*. The entire statement, with full delineation of the daily topics, may be had from the Federal Council, 105 E. 22d St., New York, for $1.50 per hundred. We give herewith the main portion of the appeal and the general daily topics. The call is signed by William Horace Day and Charles L. Goodell, respectively chairman and executive secretary of the Federal Council's Commission on Evangelism. Our own Congregational Commission on Evangelism is supporting this appeal and is urging Congregationalists everywhere to unite in communion with Christians throughout the world in the observance of the *Week of Prayer*. The Federal Council's appeal is as follows:

To the Churches of Christ in America:

The World's Evangelical Alliance has for many years issued a call for a universal week of prayer on the first full week in January. The Federal Council of the Churches of Christ in America, in hearty co-operation with the Alliance, hereby invites the Christians of America to unite their minds and hearts with those of the Christians of the world in common meditation and prayer during the week of Jan. 3-9, 1926.

Herewith we submit the general program of meditation, thanksgiving, confession, and prayer, with minor modifications calculated to adapt it to the needs of America.

It is suggested—

That where possible gatherings of earnest Christians be held each evening of the week for discussion and prayer, arranging union services if convenient, but each church by itself if the other is not possible. That where public meetings are not possible this call to prayer be issued to individuals in order that each in his own place may join thought and prayer with Christians in all lands on the great themes of the Kingdom.

The themes and meditations here presented will not only be circulated throughout all English-speaking lands but they will be translated for use in Austria, Belgium, Bulgaria, Ceylon, China, Cuba, Czechoslovakia, Denmark, Egypt, Esthonia, and Russia, France, Germany, Greece, Holland, Iceland, India, Italy, Japan, Korea, Madeira, Mexico, Nigeria, Norway, Panama, Persia, Portugal, Rumania, Transylvania, South America, Spain, Sweden, Switzerland, Syria and Palestine, Tunisia, Turkey and Armenia, and Uganda.

Borne up by the uplifting sense of world-wide communion with the people of God, let us come to this week of prayer with high faith and deep devotion, looking confidently to him whose is the Kingdom and the Power and the Glory.

Topics for Universal and United Prayer

Sunday, Jan. 3,

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"*Fear not; I am the First and the Last; I am He that liveth and was dead*" (Revelation i. 17, 18).

"*Lo, I am with you alway, even unto the end of the world*" (Matthew xxviii. 20).

"*This God is our God for ever and ever: He will be our guide even unto death*" (Psalm xlviii. 14).

"*New things do I declare . . . . Sing unto the Lord a new song*" (Isaiah xlii. 9, 10).

"*Jesus Christ the same yesterday, and today, and forever*" (Hebrews xiii. 8).

Monday, Jan. 4, "Thanksgiving and Humiliation."

Scripture Readings—Phil. iv. 4-9; Heb. x. 16-25; Psa. lxxxv.; 1 Thess. v. 15-25.

Tuesday, Jan. 5, "The Church Universal—the 'One Body' of which Christ is the Head."

Scripture Readings—Exodus xix. 1-6; Isa. xxvi. 1-9; Matt. v. 1-16; 1 Cor. iii. 6-15.

Wednesday, Jan. 6, "Nations and Their Leaders."

Scripture Readings—Dan. vii. 9-14; Mark xiii. 1-13; 1 Cor. xv. 20-28; Rev. xix. 1-16.

Thursday, Jan. 7, "Missions."

Scripture Readings—Psalm lxvii.; Isaiah xlix. 1-12; John x. 7-18; xii. 20-33; Rev. xix. 4-16.

Friday, Jan. 8, "Families, Schools, Colleges, and the Young."

Scripture Readings—Deut. vi. 1-9; Psa. lxxviii. 1-8; Prov. iv. 1-13; Matt. xviii. 1-14.

Saturday, Jan. 9, "The Home Base."

Scripture Readings—Acts viii. 1-4; xi. 19-29; Acts xiii. 1-4; Matt. xxviii. 16-20.

Eminent Scholars to Visit America

"One of our ambitions we can now begin to realize more fully," said Dean Shailer Mathews, of the Divinity School of the University of Chicago recently. "That is the bringing of men eminent in religious scholarship to the university to give special courses of instruction." The first to come will be Dr. Gustav Kruger, professor of theology in the University of Giessen, Germany. Dr. Kruger will arrive for the spring quarter, when he will lecture, in English, on Christian and anti-Christian thought during the "period of enlightenment" in Europe, and give a course in German on the history of Catholicism. Dr. Kruger has a reputation in Europe comparable with that of Adolph Harnack and other great church historians. Later in the year Dr. Archibald Main, professor of ecclesiastical history in the University of Glasgow, will give a special course, as will also Dr. Daniel C. Holton, professor of church history in the Japan Baptist Theological Seminary.

Incorporated 1829 **Boston** Reorganized 1922

Seaman's Friend Society, Inc.

This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President, Rev. Samuel H. Woodrow, D.D.; Vice-Pres., Rev. J. Romeyn Danforth; Clerk, Rev. Theodore L. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 618 Congregational House.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen.
Maintains a Sailors' Home and Institute at 307 West Street, New York City.
Loan Libraries ($25) placed on vessels sailing from New York.
PUBLISHES the *Sailors' Magazine* ($1.00).
Shipwrecked and destitute seamen aided.
SUPPORTED by contributions and legacies.
JOHN B. CALVERT, D.D., President; GEORGE SIDNEY WEBSTER, D.D., Secretary.
CLARENCE C. PINNEO, Treasurer, 76 Wall St., New York, to whom contributions may be sent.

American Sunday School Union

Philadelphia, Pa. Founded 1817

National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

The Congregationalist

Continuing
The Recorder* and *The Advance

December 10, 1925

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The Table of Contents will be found this week on page 837

RISIBLES

Diner (trying to cut his steak)—"Say, waiter, how was this steak cooked?"

Waiter—"Smothered in onions, sir."

Diner—"Well, it died hard."—*Yale Record.*

"A great poet met an ironical fate the other day."

"How?"

"Starved to death with a volume of Bacon on his lap."—*Oklahoma Whirlwind.*

Mistress—"Why don't you light the fire?"

Maid—"Because there ain't no coal."

Mistress—"Why didn't you let me know before?"

Maid—"Because we 'ad some before."—*Punch.*

The teacher was giving the class a lecture on "gravity."

"Now, children," she said, "it is the law of gravity that keeps us on this earth."

"But, please, teacher," inquired one small child, "How did we stick on before the law was passed?"—*Pepper Pod.*

At a meeting of a woman's club a member rose to speak and the presiding officer said:

"The chair does not recognize you, Miss Jones; sit down."

Miss Jones sat down, but not until she had said:

"Why, you stuckup thing, I was introduced to you only last week."

Twelve Outstanding Religious Books

Suggested for Christmas Gifts

Science and Religion

SCIENCE AS REVELATION *John M. Watson*

I have had a growing conviction since boyhood that the truths of nature constitute a dependable revelation of the Divine will. I have now acquired for myself a newer, higher, and holier view of religious faith, one that is satisfactory to the intellect as well as to the heart, which I wish to share with my readers.

Contents: The Astronomer Speaks; The Physicist Speaks; The Chemist Speaks; The Biologist Speaks; The Geologist Speaks; The Anthropologist Speaks; The Voice of Ethics; The Philosopher Speaks; The Religion of the Future; The New Revelation. $2.25

SERMONS OF A CHEMIST *Edwin E. Slosson*

That this book will be of great service to those whose faith has been perplexed or shaken by the echoes of the world-wide conflict between science and religion is shown by the titles of a few of his seventeen chapters:

The Chemistry of the Greatest Miracle of the Bible; The Geometry of Ethics; Lessons from Other Faiths; The Internal Conflict; The Revival of Witchcraft; The Bible in Modern English. $2.00

WHAT LAYMEN WANT

Edwin Tenney Brewster

Although primarily a man of science, Mr. Brewster has studied philosophy under Royce and William James and has made the study of religion his hobby. "Religion," says Mr. Brewster, "is really a branch of Natural History." The point of the book is to help crystallize opinion among forward-looking clergy and laity alike, to suppress the whole "sacerdotal cast," and to have some sort of rational, scientific religion that will be adjusted to all our present-day interests and all our modern knowledge. $1.25

Philosophy

IDEALISM AS A PHILOSOPHICAL DOCTRINE *Prof. R. F. Alfred Hoernle, B.S.C.*

Author of "Studies in Contemporary Metaphysics," "Matter, Life, Mind, and God," etc.

One of the clearest philosophic writers of the day. He is simple and profound at the same time. In this volume he traces the history of the subject from the time of the ancient Greeks. He explains the various forms of idealism which have been upheld in our own generation, and makes his own definite contribution. $1.25

THE WORLD AND ITS MEANING

An Introduction to Philosophy

G. T. W. Patrick

Author of "The Psychology of Relaxation"

"One of the most vital books I have read since Royce's 'Spirit of Modern Philosophy.' . . . There is not an issue before the world today upon which it does not cast real light."—*Dr. Joseph Fort Newton.* $3.50

Biography

INCREASE MATHER **The Foremost American Puritan** *Kenneth B. Murdock*

He was intellectually a pioneer, actively interested in scientific progress, able to expound liberal ideas in politics, moderate and enlightened in dealing with the widespread witchcraft delusion, and tolerant of other sects than his own.

His story thus shows the progressive, intellectual, liberal side of New England Puritanism. It challenges many pseudo-historical conclusions as to Mather and his period, and combats them by telling the whole story for the first time and by going back to much unpublished and hitherto unused material for its authorities, especially Mather's own diary and letters and his autobiography. $6.00

Social Questions

COAL **Your Side of the Coal Question**

Edwin T. Devine

"The book presents a complete picture of the coal industry and an extraordinary analysis of the technical, social, and ethical problems which grow out of it. It makes an impartial assignment of responsibility for the solution of these problems, and offers a thoroughly workable program in which owners, operators, miners, consumers, and the government can effectually co-operate."—*F. E. Johnson, Executive Secretary of the Department of Research of Federal Council of the Churches.* $3.00

SOCIAL CLASSES IN POST-WAR EUROPE

Lothrop Stoddard

"The Great War marks the beginning of a new epoch as definitely as did the fall of the Roman Empire, the discovery of America, or the advent of those novel economic forces a century ago, usually termed 'the industrial revolution.' As might have been expected, this new epoch upon which we are entering is accompanied by notable class changes. They are discernible throughout the civilized world, but they are most pronounced in Europe—the main theater of the late conflict and, hence, the region most immediately affected by its consequences."—*Lothrop Stoddard.* $2.00

RACE OR NATION **The Conflict of Divided Loyalties** *Gino Speranza*

If the Melting Pot won't melt, what then? Shall we close our eyes to the inevitable result, and join the ranks of the easy-going optimists?

He discusses the effect on our national institutions—the bar, the public school, the church and the press—of the presence in our country of great foreign elements with differing traditions, customs, and points of view. $3.00

Theology

THE REASONABLENESS of CHRISTIANITY

Douglas Clyde Macintosh

Dwight Professor of Theology in Yale University

This book, awarded the $6,000 Bross Prize for 1925, is by an author who is distinguished alike in the fields of religion and philosophy. Dr. Macintosh here deals with a much discussed question in an unusually clear, logical, and enlightening manner. Dividing his subject into two broad headings, "Moral Optimism" and "Critical Common Sense," he has produced a work of extraordinary conviction, power, and interest. $1.50

THE RELIGION OF YESTERDAY AND TOMORROW *Kirsopp Lake*

Professor of Early Christian History in Harvard University

Professor Lake's new book is divided into two parts, entitled "Yesterday" and "Tomorrow." The first part contains chapters on Catholicism, Protestantism, the Theological Storm in the Nineteenth Century, and the Real Divisions in Modern Protestantism. The themes in the second part are the Faith, the Bible, and the Creeds; God and Prayer; Jesus; and Probable Results of the Clash of Parties. $2.00

THE RELIGION OF UNDERGRADUATES

Cyril Harris

Sometime University Pastor for the Episcopal Church, Cornell University

This is a challenging book. This colorful, accurately-drawn study of the undergraduate mind impartially and sympathetically discusses the religious situation among college students. After a vivid analysis of undergraduate religion as one finds it today, including quotations from undergraduates themselves, there follow closely-knit chapters in which point after point is constructively discussed. The author is not an alarmist but a careful investigator and a reliable reporter. $1.25

Congregational Publishing Society

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The Congregationalist

Vol. CX No. 51 December 17, 1925

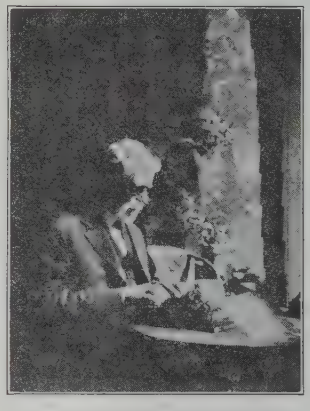
FOREFATHERS' NUMBER

BOB CRATCHIT AND TINY TIM

From Dr. Crothers' "Children of Dickens" (Scribners)

Age and Childhood alike Protected

The chief work of the Boards of Relief is for the aged, with life's work done after long years of service. Pensions guard hundreds of them from want. The Boards perform a service no less significant for young widows fighting for the future of their children. They also keep the door of opportunity open for boys and girls who have lost both father and mother.



Much of his thirty-five years' service was in home mission fields. With sight lost, he is learning at 73 to use a typewriter. His son, to whom attractive churches in the East were open, preferred to follow his father, and is serving one of the "larger parish plan" home missionary fields in the wheat belt

One mother writes:

"The children were small when my husband went ten years ago. The neighbors wonder how I kept them together and educated them. I tell them it was the Lord and Ministerial Relief that brought me safe this far. If it were not for your help and the friends back of you, I would have lost my boy, whom I have pulled over the dangerous period."

These boys and girls are helped to help themselves. Another mother writes:

"The children are getting good rank in school. The oldest girl earns four dollars a week and has the highest honors for the fall term of high school. My boy of thirteen has cut a cord of hard wood."

There is sometimes hard sledding in these homes. A disabled father in Maine wrote, upon receiving a gift from the Christmas Fund:

"The check will ease the situation wonderfully. Especially will it give our smaller children a comfort which hitherto they have not always had on account of inadequate footwear."

One of our wards who has lost both father and mother

Her husband served churches between the Mississippi Valley and the Coast. He died four years ago at thirty-eight, leaving to her the bringing up of these children, the oldest of whom was then seven. Help her brave struggle by a gift to the Christmas Fund

Remember that while the main stream of the Christmas Fund goes to revive those fainting under the burdens of age or disability, it helps widowed mothers to fill Christmas day with happiness and makes little children sing for joy.

Make checks payable to

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
100 East 42nd Street, New York City

Send your gift now for

The Christmas Fund

The Congregationalist

Continuing *The Recorder* and *The Advance*

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(The Table of Contents may be found on page 871)

The Editorial Outlook

Fred B. Smith as Peace Crusader

IN accepting appointment as Chairman of the Executive Committee of the World Alliance for International Friendship Through the Churches, Fred B. Smith, one of the best known of our Congregational laymen, has issued a statement declaring his purpose to devote the rest of his life to a crusade against war and what he calls "war philosophy." He proposes to make his new office one of active leadership in an anti-war campaign throughout the churches of America, and not merely that of executive action. In summing up his experiences in visiting Europe during the war, and every year since the war, and his recent visit to the World Christian Conference and concurrent gatherings at Stockholm and to the League of Nations at Geneva, Mr. Smith says regarding the discussions at these gatherings and the outlook for world peace:

> In all of these there were obvious notes of hope, but no confident message and a constant undertone of warning and fear of more wars. Not one of these great organizations, nor all of them combined, could issue a glad triumphant message to the people, saying humanity was delivered from the curse of armed conflicts. Thus these accumulating lessons have become the call of God to this service.
>
> I have no delusions about the possibilities of a sudden transformation of the world to a peace program. Winning the world to a program of abiding peace will be a long task. I harbor no conceit in reference to the effect of any one life upon this question. I only hope to bring whatever I have to offer, to add a little to that mighty sentiment among a host of people, which is calling for, praying for, and demanding peaceful methods of procedure in settling difficulties arising among the nations and races of the world.

In another column we print the categorical statement of *Convictions* expressed by Mr. Smith. It is good reading.

The Football Millionaire

THE baseball magnate has long been a familiar figure in American life, and now we have the football millionaire. At least "Red" Grange, noted college football player, who, according to the papers, has amassed a fortune of some $370,000 in a few weeks of professional football, hopes, according to the same source of information, to make it a million shortly.

There is something in one's finer feelings that instinctively recoils against the commercialization of sport and particularly of college sport, and it is a satisfaction to see that not many noted college football players are likely to follow Grange's example. The commercialization of sport almost invariably has much to do with its ultimate injury, and not infrequently it has a lowering effect upon the character of the men who commercialize it.

Before, however, Grange is condemned too quickly for commercializing his prowess in college sport, it should be remembered that a judge, whose decisions upon the bench had made him a national and admirable figure, was lured from that high office by a much less amount than has dazzled the vision of Grange. And it may also be remembered that another figure, prominent in public service and intrusted with a department that surely needed the highest type of sacrifice and ability that the

country had to offer, turned his back upon that place to become a prominent figure in the movie industry.

Probably these eminent men justify their new tasks. Sport and recreation may be so important in the modern world that the interest of the public justifies the devotion to these spheres of men admirably adapted for seemingly higher service. Probably it is necessary that we should think through anew all these problems of worths and values. But there is still such a thing as the pearl of great price which it is worth the sacrifice of everything to procure. Frankly, we question whether the pearl of great price is to be found usually either for college men on-the-make, or for any other men, in the fields where alluring opportunity offers quick and immense financial reward.

Remember the Aged Ministers

FOR more than twenty years the Christmas Fund for aged ministers and their wives has been a noble part of our Christmas giving. The yearly growth of this fund shows its grip upon the heart of our churches. Last year approximately 4,000 subscribers gave over $50,000. This provided an average Christmas remembrance of $40, a great boon to the pensioners, for the average grant to a minister was only $310 and to a widow $235.

A note from Dr. Charles S. Mills, dated Dec. 9, says, "In the three days of this week we have received $13,122.07 from 1,277 contributors, and it looks as though we should reach and probably surpass the splendid mark of last year." It ought to be not merely a responsibility, but a privilege, to share in these gifts, but being a matter of gift and privilege the Christmas Fund for aged ministers and their wives ought to be none the less a real responsibility. Send your check before Christmas, if possible, but send it anyway, to the Congregational Board of Ministerial Relief, 100 East 42d St., New York City.

National Ideals: Christian or Militarist?

TWO profoundly important stages in the fight to establish the supremacy of peaceable and Christian ideals in the churches and educational institutions of this country, and through them in the country at large, are recorded in this issue. The first is found amply reported in Dr. Fagley's important article concerning the Conference of the Churches on World Peace at Washington, for which we urge a careful reading.

The second matter, in accordance with action taken independently by the conference at Washington, is the Report, released Dec. 7, of the Committee on Militarism in Education, contained in the foreword to a pamphlet, by Winthrop D. Lane, made public the day following, on *Military Training in Schools and Colleges of the United States.* This Report finds its significance in the decisiveness of its findings and in the widely representative character of the names attached to it.

"The extent of military training in the United States," say the Report, "will come as a surprise to many Americans." Mr. Lane's pamphlet shows in fact that in 56 American cities today there are Reserve Officers' Training Corps in connection with high schools, and that in 23 of this number military training is compulsory. A list of 83 universities and colleges is given in which military training is compulsory, and a list o 48 where such training is elective. The pamphlet' revelations of the intensive nature of this military train ing in the schools and colleges is even more startling thar the evidences of its extent. It is shown plainly that ir this country which has always opposed the idea of uni versal compulsory military training there is a more o less deliberate purpose to develop much the same thing

The real menace of this invasion of the educationa sphere by military establishment, method, and spirit is concealed by much plausible argument, and by state ments that are calculated to blind the public to the possible and probable results, if not the actual purpose Take, for instance, these statements given in parallel columns on page 13 of the pamphlet:

PRESENTING THE R. O. T. C.

To American Fathers and Mothers:

"The purpose of this book is *not to make soldiers out of your boys*, but to develop them physically, morally, and mentally into the best type of citizens, capable of defending our flag should an emergency arise. . . . With the support of the parents we hope to get the American boy outdoors and enjoying these activities . . . which will develop that hardness and uprightness so common to the pioneers who founded this free country." (Italics ours.)*

* From Preface to the Junior R. O. T. C. Manual, p. 5.

To Army Officers:

"Always remember that the men are the material being trained and moulded for the work of battle. They should be handled with the same care which an expert artisan gives a fine tool. . . .

"So it is necessary that a drill instructor look and act at all times on the drill field and elsewhere like a trained soldier, if he is to create in the minds of his men a desire to be like him. *They are being trained to be soldiers*, and the model should be actually before them." (Italics ours.)†

† From Infantry Drill Regulations for 1925 for Use with R. O. T. C. Manual, pp. 168 and 169.

It is not necessary to see in the minds of all who believe in the present policy of the War Department any calculated and designing militarism. No doubt many Americans honestly believe that the natural, surest, and fairest method of national defense is through provision for the training of every youth in the ability to defend his country if need be. It is a plausible plea that if the country is to be defended every citizen, every home, every family, should share in the provision for its defense, and that in a democracy all should bear the burdens, sacrifices, and dangers, and not a particular soldier class. There are problems of this whole business of national defense, if we are to maintain a War Department, responsible to the country and for which the country is responsible, that have not been thought through. But on the other hand we have had in recent years such unmistakable evidence regarding the effect upon a nation of too much thought about military matters, that the danger of the submergence of civil ideals ought to be plain. The concluding statement of this Report enforces what every American ought to realize: *There is no virtue of our own which makes us immune to a militarism which has played so fatal a rôle in Europe.*

This Report, or Foreword, is of such great importance that we print it elsewhere in full, with all the signatures attached to it. Among these signatures are the names of such well-known Congregationalists as Dr. Francis E. Clark, Sherwood Eddy, President Irving Maurer, President Mary E. Woolley, Dr. Charles M. Sheldon, and William E. Sweet.

Russell H. Conwell

RUSSELL H. CONWELL, who has been probably the most popular inspirational lecturer of his day, died at his home in Philadelphia on Dec. 6, at the age of nearly 83 years. Dr. Conwell was born in Worthington, Mass. He served in the Civil War when only a boy, and gained promotion from the rank of captain to lieutenant-colonel. After graduation from Yale he was immigration agent of the State of Minnesota in Germany and foreign correspondent of the New York *Tribune* and the Boston *Traveler*. He practiced law in Minneapolis and Boston. He left a successful law business in Boston to enter the Baptist ministry, first serving as pastor of a little struggling church in Lexington. Since 1891 and until his death he has been pastor of the Baptist Temple, Philadelphia, which has developed a great work. Allied with it have been Temple University and Garretson and Samaritan Hospitals.

The University has given education to thousands of young people, and Dr. Conwell has earned millions of dollars from his lectures and books for that work, given all that he could earn and raise until he died, being himself a poor man. His most famous lecture was "Acres of Diamonds," which he gave over six thousand times. Among many other lectures were "The Silver Crown," "The Angel's Lily," and "The Jolly Earthquake." His books included *Lives of the Presidents, Life of Spurgeon, Life of John Wanamaker,* and many others.

Many thousands have been sent on the road to success and stimulated to give their best to others by his influence.

A Notable Forefather: Increase Mather*

Professor Murdock's Biography of "The Foremost American Puritan"

By the Editor

THE chimes in a nearby Episcopal Church are playing *Sawley* as early Sunday morning I sit reading Kenneth B. Murdock's recently published definitive biography of Increase Mather, "the foremost American Puritan." *Sawley* is always associated in my earliest recollections with Charles Wesley's hymn of Puritan aspiration:

O for a heart to praise my God;
A heart from sin set free;

and particularly with the verses:

A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak
And Jesus reigns alone.

A humble, lowly, contrite heart
Believing, true and clean
Which neither life nor death can part
From Him that dwells within.

With the strains of this hymn and all its intimacy of meaning recalled to my mind I find myself inevitably measuring New England Puritanism against that larger world of Puritanism, much of it with little or no background of Calvinism, in relation to which the New England type is revealed in its limitations as well as in its strength and significance.

Puritanism, as Professor Murdock indicates, is not easily defined. The significance of this biography is in its study of Puritanism as incarnated in a typical and foremost New England Puritan. It is notable not only for its wealth of detail, and for the intimacy of its portrayal of its subject, but also for the certainty with which it corrects widespread misstatements and misjudgments concerning New England Puritanism.

Here is a volume of utmost importance, scholarly, thoughtful, accurate, bearing upon every page the thoroughness of a man who has been careful to master, and cite, his authorities and who has taken nothing for granted. If the Puritan needed defending, here is his defense; and it comes from one who writes mainly with a sense of detachment, even, in fact, from the standpoint of a certain inherent antipathy to the Puritan, but with a determination that the Puritan shall at least have the justice of being understood in the light of his own purposes, and in the environment of his own age. The misrepresentation of the facts, and the errors of judgment, displayed by certain critics of the Puritan are revealed strikingly in many passages in which Professor Murdock's penetration and sense of fairness make the evidence plain. J. T. Adams' *Founding of New England* is particularly discredited at some essential points, and in various matters where other authorities are challenged we should have much confidence in Professor Murdock's investigations and judgments.

Our only criticism, somewhat graceless at a time when detachment and impartiality are none too prevalent virtues in the historian and observer of religious movements, is that Professor Murdock has written in some respects with too great detachment. He is careful to indicate that he is not himself a Puritan, and while he displays all the insight of a sympathetic outsider one feels at certain points the lack of an inner view. There are things in Puritanism, cold as seemed its outward aspect, that can be adequately viewed only at white heat. We do not mean that Professor Murdock's biography could have been improved by a Puritan bias. On the contrary if Puritan zeal might here and there have discovered some color and truth hidden even to a sympathetic observer, the chief thing that we miss in the biography is the faithful wounds of a friend. It is not quite enough to defend New England Puritanism by what it was in itself, and by comparison with the movements and ideals with which it stood in contrast, and conflict, in its own age. We should like to see in addition to this, which has been admirably done by Professor Murdock, some adequate criticism of Increase Mather, and all that he represented, from the standpoint of the highest aspects of the Puritan ideal.

Professor Murdock takes in a sense a very limited view of Puritanism. Describing the theological and general environment of the world in which Mather grew up

*INCREASE MATHER: THE FOREMOST AMERICAN PURITAN, by KENNETH B. MURDOCK (Harvard University Press. $6.00).

and developed, he says: "Naturally, in such a world there was no place for ideas of religious liberty or freedom of conscience, and few Puritans thought of them." He speaks of Puritanism as having been "inevitably intolerant," and "inevitably often cruel." He thinks that its strength was largely associated with intolerance and that "toleration and gentleness would have meant faintness in the pursuit of its central ideals."

We cannot express anything more than a mere sense of challenge toward these assumptions, but we have a feeling that a man whose scholarship and knowledge of the period equaled Professor Murdock's, writing from the standpoint of ultimate faith in the Puritan ideal as both tolerant and gentle, could make out a strong case, even deriving his data and arguments from seventeenth century Puritanism. One thinks, for instance, of Richard Baxter, two excellent biographies of whom were recently reviewed in these columns; and it is a pleasure to find that Professor Murdock's own description of Baxter, on page 266, in some measure belies his description of Puritanism, and his assumptions of its *inevitably* intolerant nature in the earlier pages of his book.

Of Baxter he says: "He was unique among Puritans in his breadth of activity, and his character, his patience, moderation, and truly Christian spirit, mark him above the rank and file of his brethren." One thinks, likewise, of Milton, who surely stands in history not only as an eminent Puritan, but pre-eminent in all time as a believer in liberty and toleration. Even if it be said, as Professor Murdock indicates, that Baxter was exceptional, and Milton even more so, is there any reason why we should defend as "inevitable" a type of Puritanism that did not measure up to its own loftiest ideals? In asserting the strength of the Puritan, and in defending him against the attacks of enemies, who in the guise of breadth and catholicity represented, and continue to represent, an intolerance much greater than that of the Puritan himself, we have tended altogether too much to apologize for faults that were faults, and weaknesses that were weaknesses, measured by the standard of the highest expressions of the Puritan ideal itself. We shall never adequately express and maintain the permanent nobility and integrity of the Puritan ideal until we get it more clearly related to its truest, even if its most exceptional, exponents, and until we dare more frankly to regard for what they were the limitations and defects of its historic expression.

Moreover, to return to *Sawley,* John and Charles Wesley, with whose grandfather Mather was for a time associated in England, were in a sense as much an outgrowth and expression of Puritanism as was Increase Mather himself. And the Wesleys, in their Arminianism, represented a movement that in its own way asserted the Puritan ideal of God's rule in the individual life and God's government of church and society. This larger, or other, Puritanism found expression in that same hymn of Charles Wesley:

> Thy nature, gracious Lord, impart;
> Come quickly from above;
> Write thy new name upon my heart,
> Thy new, best name of Love.

The developments of Puritanism, though they have been slow in two centuries, and have been particularly hampered by the coldness of New England theology, have been largely in this direction of attaining the dominance and meaning of Love.

We are conscious of giving to the term "Puritanism" a larger meaning than is perhaps justified by its use in Dr. Murdock's volume, but we are confident that this larger definition and reference must be in mind if New England Puritanism is to be judged by exacting standards, as well as with sympathetic comprehension of its difficulties, environment, and tasks.

Of Increase Mather one feels, in reading Professor Murdock's biography, that he represented much of the strength as well as much of the weakness of Puritanism. The intellectual and scholarly interests he represented at their highest, and one gets from Dr. Murdock's biography more the impression of intellectual than of spiritual supremacy. One feels that more than some Puritans he was a theologian and man of affairs, and one misses that warmth of feeling and glow of idealism that are associated with the highest vision. Standing between a distinguished father and a distinguished son, he inherited the lofty character of the former and he exemplified all the brilliance of the latter. His long ministry in Boston touched in the most intimate way the life of the Puritan Colony, and he had undoubtedly a powerful influence upon the course of political and general affairs. Greatest of all, one feels, was his character and influence as a bookman in the life of the new Colony, and associated with this, of course, is his interest in, and service of, Harvard College, of which he was one of the earliest graduates.

It is interesting to read that of the Harvard graduates before 1656 more than one-third went back to England sometime after leaving college. Increase Mather was among this number. In his early ministry he had experiences in England, Ireland, and Guernsey, and throughout his life his contacts with the mother country were frequent, not only through books, but through personal visits. Probably more than any other man he acted as an intellectual and spiritual link between England and the Colony.

Professor Murdock gives a very convincing portrayal of this long, intense, and useful life. If he does not reveal Mather as the highest type of Puritan idealist, he does at least make Mather's personality and labors very vivid in their intensity of conviction, their breadth and depth of scholarship, and in their human quality, which, if it be not always most conspicuous, is shown to have been very real. One would like, for instance, to dwell upon what Professor Murdock's pages reveal of love in the home and family relationships of the Mathers. In this sphere, as, perhaps more than this review would suggest, in the entire life of Mather, finely emotional qualities were evident beneath the somewhat austere and repressing influences that were all too evident in the atmosphere of New England Puritanism. Professor Murdock has written a monumental book which every one who reads it will wish to keep near at hand for constant reference. It is an illuminating picture not only of a great figure, but of the whole backgrounds of New England Puritanism.

From Our Western Editor

Chicago has just been host to the International Live Stock Exposition, which drew multitude of visitors not only from the ural districts of the whole country, but rom the cities as well. The chief interest f the exposition to many of us was not ound in the fine animals shown, though they ere good to see, but rather in the 1,200 boys nd girls who were present, representing ne 600,000 boys and girls of America who re members of farm clubs.

The banners that these boys and girls arried at the exposition set forth some tartling statistics about the work that hese young people are doing on the farm. ccording to these banners each of the 00,000 has a bank account averaging $102, nd they raised products and live stock last ear to the value of more than $10,000,000. t seems that they own property valued at n average of $185 each and they claim hat eighty-five per cent of them expect to ay on the farm. These 600,000 boys and irls own 65,000 head of live stock. These oung people claim that there are about 0,000,000 young people of their age on the arms and therefore the amount of property hich young people produce and own is large.

Among the contests staged for the boys nd girls at the exhibition was one of ealth. In this test Alice Burkhart, thirteen years of age, of Oregon County, Iowa, nd George Cuskaden, fourteen years of age, f St. Paul, Indiana, were the winners. The ontests for the awards began in the states nd the winners in each state were then xamined by physicians of the McCormick emorial Fund, Chicago. The test was a gid one. Miss Burkhart is a junior in gh school and grew up on an Iowa farm. he is five feet five inches tall and weighs ne hundred and thirty-one pounds. She cored ninety-five per cent perfect—the reuction of five per cent being made on acount of a slight cold. George Cuskaden five feet seven inches tall, weighs one ndred and fifty-five pounds, and scored nety-seven per cent perfect. Both excel athletics. Miss Burkhart rides horseback, ays basketball and tennis, and is a good vimmer; young Cuskaden is a member of e high school basketball team, plays baseall, and helps his father run a two hunred acre farm. Neither of these young eople drinks tea or coffee and both claim hat they retire at nine-thirty o'clock in the ening. Cuskaden gets up at five and Miss urkhart at six o'clock in the morning.

If these 1,200 boys and girls who attended ne exhibition are a fair sample of the 0,000 who are members of the farm clubs nd of the remainder of the 10,000,000 young eople on American farms, it is easy for us believe that the rural boys and girls of merica are better physically, mentally, and orally than ever before. Those of us who re dealing with the youth most of the time ave become convinced that the youth of ur day are better than the youth of those r-away days when we made a part of the outh of the land. It is altogether probable hat the youth of our day are not receiving much religious training as those of a former day, but in many other particulars they are far ahead. Those of us who attend young people's conferences are sure that in many of the youth there is coming a depth of religious experience which is just as strong and vital as the religious experiences known in the days of our youth. Judging by these youth, the golden age is on a head.

* *

The Second International Boys' Work Conference, with four hundred delegates present, has just been in session in Chicago. All the troublesome facts found in the boy life of this day were frankly faced, not in a spirit of pessimism, but with optimism in spite of some of the forbidding things that came to light. It was freely admitted that there are a good many young people who are in revolt against their elders. The blame for this revolt was laid upon motion pictures, the automobile, and the slackness of parents. This has made a good many of the youth of this generation sex excited, self-assertive, self-confident, and parent critical. It was said that the arrival of the over-mastering sex desire in the boys' life has been antidated by at least two or three years, on account of the stimulation of motion pictures. Figures were given showing the large percentage of youth in the leadership of crime and it was estimated that the crime bill at the present time of America is $1,250,000,000, and that seventy-five per cent of the criminals now in prison are under twenty-five years of age.

The remedies offered for the present situation are the development and training of a different type of parent. It was said that "not one boy in ten has a father enlightened enough to teach him what he needs for modern life, and that the criminal element would be wonderfully reduced if children were shielded from bad surroundings and if every orphan or abandoned child were placed in a good home." Prof. Edward A. Ross of the University of Wisconsin said, "It is necessary in order to combat the formation of lawless gangs, built around exceptionally vigorous and dominating youths, to bring boys into association with the right type of adult. What is needed is picked men, to associate the boy in his preferred activities with an adult who not only sympathizes with his boyish interests, but who is capable of impressing him with the importance of preparing for the serious tasks of later life and fitting himself to play a creditable rôle as a wealth producer and citizen."

Phillip Seaman, of the Jewish People's Institute, put another phase of the matter in small compass when he said, "We are spending nine cents per capita for recreation to help keep young folks straight, and forty-three thousand cents per capita to deal with those who go wrong."

This meeting was called by the Rotary International and the Boy Scouts, the Russell Sage Foundation, the Y. M. C. A., the Chicago Crime Commission, and a large number of other agencies dealing with boys were represented. Such a gathering as this is just as heartening, if not more so, than the one mentioned in the first part of this article. These leaders of boys try to know all the facts, to face them without fear, and are going forward in the spirit of the Master to solve the problem.

Chicago, Ill. R. W. G.

Parables of Safed the Sage

Parable of the Road to the Left and Back

Now as I skim over the bumpy surface of this old planet in the Automobiles of Other Men who are poor enough to own a Car, there is nothing I become more familiar with than Roads Under Repair, except it be Roads in Need of Repair.

And as we were riding, we came to a place where a Fence was across the Road, with a Red Flag and a Red Lantern, and a sign that pointed to a Side Road on the Left. And as we looked ahead, we saw Trucks hauling Rock, and a Steam Roller at work. So we went to the Left.

And we came unto a Road that led to the Right, and we discussed whether that were the Way Back into the Main Road, but we decided that it could not be so, for there was no sign to indicate it.

So we kept ahead on the Left Hand Road.

And we came unto another Road that led to the Right, and we said, Surely this is the way back to the Main Road, but again we sought for a Sign and no Sign was given us. So we kept ahead.

And by this time the Left Hand Road, which had not been Very Good to start with, became Very Bad. But we kept on.

And we reached the Main Road at last, about Nine miles from where we left it.

And we made our journey to the place whither we went, and returned the same day.

And when we came back, the day was near its close, and the Steam Roller was at rest, and they had moved the fence a small space to one side to make room for a car to get carefully by. And we found that the Road under repair was not more than One Furlong in length, and to avoid it we had gone Nine Miles.

For I suppose that he who put up the Sign telling us to take the Left Hand Road thought we would know enough to come back by the first Road to the Right, and that there was no use expending energy in going down half a mile to put up another Sign.

But he guessed Wrong.

Now I see signs along the roadway of this present Generation, saying, It is not necessary for thee that thou travel in the straight Old Path of the Mid-Victorian Days. There are pleasant paths to the Left that lead no great distance and through a pleasant country, and bring thee safely back into the Main Road and get thee to where thou wantest to go quite soon enough, and with a Merry Jolt out of the Rut. But I do not see the plain Signs before those who take those Roads that show them the Way Back.

And I say, He is a False Friend and no safe Guide, who directed the Traveler along a Cheerful Road to the left. For one who goeth that way may search in vain for the Signs that show the Way Back, and it is a Long and an Hard way. And some there be who never discover the Way Back.

The Christmas Carol

Christ's Coming Celebrated in Song

By William M. Auld

CHRISTMAS as a distinct festival of the Christian Church, to be celebrated on December 25, came into being, it would seem, during the middle of the Fourth Century. There is some reason for believing that this date was fastened upon, because it was the occasion of a pagan festival of considerable importance in the Julian Calendar. "There is no direct evidence," remarks one historian, "of deliberate substitution; but, at all events, ecclesiastical writers, soon after the foundation of Christmas, made good use of the idea that the birthday of the Savior had replaced the birthday of the sun.

Once established, it was not long before its meaning was celebrated in stately and elegant song. *Hymns Ancient and Modern* will supply many illustrations of these old Latin Christmas hymns. "Veni, redemptor, gentium (Come Redeemer of mankind) was written by St. Ambrose; while another fairly well-known hymn was composed by Prudentius, and begins, "Corde natus ex parentis—"

Of the Father's love begotten
Ere the worlds began to be,
He is Alpha and Omega,
He the source, the ending He,
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore.

With all their differences the old Latin hymns have certain well-defined characteristics. They are severely classical in form, in no sense popular, while the note is exclusively theological. Two things account for this: first, the dominant theological thought of the times in which the interest centered in the ineffable mystery of the incarnation; and, second, the fact that the writers were monks, whom we can "hardly imagine filled with joy that a man is born into the world."

The rise of Francis of Assisi (1182-1226) was an event of great importance in the history of the Mediæval Church. M. Arnold declares the century of Francis to be more interesting even than the Reformation, "because of the profound, popular instinct which enabled him to fit religion for popular use." With this humanizing of Christianity a new type of Christmas came into being. The Franciscans assumed the mystery of the incarnation, but it was the human aspect of Jesus, and consequently the human aspect of the nativity that appealed most strongly to their affectionate hearts and untutored minds. Jacopone da Todi (1228-1306) is conceded to be the sweetest of Franciscan singers. Here is a picture of the Madonna and her Child which might well have been the source of many an artist's inspiration:

Come and look upon her child
Nestling in the hay!
See her fair arms open wide,
On her lap to play!
* *
She with left hand cradling
Rocked and hushed her boy,
And with holy lullabies
Quieted her toy . . . . . .
Little angels all around,
Danced, and carols flung,
Making verselets sweet and true,
Still of love they sung.

The Christmas season was one to prepare for, and the preparation involved both heart and hearth; so he sings:

Sweep hearth and floor;
Be all your vessel's store
Shining and clean.
Then bring the little guest
And give him of your best
Of meat and drink. Yet more
Ye owe than meat.
One gift at your King's feet
Lay now. I mean
A heart full to the brim
Of love and all for Him,
And from all envy clean.

The great difference between these tender human songs and the old dignified Latin hymns is apparent. Both notes are, perhaps, necessary to a true appreciation of Christmas. We need to emphasize the human aspect of Jesus from the cradle to the cross; but the conviction which inspired the older hymns, that the entrance of Jesus into the world was an act of God, will, however explained, be felt to be a natural, and even necessary belief bound up with faith in the fact of God himself.

English carols fall into two classes, the secular and the sacred. The former were written for the merry circle around the hearth, or the convivial board, the latter to be used in the church or chanted from house to house to announce the coming of the Birthday of the Redeemer.

The secular carols fall into four types. These are (1) Carols of welcome,—*Proface* (Welcome); (2) Carols of health drinking,—*Wassail* (Salutation); (3) Carols of the boar's head,—*Caput apri defero* (I bring the boar's head); (4) Carols of holly and ivy,—*Veni coronaberis* (Come and you shall be crowned). If we keep in mind the times, and the mediæval Englishman's idea of good fellowship, we shall not be surprised at his convivial conception of the Christmas season. A Proface Carol, which appeared in Poor Robin's Almanac for 1695, but is regarded as much older, runs:

Now thrice welcome, Christmas,
Which brings us good cheer,
Minced pies and plum pooridge,
Good ale and strong beer;
With pig, goose and capon,
The best that can be,
So well doth the weather
And our stomachs agree.
With holly and ivy,
So green and so gay,
We deck up our houses
As fresh as the day,
With bays and Rosemarry,
And laurel complete;
And everyone now
Is a king in conceit.

There are many carols in this strain, and some border on coarseness and vulgarity. This kind of Christmas appears in Ben Jonson and in Nicholas Breton in all its pagan strength, and for a festival of this sort King Charles I wrote some carols and showed a deft hand at composing bacchanalian ditties. But the Puritans began to lift up their voices against these pagan feasts and ribald songs, which to them sadly disgraced the Christmas season. It would probably be true to say that Puritanism practically killed carol-making and caro singing of this kind; at all events it dea them a blow from which they never con pletely recovered.

The English sacred carols are far mo numerous than the secular, and are of man kinds. But in the main they follow the tw types already mentioned; they either sin after a fashion, of the divine mystery c the incarnation, or follow the strain of th Franciscan song, and deal with the annunc ation, the wonderful day of the nativity the beauty of the Virgin, the charming chil hood of Jesus, the shepherds, the magi, an the Christmas saints. Miss Rickert ob serves:

In literary value the carols range fro gems of religious inspiration to jogging tav ern ditties. . . . Out of something like tw hundred anonymous carols there are ver few that lack some beauty or quaintness o charm; and there are perhaps twenty o more that may be counted among those bes songs that spring perfect out of the huma heart.

English carols to the Virgin are pre-Refo mation. Some of them are very beautifu Here is one:

I sing of a maiden
That is makeless (matchless);
King of all Kings
To her son she ches (chose).
He came all so still
Where his mother was,
As dew in April
That falleth on the grass.
He came all so still
To his mother's bower,
As dew in April
That falleth on the flower.
He came all so still
Where his mother lay,
As dew in April
That falleth on the spray.
Mother and maiden
Was never none but she;
Well may such a lady
God's Mother be.

In the carols of the divine mystery ther is an effort to state the wonderful benefit which accrued to mankind by the Adven of Christ. It was not sin as a personal mat ter that seemed to concern the writers, bu sin as some evil influence magically cure by the Nativity. One carol sallies forth after this fashion:

It was dark, it was dim,
For men that livëd in gret sin;
Lucifer was all within,
Till on the Christmës day.

There was weeping, there was wo,
For every man to hell gan go;
It was little merry tho,
Till on the Christmës day.

But since Jesus has come into the world and mankind has been mysteriously re deemed, all may be extremely happy:

Now sitte we down upon our knee,
And pray that child that is so free;
And with good herte now sing we
Gloria tibi domine (Glory to thee, Lord)!

Back of all these carols there is the feel ing that the childhood of Jesus, as well a all other periods of his life, has somethin to tell us of the eternal truth of God. Bisho Temple writes:

We have made our religion somber b

hinking of the tragedy of Christ's death, or glorious by thinking of the triumph of the esurrection. Shall we not also try to make t cheerful and intimate and human by thinkng at this time of Christmas of his childood. We may learn from his infancy that God desires love and mirth as children desire it, and that in our merry-making we nay be very near to God.

In days past people sang not only of the coming of Christmas, its actual appearance, but also of its departure. Here is a charming farewell to Christmas:

Noël is leaving us,
Sad 'tis to tell,
But he will come again,
Adieu, Noël.

His wife and his children
Weep as they go:
On a grey horse
They ride through the snow.

The Kings ride away
In the snow and the rain,
After twelve months
We shall see them again.

The Passing of Dr. Goodrich

By Grace M. Boynton

A group of young missionaries sat on the steps of the Altar of Heaven as the moon of the eighth month rose over the city of Peking. It was their weekly gathering and the leader had chosen the great hymn of praise, "The Canticle of the Sun," for a part of the hour of worship.

"O most high, almighty, good Lord God, to thee belong praise, glory, honor, and all blessing!—Praised be my Lord for our sister the moon, and for the stars which he has set clear and lovely in heaven—" The voice paused a little before the next words—"Praised be my Lord for our sister the death of the body, from which no man escapeth. Blessed are they who are found walking in thy most holy will, for the second death shall have no power to do them harm."

The word of Dr. Goodrich's death at the home of his daughter had come to the Mission only a few moments before they gathered for this open air service. It was not unexpected news, and now they spoke together quietly of the gracious ministry which each one had received from Dr. Goodrich in his later years. But of all the groups there, scarcely one had known the man in his prime. The story of his endeavors and achievements was something which had come down to them from a time before their life in China began. He died in his ninetieth year, and his old age is what most of the missionaries now in Peking have known. With all their love and veneration they could not bear the witness which such a life should receive.

The next day the casket was brought to the church in the American Board compound to rest in the same spot where Mrs. Goodrich had been not quite two years before him, for a last public tribute. The church was filled with grief-stricken friends. Here were men who had been Dr. Goodrich's students: here were foreigners who had used his Chinese dictionary, and there was not a missionary, or a Chinese Christian there, who did not remember that he owed his Chinese Bible largely to the labors and the learning of this magnificent pioneer. The Legations had their representatives in the midst of the congregation of Chinese and missionaries. Their presence brought to my mind a letter from Sir John Jordan, written to Dr. Goodrich when Sir John was leaving China, a copy of which came to me from Mrs. Goodrich and contained the following tribute:

"Although we have not seen as much of each other as I could have wished in recent years, I have always retained a great veneration and respect for you. Your time in China has been long compared with mine, and has been spent in far better and higher service; but I have always tried to do what little I could to assist the Chinese on the path of progress."

Many took part in the service held in Peking, but it was not even that tribute from those who had worked with Dr. Goodrich which remains in the thought of those who best knew and loved him, as the perfecting and most fitting completion of his earthly life. It was rather the sunset hour in T'ung Chou when the casket was carried by loving hands across the fields to the hallowed spot where the martyrs of Boxer year and many a devoted missionary,

DR. CHAUNCEY GOODRICH AT WORK

including Sarah Goodrich, lie at rest within the shade of the cedars which surround the place. As the group following the casket approached the cemetery, the sun sank in clear golden light behind the purple hills, and we heard the voices of young girls, clear and sweet, singing one of the hymns Dr. Goodrich translated. We found them standing on either side of the green aisle through which we passed to the open grave where flowers banked the piles of earth, and where T'ung Chou friends were waiting. Over all was the solemn mellow light from the Western Hills.

Here the Chinese took charge of their beloved dead. Foreigners stood quiet while hymns and prayers and the single tribute were offered. Nor was there a formal committal service. A tall, grave man spoke his heart out and his voice failing him he said, brokenly, "It is fitting that I should weep at this place." But he went on presently to glorify the Master who had become a living presence to him and to others in the personality of Dr. Goodrich, and it was in the worship of Christ Jesus that this burial took place while the radiant afterglow gave place to the still white peace of the harvest moon.

That broken Chinese voice had proclaimed this an hour of consecration for those who were gathered together in that place, and a time of holy triumph of one who might have said with Paul, "For me to live is Christ and to die is gain." And it was also very full of the simple human fellowship which Dr. Goodrich loved. The young people from the schools were there as well as their elders. Old friends were there and little Chinese children played about in the green gloom and called to each other in their high sweet voices, and no one forbade them. Village women were there and men burdened with heavy international responsibilities. At that place they were one in grief and in thanksgiving and in praise.

The full moon floated high before the line of color was gone above the hills. For, at the close of such a life it must needs be that at evening tide it shall be light.

Dr. Goodrich's Career

Chauncey Goodrich, D.D., of Peking, celebrated, shortly before his death on Sept. 29 last, the sixtieth anniversary of his service as a missionary of the American Board in China. He was in his ninetieth year. A graduate of Williams College and Andover Seminary, he became famous as a translator of the entire Bible into the "Universal Mandarin Colloquial" of China, the language advocated for use all over the Chinese Republic today. Another great service rendered by Dr. Goodrich was in the translation of hymns into Chinese. In 1875 he, with Dr. Blodget, of the China Mission, was asked to prepare a Chinese hymnal. After twenty-five years' work two editions of the book were finished and printed—just in time to be destroyed by the Boxers in 1900. "Nowhere," said Dr. Goodrich, shortly before his death, "can I find a copy of that first edition of our precious hymnal." However, the book was reissued and is doing notable service up and down China. Professor Hu Shih, leader of China's literary revolution, declares the Mandarin Bible to be the entering wedge in the renaissance movement. The death of Dr. Goodrich removes, we believe, the last one of the committee of five chosen to undertake the Bible translation. F. S. F.

Day of Prayer for Missions

February 19, 1926

By Helen B. Montgomery

The annual Day of Prayer for Missions, held under the auspices of the Council of Women for Home Missions, and the Federation of Woman's Boards for Foreign Missions of North America, has become a fixed feast in the Christian year to which thousands of women look forward with expectation.

The program for this year has already been prepared by a joint committee of the federation and the council. The theme is: "In Everything by Prayer." The committee decided that as this year is to be signalized by the study of prayer as a force in the mission enterprise, the attempt should be made to have the day really devoted to prayer; that we should come together for thanksgiving, communion, and intercession, and that instruction and inspiration furnished through addresses should be minimized. Definite periods are assigned for thanksgiving and for meditation. The prayers are made definite. Responsive readings are provided in which God's great promises are recited. Intercessions for great causes are stressed. Songs are interspersed. It is suggested that the offering on the day, as in former years, be devoted to causes that belong to all denominations. In the home field the offering will go toward the work among farm and cannery migrants; in the foreign field for Women's Union Christian Colleges and Christian Literature for Women and Children.

The committee feels especially anxious that the causes selected, both home and foreign, should be the ones chosen in each meeting, rather than some local cause or causes. The council and the federation which are promoting the meeting are each responsible for their causes, and are depending on the Day of Prayer celebration for a large part of their funds.

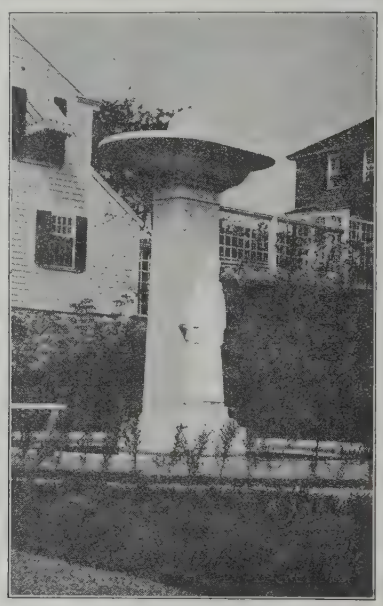
The condition of the world in which we live certainly summons us to prayer with a great, compelling voice. If we can only unite the hearts of the Christian women of America in an outpouring of their souls to God we may help mightily in these times of crisis.

At Pilgrim Shrines

Memorials and Reunions at Plymouth

By Warren P. Landers

PLYMOUTH, the true New England home of the Pilgrims, has had special consideration again this year, greatly enriching



PILGRIM MOTHERS' FOUNTAIN
A memorial to the Mayflower women, erected by the Daughters of the American Revolution, near Plymouth Rock

her historic memorials. The latest gift, a *Fountain to the Women of the Mayflower*, was dedicated June 24 by the donors, the National Daughters of the American Revolution. The fountain is located upon the new water front at the foot of Cole's Hill. Of Tennessee marble, the life-size figure of a Pilgrim woman stands with demure and downcast eyes; posture and expression reproducing her traditional place among mortals. On the rear base is carved: *They brought up their families in sturdy virtue and a living faith in God without which nations perish.*

Above, on a tapering pillar set in the circular basin and just below the spraying water jet, are the names of the twenty-nine women of the *Mayflower*. There are Humility, Desire, and Remember, with other less suggestive names but including also Priscilla Mullines, and Dorothy Bradford. Were the eyes raised, the gentle woman, whose hand carries a Bible, would look directly across the renovated shores to a nearby landing and see *Rose Standish*, the twentieth century Boston steamer. Not far away, at the right, under its Grecian canopy and on the level with the incoming flood, is Plymouth Rock.

The white marble figure, wearing the cap and the cape of the period, forms a contrast to the rest of the memorial—upper and lower basins of Maine granite. The sculptor was Paul Jennewein of New York, a graduate of the Academy at Rome. The cost, $25,000, was met by gifts from every state. The architects were McKim, Mead & White.

Naturally the visit of President and Mrs. Coolidge on Aug. 1, was a distinguished event. Plymouth graciously and with enthusiasm welcomed its guests who had not been in town since vice-presidential days with Mr. Harding, on the occasion of the Tercentenary.

Reunions of Pilgrim descendants crowd the canvas of a year's painting of this historic community. Shortly before the President came the sons and daughters of John Howland, "a lustie yonge man" who, according to Gov. Bradford's Log fell overboard from the *Mayflower*, "yet he lived many years after and became a profitable member both in church & comone wealthe." They revisited the old homestead on Sandwich Street, among the most ancient buildings of the town. They also viewed the pulpit of the First (Unitarian) Church, the gift of the Howland descendants. Earlier, Plymouth District of the State Medical Society commemorated the service of Dr. Samuel Fuller, practicing physician to the *Mayflower* Pilgrims.

Last summer interested citizens of Marshfield set in motion a plan to purchase and preserve the Isaac Winslow house (1699), built by a grandson of Governor Edward Winslow of the *Mayflower*. In 1830 Daniel Webster, whose estate adjoined, bought the property. Thus it came under the care of the Webster Association. At Duxbury, after three years, the state has begun repairs on the decapitated statue of Myles Standish, who, if tradition be true, had more than once lost his head. This time the restoration included an arm, removed by a bolt of lightning. The shaft is 116 feet high and the Doughty Captain fourteen feet more. The monument was originally erected by the Standish Association about 1899; later the grounds became a public reservation. Citizens and organizations of Provincetown are cooperating for a yearly observance of the Pilgrim Sabbath. It is designed to stress the principles proclaimed by the Compact, signed in the nearby harbor.

The Plymouth Chamber of Commerce is preparing a new guide-folder for tourists to include a map of the surrounding territory, with routes inland; it also lists the historic objects to be visited. If the Chamber would push vigorously for the appointment of an Art Commission to have constructive oversight as to the placing of memorials, it would render a distinct service. Co-ordination or anything like town-planning seems not greatly in evidence. It is much needed in a community where reasons constantly arise for new commemorative statues and buildings.

A Layman's Convictions

By Fred B. Smith

[EDITORS' NOTE: *The following categorical statement of the convictions prompting him to devote the rest of his life to campaigning in behalf of world peace, is part of a longer statement which Fred B. Smith recently made on assuming the chairmanship of the Executive Committee of the American Branch of the World Alliance for International Friendship Through the Churches. Reference to the matter is made editorially.*]

FIRST—*That the abolition of war is the paramount world issue.* In the judgment of men possessing wisdom and information far beyond anything I profess to have, every hope and aspiration of the human race is being placed in jeopardy by the War Philosophy. The heart of the world problem is just this, *can humanity find some way to abolish war?* This I am convinced is the supreme issue of this moment. Nothing else matters much. Viewed from the standpoint of good government, good economic or true religion, the abolition of war is the supreme affirmation.

SECOND—*That the ominous war clouds still hover over the nations.* I am profoundly impressed by the fact that notwithstanding all the lessons of the past, in the face of all the warnings which have been issued and all the superb efforts which have been put forth, particularly since 1918, ominous war clouds still hang over the world. The one great aim of the war, "No more war," seems to have failed.

THIRD—*That war can be abolished.* I am glad to record my conviction and unbounded confidence in the belief that war can and will be abolished. I do not believe that war is an incurable malady, and therefore must be carried on permanently in all future human activities. I do not believe it is in the purpose of God to organize war. I believe it is in the great plan of God that nations and people shall live in peace. I believe Christianity and the War Philosophy cannot live together in the same world.

FOURTH—*That the great hope will only be realized through the full co-operation of all the agencies which believe in God.* I am further constrained to hope that in this relationship I may render some service in en-

FRED B. SMITH

larging the co-operative plans of the allied Christian societies which are so deeply interested in the world brotherhood ideal. I am thoroughly of the opinion that this task is so colossal, and the consummation to be desired is so exalted, that the realization of it will only come through the growing co-operation of all those agencies throughout the world which believe in God and universal brotherhood.

FIFTH—*That this message is the highest and most compelling Christian apologetic.* I am moved also by a conviction that this message of Christian good will, of world-wide brotherhood, and of unbroken concord among races and nations of the world is the most compelling Christian apologetic. Frequent tours throughout the world have led to a very serious consideration of the problems confronting the Christian Church in that universal extension of the Gospel message we believe to be indispensable to all people. I have been made strongly aware of the fact that millions of people in this as well as in other lands have lost a good deal of their faith in organized Christianity as they have observed these professed followers of Jesus, organizing, promoting, and leading the most horrible war in all history. We may as well recognize the fact that Christianity cannot become universal until it has rid itself, root and branch, of the War Theory. I have always believed in evangelism, and have sought to press that message upon every appropriate occasion and feel now that any service rendered in exalting the Christian doctrine of *World Peace* will add to the most compelling argument for the indispensable place of our faith.

Christianity will not become the religion in a million years unless it can be purged of its war traditions.

SIXTH—*That the noblest service to be rendered to America is to have her assume her full place in this great undertaking.* What the men of our country need most just now is a great new, compelling challenge to idealistic life and service, and I believe that this message of universal good will and world peace can be so translated in the life of our American citizenry that its reaction will become highly beneficial in the realm of our domestic issues. The fact is that when on Nov. 11, 1918, the order was given to "cease firing," we not only began to demobilize our army, but in an appalling way we demobilized our altruism, our idealism, and high aspirations for world human welfare. I do not believe anything short of a program which contemplates world peace will be sufficient to arouse again those great emotions which led to sacrificial service for country and humanity.

In accepting this responsibility, therefore, I do it with the expectation of organizing and personally conducting campaigns in the cities and towns and colleges and universities, which will carry the whole message of our own Christian, moral, patriotic welfare as well as these issues which reach to the uttermost parts of the world.

SEVENTH—*That the World Alliance is the best hope of co-ordinating the Christian peace sentiment throughout the world.* In my travels since 1918 I have been meeting men in all parts of the world who are saying that some kind of a world grouping of the Christian and religious forces is necessary to preserve the impulses and desires which are being quickened everywhere in behalf of world peace. Not long ago Sir Douglas Haig, in addressing the Presbyterian General Assembly in Scotland, said, "What we need just now is a World League of Christian Men and Women to Promote Ideals of Peace and Brotherhood." I was profoundly impressed, in the last tour around the world, by the fact that this World Alliance for International Friendship Through the Churches is already that organization. Twenty-nine nations now have branches of the World Alliance. While this is an emphasis upon only one issue of the Christian program, it is an emphasis upon the supreme item and it is already in action. It has in it men, resources and vision, and it is the best hope we have for enlisting immediately the whole Christian world upon this subject. It would naturally be expected that of the nations organized in this group, the American Branch ought to be one of the most effective. Therefore, I welcome this responsibility cordially, and more heartily than anything I have ever before given myself to in a rather long and varied life.

The St. Francis of the *Mayflower*

By Charles S. Tapley

Since the sailing of the *Mayflower* the name of Francis Cooke has possessed little significance. It deserves to be rescued from oblivion.

Francis Cooke was baptized at St. Martin's, Charing Cross, on Oct. 27, 1578. The name is spelled "Francisca" in the church register. One of the church wardens, who made a study of the history of the church, said that the clerk of that period was a clear writer, but that he had no knowledge of Latin or Italian. The "i" is certainly masculine, but the "ca" is just as certainly feminine. It is owing to the terminal letter "a" that the story of Francis remained a secret for so long. Of course it should be "o."

Francis Cooke was the grandson of Sir Anthony Cooke of Gidea Hall, near Romford, Essex, who was tutor to King Edward VI. Francis was born at the Hall. It was a charming old place, and here Sir Anthony entertained Queen Elizabeth and Marie de Medici. On the outer walls of the Hall were inscriptions in Latin, Greek, and Hebrew, a prominent Hebrew motto being "With God's help."

Sir Anthony was a stanch Protestant, and during the reign of Queen Mary escaped to Strasburg, where he attended Peter Martyr's lectures. He had six children. Three of the daughters became famous. Mildred married Queen Elizabeth's distinguished Treasurer, Lord Burghley, or Burleigh; Anne became Lady Bacon, mother of Lord Bacon; and Elizabeth married Lord John Russell.

Francis Cooke worked for the cause of religious freedom in the seventeenth century as Francis of Assisi had done in the thirteenth. In 1592 he entered St. John's, Cambridge. St. John's College was a powerful center of Puritanism. The Cooke family were closely allied to the Nonconformist movement. Lady Bacon, aunt of Francis Cooke and mother of Francis Bacon, believed that "the cause of Nonconformists was the whole cause of Christ."

Francis Cooke and his son John came on the *Mayflower*, but the rest of the family were left behind to be sent for later on.

Francis Cooke spent a considerable estate in promoting the success of the colony. No poet has immortalized him, and but little is known of his life, but in the annals of the Plymouth Colony are frequent references to his statesmanship. His family later joined him and his son, John Cooke, lived to be the last male survivor of the *Mayflower*. He was a prominent man in the colony, like his father, and was the founder of Dartmouth, Massachusetts.

Francis Cooke was a man of clear judgment and of keen mentality. He was called upon repeatedly to administer justice and to arbitrate in disputes. As commissioner for laying out roads he was very efficient. He was a fine type of man and devoted his life to what he thought was right.

Like Francis of Assisi he was willing to forsake all and follow where God led.

Chicago City Missionary Society Meeting

The annual meeting of the Chicago Congregational Missionary and Extension Society is an outstanding event in the Congregationalism of the Middle West. It brings together more Congregationalists than any other gathering in this section. This year nearly 700 people were present at the 43d annual meeting, which was held at the La Salle Hotel, Dec. 1. This meeting assumed an added significance because of the generous provision made for the society by the will of the late Victor F. Lawson.

The Chicago Society has long been the foremost city organization of our fellowship in America, both in endowment and in the number of churches founded and under its care. The report of the superintendent, Dr. J. R. Nichols, emphasized the fact that the board is planning to make the best possible use of the generosity of Mr. Lawson. The initial bequest from his estate was $1,300,000, established as a trust fund, of which the society is to have the interest. Of this the income on $300,000 is to be given to the New England Congregational Church, so long as the board of the City Missionary Society believes that the church has a future. This is the church of which Mr. Lawson was for many years a member. The society is to have the interest also on one-fourth of the residuary estate, the value of which is not known at present; it may amount to as much as $2,000,000 or $3,000,000. This money is given without restrictions of any kind, save that it shall be used for the religious work of the society.

The society not only organizes churches and gives oversight to them until they become self-supporting, but it maintains a revolving fund for aiding churches in building. In addition to the work done in English-speaking churches, the society co-operates with other denominations in religious leadership among the Poles, the Bulgarians, the Finns, and the Chinese. Brief addresses were made at the meeting by Rev. F. E. Stillwell and R. Paul Fox, and the address of the evening was delivered by Rev. A. W. Palmer on the topic, "The Church and the City." Rev. J. C. Armstrong, founder of the City Missionary Society, now 85 years of age, was present and received an ovation. Mr. F. E. Reeve is president and Rev. C. S. Laidman, assistant superintendent.

KENNEDY'S SECOND BEST

BY JOHN FREEMAN

The first chapter introduces Rev. Gordon Kennedy, the successful young pastor of Rosemont Memorial Church, Toronto. He is thirty, and unmarried. A crowd of his merry, young people at the railroad station see him off, bound for the West on a summer vacation. They fill his Pullman section with fruit and other gifts. Before the train starts, a woman who introduces herself as Mrs. Wilcox presents her attractive English niece, Miss Margaret Pearson, to Mr. Kennedy as traveling companion. Miss Pearson is on the way from her grandfather in England to her father, in Vancouver. Mr. Kennedy generously shares his fruit. He and Miss Pearson develop a pleasant acquaintance on the train as they travel westward together.

CHAPTER III

THE evening brought a flaming sunset followed by a lingering twilight. In their conversation, lasting several hours, they touched upon many matters of common interest. She seemed to have a well-stored mind and a broad, mental outlook. He was charmed by the fresh and vivid way in which she expressed her thoughts. The character of the scenery through which they were passing was constantly changing, and she remarked upon the pleasure one experienced in traveling through such a country for the first time. It occurred to Kennedy that he was enjoying a similar pleasure. He, too, was traversing new territory as he talked with this interesting girl.

The next morning he was early astir. Having shaved and dressed, he found the time hanging heavily upon his hands while waiting for breakfast. Presently he became conscious of a certain amount of excitement which increased as the moments passed.

For a considerable time the Pullman presented a scene of pantomimic confusion, as relays of sleepy and irritable passengers struggled into their garments behind fantastically bulging curtains, or made sudden eruptions into the open in various stages of *dishabille*. Kennedy was eager to see some swaying of the curtains which guarded Margaret Pearson's section, but they hung motionless until the first call for breakfast had been sounded. Then she parted them and stepped forth with her toilet complete for the day. She looked the picture of healthful beauty. The golden morning seemed to be reflected in the ruddy brown of her cheeks and the clear luster of her eyes.

"I hope you had a good night," Kennedy said as he hastened to join her.

"Thank you, I did, indeed."

"There was a lot of jolting and bumping. From midnight on we were doing one of the roughest parts of the line. The train kicked up a dickens of a row, I thought."

"I didn't feel anything of it," she answered. "I slept like a top. Quite an achievement, wasn't it, for my first night in a sleeping car?"

"Extraordinary, I should say. I scarcely slept at all."

They were now traversing a desolate region. Not a vestige of verdure could be seen, nothing but an inferno of naked boulders away to the sky line. In the morning light the gigantic masses of heaped up rock resembled the bleached vertebrae of primeval monsters which had perished in colossal combat.

"Ghastly region, isn't it?" said Kennedy, glancing out of the window. "We are traveling over the bones of a dead world. It must be appalling to you after the park-and-garden beauty of England."

"Not at all! It makes me feel all the more glad to be alive. I find it has given me a ravenous appetite for my breakfast."

For a time they found it difficult to carry on conversation, owing to the noise of the train. Now it would go roaring over some bridge beneath which a tortured stream hissed among the rocks as it writhed on its snakelike course. Again the wheels of the cars would set up a deafening shriek as the train wriggled and scraped around sharp curves between towering walls of granite. The dishes rattled on the table and the food was hard to come by. Margaret Pearson laughed with delight. When for the fourth time she lifted her fork with the same square of melon on it, she declared laughingly:

"I should like to get this bit of cantaloupe into my mouth. I know it's delicious."

"Well, I'm going to treat this slice as it deserves," he said—"take it in my hands and devour it. Why not follow suit? You don't mind getting your ears wet, do you?"

"No. Thank you for the suggestion and for the noble example."

Presently she was gazing at him over the top of her slice of melon with eyes at once appealing and reproachful. He burst into loud laughter. She lowered her hands and joined him in the laughter till the tears came into her eyes.

While the meal was in progress the blue expanse of Lake Superior flashed into view.

"What a magnificent sheet of water!" she said. "Look at that stretch of sand beach and those glorious colored rocks! I can scarcely believe that the water isn't salt. Seems to me I can smell the brine."

Later on, as the train crossed the Nipigon, Kennedy said:

"I had ten days' fishing in that river a couple of years ago, along with a party of Toronto friends. We took a cook and an Indian guide with us and had great sport."

"It makes me tingle all over to imagine it," she answered. "Do you shoot?"

"Not much, thus far: only small stuff found on the prairies. I've not been in the bush for big game yet. That's one of the thrills I'm looking forward to."

They sat without speaking for some time, looking out of the window. After a while she remarked:

"You Canadians ought to be great men. I suppose you are. You get a big go at life."

He smiled as he replied:

"We ought to have some 'pep' in us, as well as a bit of initiative. The stimuli are all here. It's a country where men can earn a living and live a life."

"I'm glad to hear you say that. It's painful to think of the crowds of people who can only do one of those things, and more painful still to think of other crowds who can do neither of them. I've met heaps of people who could earn a living but didn't know how to live: didn't grasp the meaning of life; and I've met as many more who were shut out from real life because they couldn't earn a living. Between the two they create our great social problems. Mr. Kennedy, I hope Canada will be able to help England to solve some of them. You have room for millions of people here."

"Yes, but I imagine we're getting nearly all that want to come. England keeps a strong grip, you know, even upon her poorest people."

"True. She has bewitched them. They'd rather have half a loaf, a bit of cheese, and a sup of beer in Shoreditch than own a farm in Saskatchewan. It will take a long time to give them better ideas of life and it will involve a lot of work."

"You're evidently interested in social reform," he said. "Have you made a study of it?"

"To some extent. I have had three years of social settlement work in East London."

Kennedy was amazed, and something of his amazement showed in his face. It was difficult to imagine this refined, young woman spending her time and strength amid scenes of filth and wretchedness. It seemed to him that she could better grace a salon than improve a slum.

"Did you enjoy it?" he asked.

"In many ways, yes; it was good for me. It put me in touch with reality. I think it kept me from growing selfish. Certainly it opened my eyes. A good many of my earlier theories got badly smashed when they bumped up against the hard facts of every-day life in East London."

"Do the labor organizations give much encouragement to social settlement work?"

"No, not a great deal. They're mostly concerned about wages and hours of work; very little concerned about how the men spend their wages or what they do with their time when they're out of work. They haven't got to the real core of the poverty problem yet. They're not facing it. They think it's a purely economic problem and fail to see that it's a moral one as well. Strange to say, they are opposed to emigration. They resent the idea of having people driven out of England, as they choose to put it."

"Doesn't it seem to you, Miss Pearson, that this constant friction between capital and labor is bad for all concerned?"

"It's something more than friction," she replied. "It's grim, deadly, wasteful war.

But how can it be stopped? Things are just whirling round in a vicious circle. Work is needed to create capital and capital is needed to provide work. One would think that these two should be friends.

"You're not an extremist, I'm glad to see."

"No, but I think I'm something of a radical," she replied, smilingly. Presently she said:

"I wish I had two lives and could live them both at the same time! I believe I could pack them both full!"

"I'm sure you could," he replied.

[To be continued next week]

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Council on the Churches and World Peace

Significant Conference and Findings

By Frederick L. Fagley

THERE has just been held in Washington a conference of church representatives interested in the churches' attitude toward war. The conference was composed of delegates from thirty denominations. The Methodists had a delegation of twenty-five, including three bishops. The Episcopal Church had a delegation of fourteen, including five bishops. There was a group of five Catholic clergy present headed by Father Ryan. These last were not official delegates but were present in their individual capacity. The Congregational Churches were represented by delegates appointed by the Commission on International Relations. This delegation included Dr. Charles E. Burton, Dr. Clarence Wilson, Dr. W. W. Peet, Dr. Frederick Lynch, Dr. Marna Poulson, Mrs. Ernest Youtz, Rev. Walter A. Morgan, Mr. Hugh Thrift, Dr. B. F. Winchester, and F. L. Fagley.

In addition to the delegations from the denominations there were groups representing the Federal Council, the Church Peace Union, and other agencies interested in peace propaganda.

What It Was All About

In the whole discussion of war there has been a great deal of hazy thinking and much futile talk. There is little clearness in the deals of the people and many do not understand what the churches are trying to do. Many questions arise in the minds of people when they read the pronouncements of the churches concerning war. Do all denominations think as does the Congregational group about war? Are they the same in their attitude toward peace? Are the churches essentially pacifistic and are churchmen pacifists? If another war should come, what would be the attitude of the churches again? Would they take the attitude they did in 1917 and 1918, or would they refuse to have part in war? What is a defensive war? And above and beyond all this, what is there in the teachings of Jesus which apply to the war question, and what is the consistent and logical position for a conscientious Christian to take?

The purpose of the conference was (1) to study what are the Christian ideals and attitude with regard to war and peace; (2) to study what the churches ought to do; (3) to plan a nation-wide campaign of education. It should be said that this plan of education would be to carry to the churches and to the members of the churches the results of the study of the two points above.

The way in which the conference proceeded about its business was extremely interesting. The entire group, some 250, met the first morning and after a devotional service and an outline by Bishop McDowell, the temporary chairman of the conference, the conference separated into two sections and later into three sections, where there was general discussion on matters referred to these various groups.

At the beginning of each session, the entire company would assemble, and selected spokesmen from the various groups would report how far the discussion had progressed in this group or that and then the council would attempt to formulate the common judgment of those present. After giving themselves to this general discussion, they would again separate and discussions on particular items would be begun again in groups.

There was deep interest in the discussions from beginning to end. Perhaps the attitude of the delegates might be well summed up in the words of one of the Congregational delegates, Dr. Wilson, when he said, "For the first time in my life I am attending a convention where I do not feel that I can be absent a minute. I feel that I want to be present every minute of the session." The confirmed convention goer will realize that this is quite a tribute to the interest that had been aroused by discussions from the floor.

There were no set addresses save at the opening session and at the closing session; but for eight periods this group of earnest men and women met and discussed definite problems. There was never a moment when the proceedings lagged, and usually when one speaker had used his five minutes, there would be from four to eight others on their feet at once to continue the discussion.

Call of the Conference

This conference was unique in the manner in which it was called. The General Conference of the Methodist Episcopal Church, meeting in Springfield in May, 1924, issued a call to the churches that they might unite to put an end to the menace of war. This call was received by the other churches with marked interest, and other denominations passed similar resolutions.

The Federal Council's Commission on International Justice and Goodwill and the Church Peace Union had before them these documents, and together, under the leadership of Dr. Gulick, a committee on arrangements was formed for this city conference.

The committee worked independently from any of the denominational or Federal Council's Commission, though it was represented by members of these various bodies.

It was therefore in a peculiar sense a conference officially called by the churches. The Federal Council's Commission did not officially call the meeting nor direct it, yet the members of the Federal Council gave a good account of themselves in the discussions that were had, and the members of the conference from all the denominations came away with a new sense of confidence in the leadership of this interdenominational body, the Federal Council, and increased appreciation of the fine spirit and effective management of the body which the various denominations had created for mutual conference and action.

The Way the Conference Worked

One of the most interesting topics before the conference was this, Does an individual citizen have the right after a declaration of war to reject the judgment of his government and refuse to participate in war? Or in other words, is it right for one to decide that although he has made every possible effort to persuade his country to adopt those courses of action which would have avoided the coming of war, now that war nevertheless has come, is it his Christian and patriotic duty to refuse to participate in any way whatever? This, of course, was the question of the "conscientious objector." Is the conscientious objector evidencing the highest Christian virtue, or has he failed to take into consideration some questions vital both to his own Christian thinking as well as to the welfare of the country?

After these questions had been discussed for some little time, Dr. Alva Taylor proposed this for vote: "That the church guard the right of the individual to follow his conscience in time of war, if he felt war was wrong." This was debated pro and con for some time, and finally it came to vote and the vote was 41 to 43 against.

Then Rev. Kirby Page presented this proposal: "That the church should guard the right and assert the duty of the individual whether he will or will not participate in war." This also was discussed, and when the vote was taken, there were 64 affirmative votes when 70 were needed for a two-thirds vote majority which was necessary.

When this failed, then Dr. Frank Mason North presented this proposal: "That the church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war."

The final session was given to the "findings." Among the statements adopted were the following:

From the Message to the Churches

War is the most colossal calamity and scourge of modern life. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more. For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual goodwill made effective through appropriate agencies. War must be outlawed and declared a crime by international agreement. The war spirit and war feelings must be banished and war preparations abandoned. Permanent peace based on equal justice and fair dealing for all alike, both great and small, must be achieved. The Kingdom of God in the relations of nations must be established.

The teachings and spirit of Jesus clearly shows that the effective force for the safeguarding of human rights, the harmonizing of differences, and the overcoming of evil is the spirit of goodwill.

The Church the body of Christ all inclusive and transcending race and national divisions, should henceforth oppose war, as a method of settling disputes between nations and groups as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a Church sanction war.

The Church should not only labor for the coming of the Kingdom of God in the hearts of men but give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of goodwill. It should proclaim this message regardless of fluctuating opinion and political exigencies.

The Church should teach patriotic support of the State, but should never become the agent

of the Government in any activity alien to the spirit of Christ. The Church should look to the responsible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

The Church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war.

POLICIES AND PROGRAMS

1. The fundamental forces in upbuilding a Christian world order are those concrete activities which by their very nature create as well as express goodwill between nations and races. Let the churches, therefore, be zealous in works of international benevolences, be friendly to the strangers in our land, and support home and foreign missionary enterprises and institutions.

2. The churches in all lands should rise above the spirit and policies of narrow nationalism, and to this end they should strengthen the bonds of friendship and mutual acquaintance through common activities and conferences such as that recently held at Stockholm on Life and Work.

3. In the achievement of world justice and peace the United States and other nations will have to reconsider those policies and practices that tend to create international illwill, suspicion and fear. In the enactment of legislation dealing with even domestic matters that have international consequences, each nation should practice the principle of the Golden Rule. In this connection we have especially in mind such difficult questions as

(1) Monopolistic control of raw materials essential to modern industry and economic welfare
(2) Regulation of immigration
(3) Race discriminatory legislation
(4) Investments in backward countries
(5) Economic and social oppression of minority racial groups within a nation

4. In harmony with the spirit of the Washington Conference on Limitation of Armament and in keeping with the declaration of President Coolidge that "peace and security are more likely to result from fair and honorable dealings . . . than by any attempt at competition in squadrons and battalions," the United States should actually co-operate with the other nations in still further reduction of armaments.

5. Plans for military expansion and increased expenditures in the Pacific are needless in themselves, because of agreements already made. They are provocative of suspicion and misunderstanding on the part of other nations, and are contradictory to the affirmation of President Coolidge that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding."

6. We rejoice in the policy of our Government, adopted by the Washington Conference on Limitation of Armament, for co-operating with China in seeking the early abolition of "extraterritoriality," the adoption of "equal treaties" and the recovery of tariff autonomy. We urge the maintenance by our people and Government of such attitudes toward and treatment of China and the Chinese and of all Asiatics as are required by the principles of good neighborliness and the Golden Rule.

7. The maintenance of justice and goodwill between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We of the United States, therefore, need to scrutinize with seriousness and with care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as will conserve the essential rights, the self-respect and the honor of both of these great branches of the one human family.

8. We believe that the United States should examine its historic policy known as the Monroe Doctrine, and seek in co-operation with other American peoples such a restatement of this policy as will make it a ground of goodwill between the United States and Latin America.

9. We rejoice in the condemnation of the militaristic spirit by the President in his Omaha address and record our opposition to all efforts to use the Reserve Officers' Training Corps, the Citizens' Military Training Camps, and the Mobilization or Defense Test Day exercises as means of fostering the spirit of war among our citizens and especially among our youth. We approve all suitable efforts to improve the physical well-being of students in our schools and colleges, both boys and girls, but we emphatically disapprove of compulsory military training. We urge careful review of the effect of military training in all its phases.

The Church deplores and regards as unnecessary the proposed organization of industry under the Government in preparation for possible war. Such organization is opposed to the declaration of President Coolidge that we should demobilize intellectually as well as in the military sense. It would inevitably tend to promote the war spirit in commerce and among industrial workers.

10. Our Government, together with all the other great civilized nations, should share in common agreements and in common undertakings and activitites in the establishment and maintenance of the institutions essential for world justice, for the peaceful settlement of all disputes, for mutual protection of peace-loving and law abiding nations from wanton attack, and for reduction of armaments by all nations.

In this program the United States has an inescapable responsibility and an essential part. The movement for world peace cannot succeed without active participation by its Government and people. We therefore recommend to the people of our land the following concret measures:

(1) Immediate entry of the United State into the Permanent Court of Internation Justice, with the Harding-Hughes-Coolidg reservations.
(2) Declaration by the United States that will accept the affirmative jurisdiction of th World Court and will submit to it ever threatening dispute which the Court is cou petent to settle.
(3) Full co-operation of our Government wit other nations in securing the negotiatio and ratification of an international treat outlawing war as a crime under the law c nations.
(4) Adoption by the United States of th policy of complete co-operation with all th humanitarian and other commissions an committees of the League of Nations f which commissions and committees it ma be invited.
(5) Entry of the United States into the Leagu of Nations with the reservation that th United States will have no responsibility moral or otherwise, for participating in th economic or military discipline of any na tion, unless such participation shall hav been authorized by the Congress of th United States.

Stenography in Our Forefathers' Day

By W. H. Morse, M.D.

HENRY WOLCOTT of Windsor, in the colony of Connecticut, went to church and in short-hand took notes of the sermons that he heard, sermons not alone those of his pastor, Rev. John Warham, and the assistant, Rev. Ephraim Huit, but, as well, those of the Hartford pastor, Rev. Thomas Hooker, and his associate, Rev. Samuel Stone. One of his notebooks, containing the reports of these sermons, to which he listened from April 19, 1638, to April 9, 1641, is preserved by the Connecticut Historical Society. It is a little book, measuring about four by five inches, and having 190 leaves. The system of short-hand is much like that of Willis, and the date, text, and general outline of every sermon are fully given. On the fly-leaf the writer states that he was born January 31, 1610. Closely following, he transcribes the titles of two old English tracts:

"God's holy mind touching matters moral, which He uttered in the words of the Ten Commandments," and "God's holy mind touching prayer, delivered in that most holy prayer which He taught His disciples."

If the term is allowable, the most noteworthy of Mr. Hooker's sermons, which are here reported, were the so-called "election sermons," delivered in May, 1638, and April, 1639. In addition to these there are noted seven others by the same divine, of which number six are from the same text, Acts 2: 7. In all, the number of sermons notated was one hundred and twenty-nine, and these were preached from only twenty-three texts. The number of Mr. Warham's discourses was seventy-five, and of these, twenty-four were from Psalm 92: 5, 7, 8; nineteen from First Corinthians 11: 11; fourteen from Matthew 22: 37, 38; and four from Matthew 22: 5, 7, 8. Of the forty-five preached by Mr. Huit, twenty-one were from Second Timothy 2: 19, 20; five each from Jeremiah 8: 4 and James 2: 4; and four from First Corinthians 10: 12. So it seems that the preachers averaged about six sermons to a text, holding with Paul that every text was "profitable for teaching, for reproof, for correction, and for instruction." No matter what the text was, it was made to unfold a full and undiluted system of doctrines in divinity, and in almost limitless variety. No two sermons from a single text were at all alike, and when the number mounted up to nineteen, and even to twenty-one and twenty-four, similarity never intruded.

One of the eight sermons preached by Mr Hooker, which was the only one that had t do with the text, may be taken, in Mr. Wol cott's outline as principal among the one hun dred and twenty-nine. It is one of the tw "election sermons."

The text was Deuteronomy 1: 13, "Take yo wise men, and understanding, and known among your tribes, and I will make them rulers ove you."

Doctrine: (1) Choice of public magistrates belongs to the people by God's allowance. (2) Power of election must not be exercised according to human humors, but according to God's will and law. (3) Those who have power to appoint officers and magistrates, may set their bounds and limit their power.

Reasons: (1) Because the foundation of authority is laid in the free consent of the people. (2) Because by a free choice the hearts of the people will be more inclined to love and obey their magistrates. (3) Because of the duty and engagement of the people.

Uses: The lesson is threefold. (1) We should appreciate God's faithfulness to us in permitting these measures which he vouchsafes and commands. (2) Reproof: In that it dashes the conceits of those of opposing minds. (3) Exhortation: In that it persuades us that he has given us liberty to make use of it. And lastly: It is for us to seek God's guidance in choosing men for and in his work.

Hartford, Ct.

Christmas

By Caleb W. Lawrence

The ancient world with all its art had failed
And death was welcomed as despair's release;
But Jesus came, and soon his power prevailed
To lead mankind towards hope and love and peace:
A little babe, he came to Bethlehem
And clearly showed to men the Father's face;
The cross he hallowed at Jerusalem
And bought salvation for the human race:
His Spirit, like the radiating waves,
Has coursed the centuries to every clime
And brought the wondrous message, "Jesus saves"—
That gift of God, unspeakably sublime!
If God neglected not his Son to give
Shall not we give ourselves and nobly live?

Military Training in Schools and Colleges

[EDITORS' NOTE.—*The following is the* FOREWORD *to a pamphlet on "Military Training in Schools and Colleges in the U. S.: The Facts and an Interpretation," by Winthrop D. Lane, and constitutes the report of the Committee on Militarism in Education, to which reference is made editorially in this issue. Mr. Lane's pamphlet may be secured from the Committee on Military Training, 287 Bible House, Astor Place, New York, at the nominal price of 10c. each, or $5.00 per hundred. It seems important that the names of those who have signed this statement should accompany it. It is explained, however, that the signers to the foreword have acted only in an individual capacity.*]

Mr. Lane's account of the extent of military training in the United States will, we think, come as a surprise to many Americans. His conclusions are so well founded on facts that they do not need recommendation from anyone. They carry their own weight to the thoughtful reader.

But facts like these call for some action. Even those who, having read this pamphlet, still believe in the R. O. T. C. will surely want to be on their guard against its becoming a means of militarizing America. It would be a tragedy if at the very moment when such ancient enemies as France and Germany are outlawing war between each other, the military spirit should assert itself in the United States.

Our schools ought to be the best defense against this. There, certainly, we should have a positive education for peace. Such education is wholly inconsistent (1) with military training in the *high schools*, and (2) with *compulsory* military training in the colleges.

At the very least, military training should be rigidly excluded from the high schools. It does not provide the best form of physical training, it does not teach constructive citizenship; if successful it tends to impart aggressive, even chauvinistic, notions by its effect upon immature minds at their formative period. When such training is made compulsory in high schools it is an indirect approach to that universal military training and service which in peace time public opinion in America has overwhelmingly rejected.

The same argument applies to compulsory military training in the colleges when imposed by college faculties. A country which has refused to accept compulsory training and service for all its citizens cannot consistently permit young men ambitious for an education to be forced into accepting military training as part of the price for that education.

So much ought to be clear to every man who has respect for the spirit of American institutions and hope for American leadership in world peace. The removal of military training from high schools, and of its compulsory feature from the colleges, is a minimum program for dealing with the R. O. T. C. But a further conclusion is forced upon us. We are convinced that it is alien to the best interests of our universities and to the highest ideals of learning that the War Department should be given so much power, and military training so much place as it now has, in our college world. The atmosphere of military training is not the atmosphere for the finest, the most thoughtful work along any line requiring independent thinking. Higher education ought to exist for the encouragement of independent thinking. Science, art, and culture are not and cannot be purely national. All learning is witness to the truth that "above all nations is humanity." Colleges and universities, therefore, are peculiarly inappropriate fields for military training and for the intrusive presence of a military bureaucracy. We Americans would have said this of any country in the world. There is no virtue of our own which makes us immune to a militarism which has played so fatal a role in Europe.

In recommending this pamphlet, therefore, we urge not merely thoughtful consideration of its statements but action to secure to American youth such educational influences as will make unequivocally for peace.

(Signed):

Jane Addams	Halford E. Luccock
Will W. Alexander	Frederick Lynch
Leslie Blanchard	Henry N. MacCracken
Wm. E. Borah	Irving Maurer
Benjamin Brewster	James H. Maurer
John Brophy	Francis J. McConnell
Carrie Chapman Catt	Orie O. Miller
Samuel Cavert	Charles Clayton Morrison
Francis E. Clark	Samuel K. Mosiman
George A. Coe	John M. Nelson
Henry Sloane Coffin	George W. Norris
Albert F. Coyle	Edward L. Parsons
John Dewey	Kirby Page
Paul H. Douglas	George Foster Peabody
W. E. Burghardt DuBois	David R. Porter
Sherwood Eddy	Francis B. Sayre
Charles A. Ellwood	John Nevin Sayre
Zona Gale	J. Henry Scattergood
Charles M. Gilkey	Joseph Schlossberg
Thomas Que Harrison	Charles M. Sheldon
Harold A. Hatch	Henrik Shipstead
Stanley High	Abba Hillel Silver
George Huddleston	John F. Sinclair
Hannah Clothier Hull	William E. Sweet
James Weldon Johnson	Wilbur K. Thomas
Rufus M. Jones	Henry P. Van Dusen
Paul U. Kellogg	Oswald G. Villard
Wm. H. Kilpatrick	Stephen S. Wise
Robert M. LaFollette, Jr.	Mary E. Woolley

The Congregationalist's Bible Class

In place of the review of the Quarter's lessons we devote the space this week to reviews of several recent books on the Bible and Bible study.

THE SPEAKER'S BIBLE, edited by the late JAMES HASTINGS, D.D.

THE BOOKS OF DEUTERONOMY, JOSHUA, JUDGES, AND RUTH (Speaker's Bible Office, Aberdeen, Scotland. $4.00). A fourth volume in the series in which volumes on Hebrews and Luke (2 vols.) have already appeared. The name of the late Dr. Hastings attached to any volume as editor is worth more in commending it than any formal review notice. One questions, however, whether even so great an editor as Dr. Hastings was not given at times to doing too much for the minister in the way of compilation and leaving him too little to dig for himself. Here, at any rate, is a great compilation of interpretation and exposition upon the books discussed.

MOUNTAIN PEAKS IN THE LIFE OF OUR LORD, by WILLIAM BANCROFT HILL (Revell. $1.50). Dr. Hill has formerly written a *Life of Christ* with the critical student in mind; in this volume he has written for the average reader interpreting the significance and meaning of mountain experiences in the life of Our Lord. The volume is illustraetd from photographs taken nearly forty years ago.

THE WOMEN OF THE BIBLE, by ISABELLA REID BUCHANAN (Appleton. $1.25). This book contains a short description of each of the women who appear in the narratives of the Old and New Testament. The stories are vividly and humanly told, and the book will be a great aid to church school teachers and other Bible students. It is a book of reference rather than one to be read straight through.

THE LOCAL COLOR OF THE BIBLE, by CHARLES W. BUDDEN and EDWARD HASTINGS, Vol. III, Matthew-Revelation (Scribners. $3.00). This completing volume in the series of articles by the authors, on the backgrounds of Biblical narrative covers the entire field of the New Testament. It is just what it professes to be—a book full of the local color of the New Testament, explaining simply and effectively the environment, incident, and details of life in Palestine as they arise in connection with the reading of the New Testament. It is much more colorful than the average Bible dictionary, and the preacher will find it very helpful in the task of making vivid for his people the New Testament story and teaching.

THE DOCTRINE OF THE INFALLIBLE BOOK, by CHARLES GORE (Doran. $1.00). In this little volume, a writing of prime importance, Dr. Gore, sometime Bishop of Oxford, best known as "Canon Gore," has prepared at the request of the Student Christian Movement an admirable book on the right understanding of the Bible. He champions the necessity of sane Biblical criticism, and shows that inspiration does not necessarily involve infallibility or inerrancy in matters of historical detail. His plea is for reverent freedom in the study and use of the Scriptures. Professor Mackintosh, of New College, Edinbugh, contributes a section on *The Reformers' View of Scripture.*

Rev. William G. Puddefoot

Rev. William G. Puddefoot, the famed and beloved spokesman for Congregational home missions for many years, died on Tuesday, Dec. 8, at his home in Brighton, Mass., after a long illness. He was born in Westerham, Kent, England, May 31, 1842. In his youth his parents, with their children, came to Canada, settling in the Province of Ontario. After a few years in secular work, Mr. Puddefoot was drawn into the service of the church, and Superintendent Warren of Michigan drafted him for a difficult home missionary field in northern Michigan, where he was ordained to the ministry in 1880. Service as a general missionary in that area followed, then the long and brilliant service among the churches across the country in behalf of the home missionary cause, a service which brought him to Massachusetts for his home. For seven years in the midst of this work he served as the superintendent of home missionary work in Indiana.

His generous friendships, his keen appreciation of all that was good everywhere, his love of beauty, will be remembered gratefully by all who knew him.

Mrs. Puddefoot, his devoted comrade for more than fifty-nine years, and their three daughters survive him. The funeral was held in the Brighton Congregational Church on Thursday, Dec. 10, Rev. S. Whitman Anthony, the pastor, and Dr. Emrich and Secretary Walker of the Massachusetts Home Missionary Society taking part in the service. The burial was in Framingham.

Mary's Baby

By Leah M. Leach

Now the manger's wondrous story is again to children told;
How the great Star led the Wise Men past the watching shepherds' fold,
Bringing gifts to Mary's Baby, myrrh and frankincense and gold.

All the deep Judean midnight, tranced with angel wings astir,
Brooded o'er the low-lit stable where the Child and Mother were,
In the straw by Mary's Baby, gold and frankincense and myrrh.

Myriad heavenly voices chanting thrilled the air with joy intense,
Mystery Divine! Excelling! Weary Earth's great Recompense.
Son of God—yet Mary's Baby! Gold and myrrh and frankincense.

THE HOLIDAY BOOKSHELF

More Books for Young Folks

ROSES OF ST. ELIZABETH, by JANE SCOTT WOODRUFF (Page. $1.75). A pleasant story, partly historical, partly imaginative, centering around the castle of the Wartburg, where Luther was once confined. Interwoven with the legend of the saint and the castle, and the description of the toy-making country-folk is a wholesome lesson for young readers.

BARBARA WINTHROP AT BOARDING SCHOOL, by HELEN K. BROUGHALL (Page). A story of Southern California boarding-school life, in which the author has used the backgrounds of her own experience at Bishop's School at La Jolla. The book is in the *Barbara Winthrop* series, the first and title volume of which Miss Broughall wrote when she was sixteen.

A YANKEE GIRL AT GETTYSBURG, by ALICE TURNER CURTIS (Penn). The adventures of Kathleen Webb, a little Northern girl living near Gettysburg at the time of the great battle and when President Lincoln delivered his Gettysburg address. Just the proper sort of book to weave romance and history into stimulating realism for a child.

ON THE WARPATH, by JAMES WILLARD SCHULTZ (Houghton Mifflin. $1.00). A lively book for boys in the *Riverside Library for Boys and Girls* which is composed of a selected list of copyright stories, printed from the original plates, and republished in attractive but cheap editions. There are enough Indians to the square inch in Mr. Schultz's story to satisfy the most exacting youngster.

RED EAGLE ISLAND, by KENNETH PAYSON KEMPTON (Century. $1.75). Plenty of sea and plot in this story of a sixteen-year-old boy, who, thrust out of home by his stepfather, ships on the *Peep-o'-Dawn*. Adventures while fishing, racing with a rival craft, and the defeating of treachery, among other things, provide a swift-moving tale.

RED PLUME, by EDWARD HUNTINGTON WILLIAMS (Harper. $1.75). A story of pioneer children out West and of what happened to Dick Webster after he was taken captive by a Blackfoot chief. "Red Plume" became skilled in hunting, fishing, and trapping, but his affection for some of the Indians did not prevent his escaping when the chance came to get back among white people again.

THE JUNGLE PIRATES, by LEO E. MILLER (Scribners. $2.00). The "jungle pirates" are engaged in the cruel slaughter of egrets for the sake of their plumes. In this story two boys, who appeared as the discoverers of an Inca city in a former book, *The Hidden People*, enlist in the suppression of this traffic in egrets. Their adventures upon South American rivers are interwoven with much interesting knowledge of natural history.

SILENT SCOT: FRONTIER SCOUT, by CONSTANCE LINDSAY SKINNER (Macmillan. $1.75). Mostly true stories of scouting on the Tennessee border against the British and the Indians in the War of Independence. A few of the adventures have been related in the Boy Scouts' magazine.

TRAIL'S END, by BETH B. GILCHRIST (Century. $1.75). A story which boys may read, but which girls especially will enjoy, of the experiences of fourteen girls in a winter vacation camp in Vermont. Winter sports and friendships provide materials for a wholesome out-of-doors book.

SECKATARY HAWKINS IN CUBA, by ROBERT F. SCHULKERS (Appleton. $1.75). The genial fat boy who appears in this story, who goes with his friend Link, the "Skinny Guy," to hunt treasure in Cuba, has some mysterious experiences, and the treasure they do find turns out to be of an unexpected and surprising sort.

BELOVED ACRES, by JOHN H. HAMLIN (Century. $1.75). A story for young people in their teens, about a California ranch and a young girl's brave conquest of its management when her mother, a widow, seems forced to abandon it.

MIDSHIPMEN ALL, by FITZHUGH GREEN (Appleton. $1.75). This is the story of a summer's cruise, aboard a man-of-war, of a group of midshipmen, fresh from the Naval Academy at Annapolis. Their adventures are thrilling enough to suit even a twelve-year-old boy. The importance of self-control, initiative, and resourcefulness as elements in success are clearly brought out.

FRIENDS AND RIVALS, by ARTHUR STANWOOD PIER (Houghton Mifflin. $1.75). Sydney Desmond's way of overcoming his own physical limitations and of winning Jack Northrop over from enmity to warm friendship makes a story of real merit. The ideals of honor, friendliness, and fair play will not fail to impress the boy reader.

A PRAIRIE ROSE, by BERTHA E. BUSH (Little, Brown. $2.00). This addition to the well-known *Beacon Hill Bookshelf* is the story of a plucky girl of fifteen and her older brother, Bob, who go in a prairie schooner from Wisconsin to Iowa. It is a wholesome story of pioneer hardships and triumphs, with some humor and much romance.

SINGING FEATHERS, by THEODORE A. HARPER (Penn Co. $2.00). A sequel to *The Mushroom Boy*, in which the hero of that former book has some interesting adventures along the seacoast.

THE GOLDEN TABLE, by RALPH D. PAINE (Penn). Mr. Paine gets a lot of the lure of the sea into his stories, and this of three Yale students whose historical studies put them on the track of a wrecked galleon and lost treasure. They find adventure on the modern Main almost as exciting as those that marked the days of Kidd and Morgan.

THE SWORD OF THE HOUSE OF DE MARILLAC, by THOMAS A. H. MAWHINNEY (Penn). One expects from the title a book of French setting, and this is a story of seventeenth century France, of galley ships, ships of the line, battles, adventures, and ultimate attainment.

REBECCA OF SUNNYBROOK FARM, by KATE DOUGLAS WIGGIN (Houghton Mifflin. $2.00). A new edition in *The Riverside Bookshelf* of one of the best known juvenile stories, first published in 1903.

SPANISH DOLLARS, by REGINALD WRIGHT KAUFFMAN (Penn Co. $2.50). Mrs. Reginald Wright Kauffman has been a frequent contributor of religious poetry to the columns of *The Congregationalist*. Her husband is a writer of stirring tales, and in this story presents more lively experiences from the memoirs of Nicholas Rowntree, who figured in a former story, *The Ranger of the Susquehannock*. The present story relates to the American colonists' expedition against Louisburg, Cape Breton, in 1745.

THE STORY OF THE JOHNS, by GRACE HUMPHREYS (Penn Co. $2.00). Of course the Johns ought to have their story told as well as the Marys and the Elizabeths whom former volumes have honored. Others, we suspect, besides the Johns will be interested in this retelling in fiction of the story of the lives of famous men whose name was John. King John, John Bunyan, John the Baptist, and others are all in the story.

CAUCASIAN FOLK-TALES, selected and translated from the originals, by ADOLPH DIRR (Dutton. $2.00). This volume re-translated into English by Lucy Menzies, presents a great deal of hitherto unknown folk-lore material. Professor Dirr, an eminent philologist, traveled for ten years through the region of the Caucasus, collecting these fairy tales, heroic sagas, fables, etc., in his journeys among the sixty different peoples settled there. Many of the stories go back to Greek and Persian sources. A book full of interesting and surprising things, with the atmosphere of enchantment that one expects from the borderlands of Europe and Asia.

MORE OLD RHYMES WITH NEW TUNES, composed by RICHARD RUNCIMAN TERRY, illustrated by GABRIEL PIPPET (Longmans. $1.40). Sixteen of the old favorites, from "Little Polly Flinders," to "Matthew, Mark, Luke, and John," are found here with new musical setting. In cover, text, and illustration a very inviting book for little folks.

THE BUILDERS OF AMERICA, by EDWIN WILDMAN (Page. $2.00). Uniform with *The Founders of America*, the present volume deals with sixteen outstanding builders of our national life, institutions, and prosperity. Madison, Clay, Munroe, John Quincy Adams, and other pre-eminent leaders, are discussed as well as men less famous who made distinctive contributions to the building of America, such as Nicholas Biddle, "who stabilized our financial system," Cornelius Vanderbilt, "the father of American transportation," etc. A good and instructive volume in a useful series.

CHATTERBOX FOR 1926 (Page. $1.75). This has become one of the recognized "hardy annuals" among juvenile books. The present volume maintains well the standard of former years.

ANNE THORNTON, by LOTTA ROWE ANTHONY (Penn). This is the fourth and last of the books in the *Woodcraft League* series. The book is based upon the fourth law of Woodcraft, the Lamp of Love and its three rays,—be kind, be helpful, be joyful. A wholesome story for girls of nine to fourteen.

POLLYANNA'S JEWELS, by HARRIET LUMMIS SMITH (L. C. Page. $2.00). In the fourth Glad Book, Pollyanna, now the mother of three children—her jewels—appears again to the host of admiring and enthusiastic friends she has made her own. They will like her more than ever.

OUR LITTLE UKRAINIAN COUSIN, by CLARA V. and ANNA WINLOW (L. C. Page. $1.00). This is one of a series of very interesting as well as informative books known as *The Little Cousins Series*. Through the medium of a story the customs, history, and folk-lore of that little known republic of Ukraine, which during the World War declared its independence from Russia, are presented in a way that will appeal to children.

THE JOURNAL OF THE BABY (Penn. $5.00). A beautiful book, attractively bound and fittingly illustrated, which offers in its many pages a recording place for everything in baby's history, even to space for "favorite names" before his, or her, arrival. Quite the most complete thing of the kind that we have seen, and sure to be alluring to fond young parents.

THE CHILDREN OF DICKENS, by SAMUEL MCCHORD CROTHERS (Scribners. $2.50). A most attractive volume in the series of *Illustrated Classics for Young Readers*. One knows what to expect in such a book from the pen of Dr. Crothers, and the ten full-page color illustrations by Jessie Willcox Smith aid the text in giving the real flavor of Dickens. Dr. Crothers has written a book that will not become a substitute for Dickens, but that will

give to young readers a desire to know the master more fully.

For children from 7 to 12 the Penn Co. (Philadelphia) offers several interesting stories. For boys, A PATRIOT LAD OF OLD SALEM, by Russell Gordon Carter, tells the story of three boys living in Salem in the time of the Revolution, who put to sea in a small boat, hoping to see John Paul Jones' *Ranger*. After some strange adventures the boys are actually picked up by the *Ranger* and accompany the famous captain to France. JOHN AND THE WINNERS' CLUB, by Joseph Chase, is a story of baseball. For girls, MARY, by Nelia Gardner White, ought to be a good book, for it is dedicated to "All Parsonage Boys and Girls Everywhere." It is the story of a family that moves to a new town, and of Mary's part in settling the family affairs in their new environment. LOUIE MAUDE AND THE CARAVAN, by Helen Sherman Griffith, is the story of a girl whose love for travel found satisfaction in a summer's trip, in which many amusing and entertaining things happened. For both boys and girls of these ages Amy Le Feuvre's story, THE LITTLE DISCOVERERS, looks pretty interesting. The tours of discovery seem safe enough, but Grace Norcross' illustrations have imparted to them an atmosphere of mystery and wonder.

Other books in series for girls of from 10 to 15 are THE LITTLE COCKALORUM FINDS ROMANCE, by Wallis Simkins, the fourth of the series of *Little Cockalorum* books, and JEANNE'S HAPPY YEAR, by Alice Ross Colver, the third of the *Jeanne* books. For girls of from 12 to 17 HILDA OF THE GREEN SMOCK, by Pemberton Ginther, the third of the *Hilda* books, tells the story of Hilda's experiences in a summer school of outdoor painting.

More Holiday Books

THE ADVENTURE OF WRANGEL ISLAND, by VILHJALMUR STEFANSSON (Macmillan. $6.00). This book of adventure, an accurate history which has been described as having "the flavor of a Conrad novel," is more than merely an alluring book of adventure. It brings the story of Arctic discovery and exploration into the realm of struggle for possession. Air navigation, as Stefansson points out, has changed the whole situation and has given a value to the Arctic islands not only as way stations, but for their intrinsic value in minerals, fishing, etc., that they have not formerly possessed. He tells the story of the expedition of 1921, based on the diaries of three of the party. Mr. Stefansson says: "The main purpose of this expedition was to continue the occupation of Wrangel Island, on behalf of the British Empire, against the time when commercial developments (transatlantic flying, reindeer ranching, etc.) should make it valuable. It was British by discovery, American by first exploration. We decided to colonize it to prevent some third nation from making it legally theirs by occupying it ahead of us." It was to discover how this party fared that Harold Noice was sent to Wrangel Island in the *Donaldson* in August, 1923. The *Donaldson* returned to Nome and reported that three of the party had been lost on the ice in an attempt to cross to Siberia, and that Knight, the fourth, had died on the Island, leaving Ada, the Eskimo woman, as the sole survivor. The book deals fully with controversies that arose regarding Noice's version of the facts. A chapter is devoted to Noice's signed explanation and apology concerning his misstatements.

TOURING THROUGH FRANCE, by ELIZABETH SHACKLETON (Penn Co. $4.00). A charming gift book, neatly boxed and finely illustrated, with some 400 pages of intimate portrayal of travel in France, and of life and incident in that land of color, variety, and interest.

HOWARD PYLE: A CHRONICLE, by CHARLES D. ABBOTT (Harper. $5.00). An unusual and very appropriate biography in which the life-story of a famous illustrator, beautifully told, is enriched by many illustrations from his own works. The introduction by N. C. Wyeth is a tribute from a pupil to his master. The frontispiece, *The Mermaid*, painted by Mr. Pyle in 1910, and now in the possession of his widow, is reproduced for the first time. Few of the season's holiday books are more alluring.

BEACON HILL. ITS ANCIENT PASTURES AND EARLY MANSIONS, by ALLEN CHAMBERLAIN (Houghton Mifflin Co. $4.00). Boston's famous hill, on which the state house stands, and on which many famous people have lived, has had a remarkable history. This is a record of changes of ownership and occupancy of pastures, lots and houses, and the changing roads and streets of the hill. The record runs from early days down to recent ones. Incidentally the reader is introduced to the lives and customs of Bostonians of many years ago. Illustrated.

GARDEN OF SONG, by LYNAS CLYDE SEAL (Christopher Publishing House, Boston. $1.50). Here is a collection of short poems vibrant with the beauty and worth of the everyday experiences of life. They have a charm which will surely please those who love nature, home, and family.

Visitors to Washington may be interested in two pretty booklets by Minnie Kendall-Lowther, which appealed to many who were at the National Council. MOUNT VERNON, ARLINGTON AND WOODLAWN ($.60) is a concise, connected account of these national shrines with many illustrations. MARSHALL HALL AND OTHER POTOMAC POINTS IN STORY AND PICTURE ($.75) is a fitting guide and souvenir for an interesting river trip to a noted Maryland Colonial mansion, and to other points. Its pictures are very striking. (The Author, 2416 12th St., N. E., Washington.)

NEGRO ORATORS AND THEIR ORATIONS, by CARTER G. WOODSON (Associated Publishers. $5.25). Dr. Woodson has collected and classified the more notable speeches by Negroes in America from the early days of this republic down through our history to the present time. Introductory sketches outline the history as related to the Negro and tell who these colored orators quoted were and are. It is an impressive, instructive, and significant exhibit. Moreover, the many speeches given prove the remarkable intellectual ability of the men who spoke and their high attainments as orators. One notes the names of Peter Williams, Frederick Douglass, B. K. Bruce, John R. Lynch, Booker T. Washington, William H. Lewis, Robert R. Moton, Emmett J. Scott, William Pickens, Mordecai W. Johnson, James Weldon Johnson, and the brothers Archibald H. and Francis J. Grimké among others, and many others in addition deserve a place in such a collection were it to be made complete.

GIPSY SMITH: HIS LIFE AND WORK, by HIMSELF (Revell. $2.00). The twenty-third American edition, revised, and up-to-date, of the life-story of a very lovable and winning personality.

To our friend, William Elliot Griffis, we are indebted for two little books of his, published some years ago by the Funk and Wagnalls Co. THE HOUSE WE LIVE IN is a series of talks about the body and the right use of it. It is an unusual, delightful, and highly literary approach to the theme. THE CALL OF JESUS TO JOY, a smaller volume, in a series of six brief chapters, emphasizes the meaning of the expressed purpose of Jesus that his disciples should have his joy "fulfilled in themselves."

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, Boston and Chicago.

Sunday School Lesson Helps

THE LESSON HANDBOOK, 1926, by HENRY H. MEYER (Methodist Book Concern. 35 cents). A convenient vest-pocket commentary on the International Uniform Lessons.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1926, by AMOS R. WELLS (Wilde). The ever popular volume of *Peloubet's Notes*, founded by Dr. Francis N. Peloubet, is kept up to its high standard of value to the teacher and Bible student by Professor Wells. This is the fifty-second volume. Preceding the lesson studies are valuable suggestions to teachers, to stimulate interest, discussion, originality, and effectiveness. The lesson helps are abundant and broadly illuminating.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS, by MARTHA TARBELL (Revell. $1.90). This well-known series of helps now published in the 21st annual volume attains the standard of former years. It is freely illustrated, has good maps, and is helpful for suggestion.

General Fiction

TALES OF INTRIGUE AND REVENGE, by STEPHEN MCKENNA (Little, Brown. $2.50). A collection of 16 short stories by this well-known author. Most of the stories are light, humorous, satirical, others more somber. All are marked by brilliance of style, and a certain felicity in interpreting the social life of those whom the British themselves would call the "better class."

BALCONY STORIES, by GRACE KING (Macmillan. $2.00). A new edition of a collection of New Orleans stories, to which have been added two new tales. The stories are charming, delicate glimpses of life—quite such as might be whispered "in that country where women love to sit and talk together of summer nights, on balconies,—the stars breaking the cool darkness, or the moon making a show of light." They are rich with the beauty and sadness of memories.

PORTRAIT OF A MAN WITH RED HAIR, by HUGH WALPOLE (Doran. $2.00). Mr. Walpole tells us in a dedicatory letter that he has enjoyed writing this book, but that he does not know whether in these days stories are intended to be enjoyed either by the writer of them or by the reader, and that "people speak rather scornfully of a story as 'readable.'" If, as seems to be suggested, the author has set himself the sole task of entertaining his readers, he has succeeded well. This is a story of the astonishing adventures that befell a modest young American in the little town of Treliss, on the Cornish coast. His adventures involve him in a romance with the old-fashioned happy ending. Mr. Walpole's hero is "the American man at his simplest and most idealistic," regarding whom he adds, "than this there is nothing simpler and more idealistic in the whole of modern civilization. The Englishman has too much common sense and too little imagination, the Frenchman is mercenary, the Southern people too sensuous to provide the modern Quixote." There is nothing, however, in this novel that would win for Mr. Walpole that place in modern fiction that *The Dark Forest* or *The Old Ladies* merited.

BOOTH AND THE SPIRIT OF LINCOLN, by BERNIE BABCOCK (Lippincott. $2.00). Mrs. Babcock's stories of Lincoln have had much success. Here she exploits the same field, though in a more imaginative and romantic way. Booth, the slayer of Lincoln, is supposed to escape, and the story follows him through strange experiences and reappearances as a "living dead man." Most remarkable of all is the representation of Booth's conversion from a hater to a lover of Lincoln through communion with the spirit of the man whom he had assassinated.

OUR INVALID PARISH

Winfred Rhoades
Pastor

The Appropriation of Christmas

Japan is not, religiously, one of what we call the Christian nations. Yet last year, in Tokyo, for several days, both before and after Christmas, all tickets and transfers used on the trolley cars had printed on them the words with which the angels made their glad announcement on the first Christmas morn:

Glory to God, in the highest,
Peace on earth,
Good will to men.

To the unthinking, whether non-Christian or nominally Christian, those were simply printed words: they made no difference in the thought, the feeling, or the practice of the person who reads them. To the ordinary American, indifferent to religion and disregardful of Christ, they doubtless gave a little shock of surprise and possibly a pleasant suggestion of old days at home. But the eager Christian, confronted with those words in that place, would be sent on his way with a song on his lips and a new access of good will to all the earth, making his heart almost to burst. And the thinking man, of whatever kind, would ask himself: What is the great meaning of these words? What can they be made to mean in my life?

Christmas brings to us only what we choose to appropriate. It may bring thoughts chiefly of weariness and dread. It may stir up a grudge against life because our lot is so hard, and we can do so little for others and can expect so little for ourselves. Or it may mean joy, joy, joy!—the most joyous joy of the whole year; not because of the function it is turned into by the world's way of celebrating it, but because it is the festival of heart's ease. As Jesus showed himself to be, so is God the everlasting Father. We look at the life of Jesus, we read the words of Jesus, and we see in them God's most personal revelation of himself, and we take to ourselves heart's ease.

If you had been in Hyderabad on Christmas morning last year, in India, you would have seen a procession of thousands of Christians from the degraded classes who are shunned by the higher castes as unclean, their hands laden with the gifts of sacrifice, bands and banners, and a stately elephant leading them on, and the marchers singing and shouting as they went. After ten years of self-denying effort they had come at last to the consecration of their church. Before the yet unopened doors they paused, and a leader offered a prayer. The prayer ended, he advanced and unlocked the doors, calling out in ringing tones:

Victory to Jesus! May His Kingdom come!
Hallelujah! Hallelujah! Hallelujah!

And from the great throng came back in response the tones of time-honored *Coronation:*

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!

And when that was ended and the people surged into their church for their first worship there, they sang as they moved forward:

Oh come, all ye faithful, joyful and triumphant,
Oh come ye, oh come ye to Bethlehem;
Come and behold Him, born the king of angels;
Oh come, let us adore Him,
Oh come, let us adore Him,
Oh come, let us adore Him, Christ the Lord.

Then the gifts were handed over the communion-rail,—sheep, fowls, goats, grain, money—sacrifices, but the sacrifices of joy, and tokens of the heart's passion that the whole world should be lifted up to the ideals and spirit of Christ. Those people appropriated much from Christmas.

Closet and Altar

DISCOVERIES OF GOD

And ye shall seek me and find me, when ye shall search for me with all your heart. —Jer. 29: 13.

Now in this is the excellency of man, that he is made capable of a communion with his Maker, and, because capable of it, is unsatisfied without it: the soul being cut out, so to speak, to that largeness, cannot be filled with less.—*Robert Leighton.*

He is the eternal wisdom, the eternal truth, the eternal light. What does he give us then? Himself, wholly and completely. He does not cut a piece off for me or give me a little morsel, but the whole fountain of eternal wisdom, not a little brooklet. If then I am thus his and he mine, I have eternal life, righteousness, and all that belongs to him.—*Martin Luther.*

God only is the creature's home,
Though rough and straight the road;
Yet nothing less can satisfy
The love that longs for God.

How little of that road, my soul!
How little hast thou gone!
Take heart, and let the thought of God
Allure thee further on.

F. W. Faber.

Jesus appeals to our deepest nature; our hearts go out to him instinctively and hail him as their Friend and Lord, and confess how good he is. Turning to him and accepting him is just letting our hearts have their way and allowing our true selves to rise up and live. And this is Conversion. It is the soul approaching and welcoming Jesus.—*David Smith.*

"Zacchæus sought to see Jesus who he was." There was in him already a certain inquiry and readiness for a blessing. And whilst Zacchæus was seeking Jesus, Jesus was seeking Zacchæus. In several other instances we see how our Lord at first sight understood men, penetrated to their thought, character, aspiration, and at a glance he understood the publican and his spiritual susceptibility. Sincere seekers of salvation may always be assured that the eternal love is yet more ardently seeking them. "Whilst he was yet a long way off his father saw him." The heavenly Father discerns the first rising thought in our heart for good, and promptly meets it with sympathy and grace.—*W. L. Watkinson.*

After we have seen Jesus we may have an infinity of things to learn concerning the purposes of God, but we have nothing whatever to learn of his nature; we know it; it is like Jesus; it is Jesus.—*R. G. Campbell.*

O Thou, who art the everlasting reality of things, beyond space and time, and yet within them; thou who transcendest yet pervadest all things, manifest thyself unto us, feeling after thee and seeking thee in the shades of ignorance. Stretch forth thy hand to help us, who cannot without thee come to thee, and reveal thyself unto us who seek nothing beside thee, through Jesus Christ our Lord. Amen.

John Scotus Erigena.

(Assembled by Isaac Ogden Rankin.)

CHRISTIAN ENDEAVOR

A Priceless Privilege

Comment on the Prayer Meeting Topic for December 27 to January 2

BY CHARLES ERNEST WHITE

Topic: Press on! Philippians 3: 7-14.

Light from the Bible Passage

A fine ancestry should be no hindrance to nobler living. It certainly should be no excuse for an ambitionless life. Paul came from a great line, but he refused to let that be a self-satisfying possession. A greater passion possessed him. For him the most priceless privilege was to know Christ better. He was never content with the point he had reached. He was always reaching forward. He was ever making fresh starts. Though he never quite reached it he was always keeping the ideal of a perfect Christian life before him. That spurred him on. He had his eyes on the matchless prize of God's call which comes through Christ.

Leads for the Leader

What is the value of a backward look over the year? What is the right way to think of our failures? of our successes? What is the peril of being satisfied with our attainments? A German writer once said: "Teach yourself to despise ambition; it is one of the meanest of passions." How would you answer that?

Press on—in the practice of prayer. Without prayer we can make no progress. Do we feel ourselves in closer relationship with God? Is prayer a greater factor in getting us through the day?

Press on—in the knowledge of Christ. What new thing about Him have we gained this year? If we cannot recognize any, is it not to our shame? Why not determine this new year to learn more about, say, His courage—the sources of it, the uses He made of it.

Press on—in spiritual achievements. Do we take seriously enough God's call to us to go forward? Do we think enough of his disappointment when we halt or actually drop backward in the pursuit of our Christian ideals?

Thoughts for Members

The bars of life at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.

—*Henry van Dyke.*

"Make the shoes you must walk with today rather than the wings you would fly with tomorrow."

Rise! if the Past detains you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife today.

—*Adelaide A. Proctor.*

Pay as little attention to discouragements as possible. Plough ahead as a steamer does, rough or smooth, rain or shine. To carry your cargo and make your port is the point.

—*Maltbie Babcock.*

A Moment of Prayer

We are ever grateful, O Father, for thy unceasing care over us in the past, but we rejoice even more in that unshakable confidence that thou wilt be with us in the days ahead. In thy wisdom, in thy strength we would press forward that we may win that matchless prize which thou hast set before us. Amen.

WITH THE CHILDREN

The Christmas Detectives

By Rose Brooks

"Uncle Billy! Coming a whole week before Christmas!" Three young Martins gave a joyous war whoop. Mrs. Martin looked as beaming as they sounded.

"It will be lovely—with Father way off in South America on coffee business," she said. "We'll have two Christmases—one with Uncle Billy, another with Father, whenever he gets back."

"Things hum when Uncle Billy comes," said Peter, pelting a snowball at a distant telephone pole with accurate aim. Mother, returning from errands, had met them, returning from school, at the gate.

"Never can guess what he'll do," contributed Betty.

"Can't have more fun than if you stick right at his heels," chuckled Jimsy, reminiscent of former visits.

"School's out the day before he gets here!" said Peter. And Mother, watching her three race for the cellar door, to drag out sleds and skiis, realized with deep content that her vacation problems were solved.

"Today? We're off to town today," said Uncle Billy, at his first breakfast. "All of us? To be sure, if Mother can spare us." Uncle Billy and Mother exchanged understanding smiles. "Only six shopping days before Christmas, and the things I must get! Need you 1ll to help me. Mother doesn't mind if we stuff things wholesale into the cellar when we get back? And may we commandeer the Beverly? Only for summer? Poof! Who minds the cold?"

"Shopping!" exulted Betty, hunting in the vestibule for overshoes.

"Can't be things for us, or he'd be s'prising us," said Peter, hunting his "baa-baa" in the depths of the coat closet.

"Can't be for us, or he wouldn't be taking us along," came the smothered voice of Jimsy, also in the coat closet, in pursuit of his earlap cap.

"I'll see you when I see you," said Mother, smiling at the excited group, finally bundled.

"Not for hours!" said Uncle Billy. "We don't know ourselves just all we'll do, but we'll be happy."

That was it. Uncle Billy was always happy. Whoever was with Uncle Billy was always happy, too. "And yet," mused Mother, watching the bundled figures settle themselves in the brown Beverly, "he never does anything that anybody mightn't do—if he thought of it! A whole day to finish my own Christmas planning!" And Mother sped upstairs as the Beverly sped townward.

"Here's a little notebook apiece, and a pencil apiece—your detective insignia," Uncle Billy had said as they climbed aboard the Beverly. "How use them? Don't know myself yet, but we'll find out. Christmas detectives are what we all are, and of course all good detectives must find their own clues."

"You passed the bridge! This bridge leads to the shopping part," said Peter, as the Beverly sped straight ahead instead of turning right to take the bridge.

"Next bridge for us," said Uncle Billy. "Takes us down to the crowded part—tenements—the next bridge, doesn't it? We have the whole day—let's drive around the crowded part a little while, before we go to the shops."

"We love it," exulted Betty, sniffing adventure.

"And we can't ever go, 'less there's a grown-up," said Jimsy. "And you see more things."

"Course you do. That's why we're bound there," and over the next bridge whizzed the Beverly, straight for the narrow, crooked, hilly streets.

Uncle Billy, about to turn left, put his foot on the brake and came to a sudden stop, at the unlifted hand of a uniformed Scout.

"Would you mind," said the boy, fingers at hat brim in courteous salute, "would you mind driving up the next street back, instead of this? This hill's the best coast in town, and the kids have to slide somewhere." His tone suggested an abyss of years between himself and "the kids," flying past on sleds.

"Here's where we get off," said Uncle Billy delightedly, backing the Beverly and parking it well out of the way. "Come on, detectives!" he whispered joyously. "No luck like having your clue run to meet you, instead of hunting for it!"

Speechless, but confident of adventure, the three Martins followed close at his heels, and found themselves at a standstill before the Scout on guard over the coast.

"Your own idea?" asked Uncle Billy as companionably as though he were an old friend. "Your own idea, giving the kids a chance to coast in safety?"

"We take turns, all the Scouts in my troop," said the boy simply. "Hi! You! Jack! Keep your runners in the ruts!"

"Different hours?"

"Different hours, and three different hills. Hi! You! Sally! Give him back his cap! Might as well make your 'good turn' give the kids their fun. Their mothers had a fit before—wouldn't let half of 'em coast before. Now they know we'll look out for 'em."

"Every day?"

"Just from three to five, school days. Mornings, couple of hours, now it's vacation. We can help each other out on our newspaper jobs, so we don't lose money by it."

"I see. Just to give the kids their fun."

"Well, we like to coast ourselves. Hi! You! Johnny! Next time, you let Tommy come down with you, or you'll go home! Tommy hasn't a sled," he explained to Uncle Billy, as though man to man. "Most of the kids share, but sometimes they're mean."

"Of course lots of them haven't sleds," mused Uncle Billy. "Do you know their names—some of them?"

"Know whose names? I know everybody 'round here. My troop all live in these five streets," with a sweep of his hand. "Go with you? Now?"

Then, after Uncle Billy's astounding plan was clear, "You wait! Just run these kids a minute will you? And I'll phone Bob. He'll come."

That's how it happened that Uncle Billy had four at his heels, instead of three, when he walked into the biggest toy shop in town, the fourth being John Murray, Scout, of Troop 8.

"Sleds I'll send to Scout headquarters?" asked Uncle Billy, conferring with his capable aide. "You and the troop distribute them as you think best, only be sure a name goes with each. But not from anybody. What's the fun of getting a present if it isn't addressed to you? Wish I could send five times as many," he mourned, as he gave the order for twenty sleds. "Now we'll all go over in this corner, and you give us the names of about fifty children, boys and girls both, who mightn't have much for Christmas."

The three Martin detectives scribbled names and addresses fast and furiously in their notebooks.

"Gertie Perkins—she's six—and she wants a doll. Heard her talking 'bout it on the coast. Says she never had one. That makes fifty, doesn't it?"

"Fifty," Uncle Billy checked up. "You know more names, if we wanted them?"

"Course I know more," John smiled, and added shyly, "but I never knew anybody wanting any names, like this, before."

An orgy of shopping, John often passing judgment, when the others were in doubt.

"All these we'll pile in the Beverly," said Uncle Billy, viewing complacently the mountain of assembled dolls, fire engines, books, caps, mittens, games, woolen stockings,—goodness knows what. "We want the fun of wrapping and addressing them at home. Mustn't forget paper and string, enough for a shop. Christmas eve, suppose we drive 'em all over to your headquarters? You said you and your troop wouldn't mind distributing them?"

"Mind?"

"It's all your fault! And your troop's!" accused Uncle Billy, jovially. "Here we drive to town, vacant-minded, and first thing we see is a young scout on his self-imposed job, and my detectives—Mercy! Where are those three?"

Deep in a whispered conference were the three. "Something brewing," Uncle Billy nodded in their direction, just as Betty turned and beckoned him.

"Uncle Billy," she stood on tiptoe to whisper in his ear, "Peter has two dollars, and so has Jimsy, and so have I. We were going to buy Christmas presents for each other, and Mother, and you, but John said he knew more names, even after all your fifty"—

"Think Mother'd mind if we gave the kids things, 'stead of her?" from Peter anxiously.

"We'd have to leave you out, too," said Jimsy.

"John!" summoned Uncle Billy. "We want a whole dozen more names!"

"Oh, Mums, did you ever have such fun?" said Peter, two evenings before Christmas, passing his wrapped bundle to Mother to tie.

"I feel the way I used to think Santa Claus did!" chuckled Jimsy, struggling to fold neat ends.

"Did you ever do this before?" Betty suddenly accused Uncle Billy.

As embarrassed as a boy caught in mischief was Uncle Billy. "Oh, well, when you're all alone," he began, lamely.

"But you're most always never in the same place two Christmases!" gasped Jimsy, astonishment freeing him from all bonds of grammar.

"Oh well, doesn't matter, does it, where you are?" Uncle Billy was as inarticulate as Jimsy.

"How do you find out?" Mother asked, eyes shining at this spirit of Christmas made manifest, though all unconsciously to Uncle Billy himself.

"Oh, well, easy enough. Didn't have any trouble finding a clue this time, did we?" He turned to the three children for support. "Clue just fell into our hands before we even began to look."

"I think," said Mother, "that clue knew what it was about when it made its choice of hands to fall into!"

"And nobody knows, any place you are, who gives 'em things!" Jimsy again made himself clear in his own way.

"Suppose you didn't have any money," said Peter, the practical.

"What difference does that make?" Uncle Billy answered both questions at once. "That Scout didn't need any money, did he? Making a Christmas present to every youngster in his neighborhood, wasn't he? Just standing guard? He's the boy to give us clues"—

"I repeat," interrupted Mother, happily, "that clue made a wise choice of hands."

"Anyway," Betty summed up their Christmas joy,—"anyway, we all know now how to be Christmas detectives, don't we?"

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NEWS OF THE CHURCHES

The Aroostook Larger Parish in Action

By Secretary Frank Lincoln Moore

Aroostook, Maine, is famous as the great potato country. It is also becoming well known through the workings of the Larger Parish, which is, simply stated, the effective working out of a common program for four organized churches and several preaching points.

A visit to this part of Maine in summer well repays the effort. There is the drive over good roads up the long way from Bangor. There is Mt. Katahdin, impressive in the purple haze, lifting its shoulders out of the black surrounding forests, and there is Mt. Chase, splendid as seen from Patten. Then come the Big Woods for 30 miles. At last settlements again begin to appear, and Aroostook County is reached, in many respects an interesting combination of the old and the new. From these settlements hunters take the big plunge into the wilderness, where are to be found deer in plenty, and game birds, and fish in lake and stream.

Field Day

Let us briefly view the parish in action. Early in August came Field Day. By nine o'clock in the morning the people began to assemble on the shores of Portage Lake. They came in all kinds of machines, Fords outnumbering the rest. Some drove as far as 35 and 40 miles, returning home at night in time for the chores. As soon as the people arrived, not waiting for the entire crowd to assemble, sports began. These were under the direction of Malcolm Boyd Dana—"Bud," as everyone calls him. There was a canoe race on the lake and swimming contests which drew a big crowd to

Rev. Wilbur I. Bull

the shore. There were games for the little children in a big field, baseball for the older boys, while fathers and mothers enjoyed the well-earned rest from the summer work in the shade of a fine grove of trees.

"Bean 'ole Beans"

Then came the noonday meal. Coffee was served by the gallon. Provisions were brought in baskets, being supplemented by "bean 'ole beans," several huge kettles of which were on hand, piping hot. These "bean 'ole beans" are a specialty in northern Maine, said to be a left-over method from the old lumbering days. Beans cooked in this way are apparently prepared in the usual manner, but instead of being baked in the oven are sunk in a heated hole in the ground, covered up with hot coals and ashes and left for twenty-four hours. Taken out piping hot, and served to the hungry crowd, no better beans were ever known.

Noted in This Week's News

Rev. Philip A. Swartz Installed at Central Church, Honolulu.

Boston Ministers Honor Dr. Emrich.

A "Larger Parish" in Maine's Potato Country.

Cedar Rapids, Ia., Calls Pastor.

First Church, Oakland, Dedicates.

Roy B. Guild Installed at New Bedford, Mass.

Notable Events at Willimantic, Ct.

Then followed the program—music by young people from the various churches, and short speeches, cheers led by two little eight-year-old boys who had the time of their lives. Then a word from the senior pastor, Rev. Wilbur I. Bull, whose decade in Aroostook County has meant more to the religious life of that region than he knows. "Bud" Dana was called for, the people greeting him with prolonged cheers. A notable work he has done during his year's stay. He modestly says he has accomplished little. He has only discovered talent and released energy! The day would not have been complete without a word from Dr. Charles Harbutt, who in this expanding work is seeing the logical outcome of his efforts in days gone by. Nearly a quarter of a century ago he was present at the organization of the Portage Church and has been from the first an enthusiastic believer in and supporter of the recent plans. Dr. A. E. Holt, of Chicago Seminary, was also present and gave an encouraging word. He thought it worth while to drive 300 miles and back just to see this attempt to solve the problem of the rural field. This was the third and largest Field Day yet held since the churches came together in the Larger Parish, 400 or more people being present.

The Four Fields Visited

When the parish is fully manned, there is a pastor with headquarters at Ashland, who has general oversight of the preaching and distinctly spiritual aspects of the work, a director of religious education, and a director of social activities and sports. Sunday services are divided, each pastor preaching in two or more places a Sunday. A cabinet, meeting usually on Monday for reports and the laying out of the work for the week, keeps matters well in hand, gives an opportunity for checking up on the weak spots in the work, and makes possible the carrying forward of a unified program. On Sunday I was privileged to visit all four of the organized churches. The Ford Missionary Car took us from place to place. There was the morning service in Ashland, at the center of the parish, a hurried drive to Oxbow, "at the end of the road," an appointment later in the afternoon at Mesardis, with the evening service at Portage.

While some of the communities were rather reluctant to enter upon the experiment of the Larger Parish, they now are all fully agreed that the plan is worth while. The gains are many, not the least being the enlarging of horizons, and the extension of the neighborhood spirit to include the common interests of the various communities united by the plan.

The last view of the parish in action was far up Fish River, where the pastor and his helpers plunged into the wilderness with a troop of Boy Scouts for a ten days' camp. Ever since, years ago, I read James Russell Lowell's *Moosehead Journal*, I have wanted to see the Maine woods and lakes, and here we were, a hundred miles or more beyond Moosehead, in one of the wild regions still to be found in Maine. We had steamed across Portage Lake and had wound our way up the stream. Several of us rode on the upper deck of the little boat where we could watch the ducks, cranes, kingfishers, and other birds as they flew, startled, from the water or from the trees along the shore. Behind us trailed the flat-bottomed scow loaded with a team of horses, a saddle horse, and the troop of Boy Scouts with their camp luggage. At the head of navigation we unloaded the lively party and reluctantly turned back toward the lake and the little town.

Cleveland Churches and Pastors

Cleveland Congregationalism is approaching the end of the most prosperous year in its history, and our 39 churches are entering upon the every member canvass this month with high hope. Some canvasses already made indicate substantial increase in giving.

A large delegation from our city attended the National Council and returned with new courage and self-respect. A leading business man who has never before attended a Congregational meeting of any sort, but who accompanied his wife on this occasion, expressed himself as amazed at the business-like way in which we do our work. Upon our return from the Council we found a few of the constituency at home disturbed over the sensational headlines in the daily press regarding the resolutions of the Social Service Commission. It was heralded in big type that the National Council had declared in favor of the Single Tax, and the Closed Shop. The exact text of the resolutions as published in *The Congregationalist* allayed conservative fears lest the denomination had gone "Red." The full reports of the Council by *The Congregationalist* have been widely read and greatly appreciated.

The action of the Council as to the merger of the missionary societies was favorably received and our State Conference trustees and the two women's organizations have authorized committees to study jointly the local and state situation and report a suitable plan of merger of all our organizations for missionary promotion in Ohio. In that connection it may be thought best to re-arrange the boundaries of our local associations, which are of varying size and inconveniently put together.

Several of our Cleveland churches have during the year acquired increased facilities and

(*Continued on page* 863)

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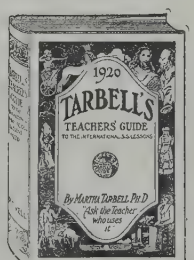

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(*Continued from page* 860)

quipment. East Cleveland, whose pastor, Dr. . G. Hindley, is the minister moderator of our nion, has added, at a cost of $38,000, a fine ddition for Sunday school and social purposes. t should be mentioned here that the plan just dopted by the Council of appointing a lay and co-ordinate clergy Moderator has prevailed ere for many years. Grace Church, once supposed to be near extinction, has under the eadership of Rev. David Howie taken on new ife and added a substantial brick addition for Sunday school and recreational activities costng $25,000, taken care of without outside aid. A new commodious chapel costing $9,000 has een erected and dedicated Nov. 29 to house he Brooklyn Heights Sunday school, where a hurch, under the leadership of Mr. Kirk Dewey, is soon to be organized.

The East View Church, on Kinsman Road, as moved from E. 140th to East 156th St., elling its property at a great profit, and upon ts new lot will erect a convenient and adequate difice next summer. North Church refuses to lie; it has sold its parsonage to pay for improvements and an accumulated debt, and, hough badly located, will test its power to be seful for another two years. Trinity Church, aught in the drift of Nordic population away rom its vicinity, has sold its property for $67,000, and will locate in Cleveland Heights, where Superior Boulevard reaches Lee Road n the extreme east end of the city.

During the summer negotiations were entered upon between the Woodland Ave. Presbyterian Church, a church with a great record, but whose vicinity has now become almost solidly populated by Negroes, and the Kinsman Union Congregational Church, favorably located, but with inadequate equipment. A Plan of Union was drawn up whereby both churches unite in services at Kinsman Union, with a pastor satisfactory to both bodies, combining the total resources and membership. The theory of the plan requires no compromise of polity or doctrine. The united church and its pastor, Rev. E. D. Barry, who has carried on the negotiations with consummate tact, will be members in full standing in both the Presbytery and the Union. Fifty per cent of the membership will be reported to the *Year Books* of each denomination, and the benevolences will be divided equally between Presbyterians and Congregationalists. The plan was officially approved by both Presbytery and Union without dissent and the marriage has been consummated. In the reception of new members, while both the Presbyterian and Congregational Confessions of Faith are to be held in high esteem, no candidate will be obliged to subscribe to them, but will be accepted upon his confession of faith in Jesus Christ. It is hoped that the plan may suggest the way to further unions between the denominations.

There have been several shifts in the pastorates hereabouts. Rev. C. J. Dole, after a fine piece of work in organizing and nursing Parkwood Church, withdraws from the active ministry in Cleveland at the first of the year. Rev. F. L. Graff, who has put in four most fruitful years at West Park, which is the newest suburb of our city, goes to Berlin Heights. Rev. L. L. Wood, who has tactfully led Baptists and Disciples to co-operate happily with Congregationalists in Chagrin Falls Community Church, accepts the call to our Highland Church to begin work Jan. 1. Mount Zion in its great Temple on E. 55th St., has recently welcomed Rev. R. T. Brown of First Church, Atlanta. Congregations are increasing and the outlook is exceedingly hopeful for this great church among the Northern Negroes. Highland and Nottingham Churches, children of the Congregational Union, expect to become self-supporting at the beginning of the new year.

Our Congregational Union, under the leadership of competent laymen such as W. B. Davis, A. F. Allen, R. C. Craford, Mark Thomson, David B. Ford, worthy son of the founder of the union, D. H. Farnam, and John T. Sheer, has made its real estate and other investments so wisely that a large revenue-producing fund has been accumulating which is enabling it to finance new projects in the suburbs. Thus in a recent real estate transaction property bought for a new church at $70 a foot a year ago is worth $400 a foot now, and a piece of it not needed for the church has been sold at that price. One of our missionary churches derives a revenue of $1,500 a year from the lease of land for a gas station. Another church owns a garage and rents it for a snug sum. The Plymouth Fund, estimated when formed at $30,000, has increased to four times that value by wise real estate investment. The property of the Puritan and Madison Churches, disbanded a few years ago, furnish a fund of several thousand dollars which may be loaned to struggling enterprises at a nominal rate of interest. Rev. G. L. Smith, our genial secretary, has been re-elected for his eighth year. Cleveland Congregationalism is hopeful and healthy. It will celebrate Forefathers' Day at Archwood Church, when two new professors at the Oberlin School of Religion, Dr. W. M. Horton, successor of Finney, Fairchild, and King, in systematic theology, and Dr. F. W. Buckler, successor of Dr. Ian Hannah and himself a witty Englishman, will be the speakers. D. F. B.

When Sunday Comes

By John Andrew Holmes

We spend more money for chewing gum than for the salvation of the world, but we pray between chews, "Thy kingdom come"!

From East to West

NEW HAMPSHIRE

Activities at Farmington

The church at Farmington has been under the guidance of its new pastor, Rev. W. R. Hamlin, since early in the fall, and fine progress and enthusiasm has been manifest in all departments of the church and parish work. On Oct. 5, a reception was tendered Mr. Hamlin and his family. The morning services have shown increased attendance, and especial interest has been shown in the evening services, where there have been not only addresses by the pastor, but special programs presented by outside speakers and different church organizations. Rev. Donald Fraser, of Rochester, reported the recent National Council at Washington; Hon. Huntley N. Spalding, chairman of the State Board of Education, reported recent progress in the line of education in the state; members of the Bible class presented a program of discussion of "Crime, Its Causes, Cure, and Prevention," and on one Sunday evening, Mrs. Hamlin's class of young women presented the program. The church has a fine choir, which greatly adds to the interest and benefit of the church services.

VERMONT

Leaves Brattleboro for Connecticut Pastorate

In the resignation of Dr. H. P. Woodin Center Church, Brattleboro, has lost one of the foremost preachers in the state of Vermont, a man of high distinction, of virility, and strength of mind and body, of culture and moral earnestness. He has been a leader among the ministers of the denomination in the state. He is a wide reader and close student, at the same time being interested in many good causes and having active relations with important organizations.

During his ministry at Brattleboro all departments of the church have followed his

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leadership; and from both a numerical and financial standpoint, the church has become an aggressive, wide-awake organization with a deep underlying spiritual development. He cultivated and urged Christian fellowship, which had concrete expression in the union of the churches in a great Communion service.

Before leaving Brattleboro Dr. and Mrs. Woodin were surprised by friends who were the bearers of a valuable present which betokened the love and appreciation in which they are held in the town. Dr. Woodin has become pastor of the church in Old Saybrook, Ct.

MASSACHUSETTS

Union Service at Taunton

Under the auspices of the Taunton Ministers' Union a union Thanksgiving service was held at Broadway Church, Taunton, Wednesday evening, Nov. 25. This is the second union service of the churches of the city held within the month. The sermon was preached by Rev. M. J. Creeger, Methodist; the call to worship was given by Rev. O. J. Aldrich, Methodist; the invocation was by Rev. H. M. Medary, Episcopalian; the responsive reading by Rev. E. A. Burnham, Congregationalist, and the benediction by Rev. F. B. McAllister, Congregationalist. Rev. E. H. Chandler, also a Congregationalist, gave the pastoral prayer.

Boston Ministers Honor Dr. Emrich

Monday, Nov. 23, was the 50th anniversary of the ordination of Dr. F. E. Emrich, Secretary *Emeritus* of the Massachusetts Home Missionary Society, and at the Boston Ministers' Meeting on that day honor was paid to this "father and friend of us all." Drs. S. H. Woodrow and F. H. Page spoke appropriately of the deep regard and affection in which Dr. Emrich is held. The Finnish churches gave him a testimonial of affection. Dr. Emrich spoke of "How I Feel About the Ministry after Fifty Years." He said he has sought to be a student, a teacher, and a pastor. It has been said of him repeatedly that "he made God beautiful." Dr. Emrich spoke of his education in Bangor and Bates, of his various pastorates and of his secretaryship. He spoke of the books that have been "epoch-making" in his intellectual life. He said, "I have lived long enough to see that the Congregational fellowship is the broadest and most comprehensive fellowship in the United States."

In it Origen and Tertullian could sit down together. In his study of the Bible along the lines of modern criticism he never forgot "the sacramental use of the Bible." "It is easier living today along theological lines. The difficulty today is with the confirmation of the spiritual ethics of Christianity." Dr. Emrich advised as a background for preaching "the certainty and reality of divine retribution for sin." He said he would rather be loved by the common people than to have any other reward. The entire audience paid Dr. Emrich such a tribute of affection as is seldom witnessed in a public meeting.

Installation of Rev. J. J. Lockett

Rev. J. J. Lockett was installed pastor of First Church (Oldtown), North Attleboro, Nov. 20. The council, at 3.30, was called together by Rev. Zenas Crowell, and was composed

Rev. John J. Lockett

of the ministers and one delegate from each of the churches of the Taunton Association of Churches and Rev. H. H. Loud of Hopkinton, Mass. The ministers of all the Protestant churches of North Attleboro sat as corresponding members. Rev. J. L. Mitchell was moderator and Rev. E. A. Burnham, scribe. At the evening service the sermon was by Rev. H. H. Loud. Other parts were taken by Rev. F. L. Briggs, Rev. Zenas Crowell, Rev. L. B. Goodrich, Rev. E. E. Craig, Rev. C. L. Holton, Rev. F. B. McAllister, and Rev. G. E. Osgood.

Dr. Guild Installed at New Bedford

A large and representative church council, including the churches of the vicinage and also a number of leading Congregationalists, gathered at Trinitarian Church, New Bedford, Dec. 1, for the installation of Dr. R. B. Guild as pastor. The situation is unusual in that Dr. Guild has been acting pastor of the church for a year past, and his installation marks the determination of the church and his own decision to go on in the constructive work which he has successfully inaugurated. His paper was a fine recital of his religious experience and of his notable career as a pastor and also as one who has been prominently and successfully identified in secretarial work among the churches. The period of questioning was prolonged because it was so happily productive in the illuminating replies of Dr. Guild over a wide range of church activities and pastoral problems. The council was happily united in its decision to install him, and the church was congratulated upon every hand at the promising outlook.

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the last ecclesiastical council which met at this church was in the minds of all the delegates and frequently commented upon in a spirit of great hopefulness for the church.

CONNECTICUT

Rededication and Installation at Willimantic

The life of First Church, Willimantic, has recently been quickened by two interesting events. On Sunday, Oct. 18, rededication services were held in the morning and evening to celebrate the remodeling of the church auditorium. Some time earlier a campaign was started to raise funds for this needed work and over $18,000 was raised in a short time. This enabled the alterations to be made at once, and everything was completed by the first of October. The result more than justified the sacrifice and expense. In order to bring the interior more into harmony with the general design of the exterior, it was necessary to introduce a new ceiling, Gothic arches and columns, and a change in the choir gallery and platform at the front. This was done with gratifying effect under the direction of the architect, Arthur Eaton Hill, of Providence. Three Gothic windows, the gift of a family formerly prominent in the church, though now removed from Willimantic, greatly increased the beauty of the church. With these changes the church now has a finely-equipped plant, with a large church house for social activities and an auditorium conforming to the best standards of architecture and providing the suitable atmosphere for worship. The rededication services were made notable by the presence of Dr. C. A. Dinsmore, of New Haven, and Rev. W. S. Beard, of New York, both former pastors of the church and who preached the rededication sermons.

A second event of marked interest was the installation of Rev. A. S. Wheelock as pastor. He has been serving the church for about a year, the installation having been delayed until after the remodeling. This inspiring service took place on Nov. 10. The sermon was preached by Dr. A. D. Leavitt, of Brookline, Mass., pastor of the church from 1904 to 1908. Taking the text, "Ye are the salt of the earth," he challenged the church to give holy flavor to all the relationships of life. Others who participated were Rev. A. H. Wheelock, of Auburn, Mass., father of the pastor-elect, who made the installation prayer; Rev. Boynton Merrill, of Boston, who gave the charge to the minister; and Rev. W. S. Beard, who gave the charge to the church.

NEW YORK

Dropped from Membership in Association

The New York City Association, at its meeting Nov. 5, 1925, dropped Charles W. Dane from membership, and gives notice that he should not be recognized by Congregational churches as in good standing among us.

NEW JERSEY

Anniversary of Pastor's Coming

The 15th anniversary of the coming of Egg Harbor's present pastor was fittingly observed early in November. Then the church building was only partly completed and the organization was in debt. Now they have a comfortable property, a large lot in the center of the town, on which they have erected a most attractive parsonage. Rev. C. W. Carroll preached the sermon morning and evening and the pastor, Rev. W. J. Richards, conducted the afternoon service.

Goes to First, East Orange

First Church, East Orange, is greatly encouraged over the coming of Rev. E. R. Holden, formerly assistant pastor of Second Church, Waterbury, Ct. Mr. Holden is a graduate of the Yale School of Religion, was ordained at Portsmouth, Va., and comes to the church finely equipped for the large task.

OHIO

Gift of Car to Cincinnati Pastor

On Friday evening, Nov. 20, the trustees of Walnut Hills Church, Cincinnati, held their annual banquet. At the end of the dinner a surprise was thrust upon the pastor, Rev. H. K. Eversull, in the form of a gift from the whole church. It was a bright, new Hudson coach, and it came as a celebration of his first anniversary in the pastorate.

Anniversary of Radnor Church

Bethel Church, Radnor, Rev. J. G. Peters, pastor, celebrated its 105th anniversary, Nov. 22. Among the happy features of the day was the singing of Welsh hymns in Welsh by a choir of the older members of the church, some of whom sang in the choir 50 years ago; also the presentation to the pastor of a beautiful bouquet of pink and white chrysanthemums, a gift from the deacons, the occasion being also Mr. Peters' birthday. Over 150 people partook of the fellowship dinner.

IOWA

Sioux Rapids Celebrates Anniversary

The first week in November marked the 50th anniversary of the organization of the church

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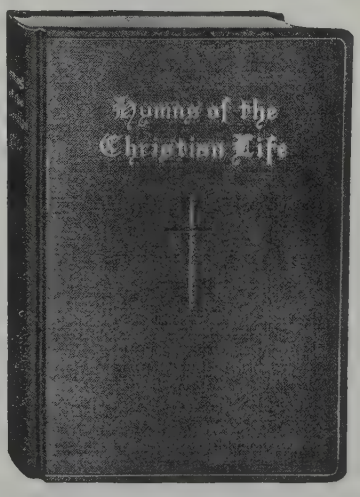

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at Sioux Rapids, Nov. 4, 1875. Services in commemoration of this event were held on Sunday, Nov. 1, while the regular midweek church night was in the nature of a jubilee, the pastor, Rev. E. W. Willcox, giving a modern interpretation of the ancient Jewish observance of the Year of Jubilee. Two former pastors, Rev. J. E. Holden of Storm Lake, and Rev. C. E. Wilson of Peterson, shared in this anniversary, the former relating the thrilling story of the establishment of Congregationalism in Northwestern Iowa. Mrs. R. T. Jones, of Fort Dodge, widow of a beloved former pastor who served the church from 1902 to 1908, returned to their former parish and was cordially received. The church night service gave opportunity to every one who had been a member for 25 years, to recount his, or her, experiences. Many old-time friends and members sent greetings. This mid-century milestone is recognized as an Ebenezer in the fruitful history of the church, and from this anniversary pastor and people turn toward the future with renewed courage and consecration for an enlarged service to God and humanity.

Goes to First, Cedar Rapids

After a search of several months for a successor to the late Rev. H. F. Milligan, whose passing occurred last March, First Church, Cedar Rapids, has called Rev. W. A. Lee of Winona, Minn. Mr. Lee began his work at Cedar Rapids, Nov. 1, and the church and pastor are happy in the new relationship. The new leader was born in England, but received his higher education in this country at the University of Wisconsin and Newton Theological Seminary, graduating from the latter institution in 1906. For nine years Mr. Lee served the Baptist Church, first at Ann Arbor, Mich., and then at Worcester, Mass., and in 1915 he began his association with the Congregationalists, serving Central Church, Atlanta, Ga., from 1915-1917. Following this fruitful pastorate, he was engaged in religious work at Camp Gordon; then camp secretary at the Charleston Navy Yard; was supervisor of the War Work Council of the Y. M. C. A. for the state of Georgia, and in 1922 became pastor of First Church, Winona, from where he was called to Cedar Rapids.

Decorah's Steady Progress

Recent months have witnessed a most pleasing transformation in the house of worship at Decorah. The interior has been completely renovated, and the exterior, as well, has taken on a new and attractive appearance. In these improvements of the physical property many willing hands and hearts have shared, including pastor, deacons, and trustees, while the young women of the Fortnightly Club contributed over $1,000 toward this project. Beautiful shrubbery has been added.

The reopening service occurred on the last Sunday in September, when the pastor, Dr. J. P. Burling, preached on "How Jehoash Repaired the Temple." It is the aim of pastor and people to make the ministry of this church richly and deeply spiritual, and all organizations are working with that ideal in view. The church entertained the Northeastern Association early in October, and this meeting made a fine impression on the Decorah people, and on the churches of the association which shared in the gathering. Dr. Burling was a delegate to the National Council and brought back to his church an inspiring report of that historic gathering.

CALIFORNIA

First, Oakland, Dedicates House of Worship

First Church, Oakland, completed dedication services in their new church, practically the whole month of November, from the first to the twenty-sixth, having been set aside for this purpose.

The services opened with a Week of Praise, ushered in by the Sunday school rally day, and the rendering, on Sunday morning, of the oratorio, and Mendelssohn's "Hymn of Praise" in the evening. Both Sunday services were led by the pastor, Dr. R. E. Brown, in the morning a service of thanksgiving and in the evening "The Ministry of Music." The Wednesday evening meeting opened the new Social Hall, with a church dinner followed by addresses from Dr. Aurelia Reinhardt, president of Mills College, and Mr. Robert G. Sproul, vice-president of the University of California, and also by a play by the Players' League. At this meeting former assistant pastors were special guests.

The second week of the month was the Week of Dedication. The morning sermon was preached by Dr. F. J. Van Horn, former pastor. The evening service was one of recognition of those who had rendered service in the construction of the new church, with an address, "Christ and Those Who Toil," by Dr. Lynn T. White of the San Francisco Theological Seminary at San Anselmo. Thursday of this week a reception was given to all members and friends of the church, at which time an opportunity was given to inspect the new buildings. This was followed by an organ recital by Mr. Uda Waldrop, municipal organist of San Francisco.

Sunday, Nov. 15, ushered in the Week of Fellowship. In the morning Dr. Brown preached on "Church Loyalty." A service of consecration was held in the afternoon, embodying a communion address by the pastor, the reception of members, and the ordinance of the Lord's Supper. This was followed by a social hour with new members in the Social Hall, and a fellowship gathering in the evening, presided over by Rev. H. S. McCready, pastor of Plymouth Church, Oakland, with greetings from the pastors of several other Oakland churches of various denominations. All Congregational churches of the East Bay were invited to this meeting.

The last week was the Week of Education. At the morning service Rev. R. C. Waddell, assistant pastor and director of religious education, presided and the Sunday school attended in a body. Dr. H. F. Swartz, president of the Pacific School of Religion, gave the morning address. The evening service was de-

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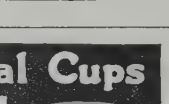
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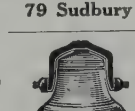
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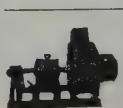
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voted to a pageant, "Milestones," given by the teachers and pupils of the church school.

The final service of the week was a union Thanksgiving service for all religious organizations of Central Oakland.

Those who spoke in this church during the dedication services agree that the acoustics are perfect. A. L. G.

HAWAII

Installation of Rev. Philip A. Swartz

The installation of Rev. P. A. Swartz as pastor of Central Union Church, Honolulu, took place on Wednesday evening, Nov. 4. A joint committee of the church and the Hawaiian Evangelical Association arranged for the installation service. The moderator of the Oahu Association, Rev. H. K. Poepoe, presided. The sermon was preached by Rev. P. E. Huyler, pastor of First Foreign Church, Hilo, on "Some Reasons for the Continuing Existence of the Church." Rev. J. P. Erdman, field secretary of the Board of the Hawaiian Evangelical Association, propounded the constitutional questions and offered the prayer of installation. The charge to the pastor was delivered by Rev. Akaiko Akana, and the charge to the people by Rev. N. C. Schenck. A large congregation was present, including representatives of many different churches and national groups who gathered to felicitate the pastor and his congregation upon this auspicious beginning of what Honolulu hopes will be a long, useful, and happy pastorate.

Select Notes

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Church and Ministerial Record

Calls

BALL, J. E., Pierre, S. D., to Pilgrim, Minneapolis, Minn. Accepts to begin Jan. 1.

BELLINGHAM, E. R., Sixth Ave., Denver, Col., to Neighborhood, Phœnix, Ariz. Accepts.

BRAGUE, R. W., to Pilgrim, Plymouth, Pa. At work.

BROOKS, G. S., Ellsworth, Me., to Union, Rockville, Ct. Accepts.

BUNNELL, MYRON, special student at Boston University School of Religious Education and Social Service, to Hanover Center, Mass. At work.

CLINCHY, R. J., Cornwall, Ct., to associate pastorate; First, Detroit, Mich. Accepts to begin Jan. 1.

CULLEN, J. R., Buda, Ill., to Lake Linden and Hubbell, Mich. Accepts.

EUSDEN, R. A., Plymouth, Lawrence, Kan., to Eliot, Newton, Mass. Accepts.

HUNT, H. W., Edinburg, O., to Chatham. At work.

LUTMAN, THOMAS, Los Angeles, Cal., to Alden, Ia. At work.

MESSINGER, A. L., Munnsville, N. Y., to Richford and Berkshire. Accepts.

NEWMAN, W. I., to Ocean Beach, San Diego, Cal.

NORUM, A. H., Pacific, St. Paul, Minn., to House of Faith (Presb.), Minneapolis, Minn.

PENNINGROTH, L. P., Lowry Hill, Minneapolis, Minn., to Lake of the Isles, Minneapolis. At work.

ROBERTS, S. H., Open Door, Minneapolis, Minn., to Excelsior. Accepts to begin Jan. 1.

SCUDDER, W. W., New England Secretary for the American Board, to Central, La Mesa, Cal.

STOVER, F. F., Jefferson, Ia., to Union.

TRUST, HARRY, First, Springfield, O., to First, Mansfield. Accepts to begin Jan. 1.

WATT, RICHARD, formerly of Wayne, O., to Unionville. At work.

Resignations

BREMICKER, P. B., St. Louis Park, Minn.

BROKAW, A. D., Grace, St. Paul, Minn.

BUNGER, W. L., Lyndale, Minneapolis, Minn.

CONANT, J. L., Brecksville, O., to engage in business temporarily.

CROSS, A. E., Milford, Mass.

CURTIS, EDWIN, Grantwood, N J. Effective Jan. 1.

LEECH, H. E., Montvale, Woburn, Mass., to accept call to Methodist Church, Cochituate. At work.

LOVELL, C. N., Monson, Mass., after seven years of service.

RAINEY, H. G., Farrell, Pa.

STEMME, ROBERT, Pittsburgh, Pa.

THOMPSON, W. J., Calvary, Oakland, Cal.

WAGNER, W. A., Fifth Ave., Minneapolis, Minn.

Accessions

	Conf.	Total
CALIFORNIA		
Calipatria		12
National City		12
San Diego, Japanese Mission Hills		6
		14
ILLINOIS		
Chicago, New First		7

Ordinations and Installations

GUILD, R. B., *i.*, Trinitarian, New Bedford, Mass., Dec. 1. Sermon by Dr. W. H. Day; other parts by Rev. Messrs. F. E. Ramsdell, H. F. Holton, F. H. Page, F. D. Parker, and F. B. McAllister.

HARDING, C. M., *o.*, First, Falmouth, Me., Dec. 2. Sermon by Rev. L. A. Edwards; other parts by Rev. Messrs. William Berriman, H. G. Mershon, D. I. Gross, J. A. Hammond, Israel Jordan, and H. G. Booth.

HICKLAND, DAVID, *o.*, Jonesport, Me., Oct. 6. Sermon by Rev. G. K. Carter; other parts by Rev. Messrs. James Richmond, A. V. Bliss, W. H. Palmer, and E. H. Page.

MELLINGER, A. W., *o.*, Rowley, Mass., Dec. 4. Sermon by Rev. W. J. Lowstuter; other parts by Rev. Messrs. A. K. Skinner, G. E. Cary, H. O.

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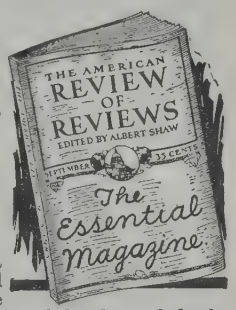

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"The Stockholm Conference on Life and Work," by William Adam Brown; "The National Cathedral of the Protestant Episcopal Church; "The Changing Near East," by John W. Mace; "The Way to Disarmament," by Hamilton Holt; "The New Era of Peace in Europe," by Frank H. Simonds.

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Hannum, C. S. Holton, H. S. Lowd, and John Moore.

PRITCHETT, L. C., *o.*, Montrose, Col., Nov. 17. Parts by Rev. Messrs. W. I. Jones, J. F. Walker, P. W. Jones, and G. W. Hinman.

Recognition

KELLY, E. P., Plainfield, Mass., Dec. 7. Parts by Rev. Messrs. F. J. Ward, John Hawley, J. P. Manwell, and J. C. Wightman.

Personals

HILL, DR. G. W. C., of South Church, New Britain, Ct., who has been in the Charter Oak Hospital, Hartford, for the last few weeks, is making steady progress towards recovery and is expecting to be able to resume his work soon.

MACKENZIE, REV. H. L., for the past three years associate minister and director of religious education at Union, Boston, Mass., has tendered his resignation to accept an opportunity to go to England where he will study at Oxford University. The church held an informal farewell reception recently when Mr. MacKenzie was presented with a purse of gold in appreciation of his untiring service in the interest of church and community.

Events to Come

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Jan. 8, 10.30 A.M. Note change of date.

MASSACHUSETTS WOMAN'S HOME MISSIONARY UNION, monthly meeting, Pilgrim Hall, Jan. 8. 2 P.M. Note change of date.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Dec. 21, 10.45 A.M. Speaker, Prof. G. A. Johnson Ross. Subject, "The Content of Our Christian Message Today."

INTERDENOMINATIONAL STUDENT CONFERENCE, Evanston, Ill., Dec. 29, 1925-Jan. 1, 1926.

OUR READERS' FORUM

The Vote on the Merger

To the Editor of The Congregationalist:

I take exception to your statement in *The Congregationalist* of Nov. 3 that the Merger was voted with unanimity. As I saw it from the floor of the Council (in Washington) and took part in it, there were one-third to one-fourth in opposition. When Dr. Atkins gallantly moved to make it unanimous, scores remained seated, though none thought it worth while to oppose his motion by rising.

There was one notable word spoken by Dr. Huget which voiced the feeling of many. While the debate was largely devoted to the discussion of legalities he called attention to the "witness" of the societies to some of the great principles of the denomination. The danger lurking in the Merger is this, that there shall be a leveling of loyalties through the operation of one great board of directors, facing all ways at once, simply doing business with the money in hand, but not committed heart and soul to any one of the causes for which the denomination stands.

GEORGE N. EDWARDS.

[*When the final vote on the Merger was taken and no opposition was manifested, none could be recorded and the chair followed the accepted rule in declaring it a unanimous vote.*—EDITORS.]

Race Superiority

To the Editor of The Congregationalist:

In the Oct. 22d issue of *The Congregationalist*, under the caption, "Negro Educational Leadership," Irving Maurer, president of Beloit College, has said this about white superiority: "This policy, I admit, is part due to the foolish and mistaken notion of racial superiority which the white race so unconsciously and mischievously entertains."

I wish to ask Mr. Maurer this question: If white superiority is not a fact, how does it happen that the white race has been the banner-bearer of progress and Christian civilization *unaided by any other race*, whereas the Negro, although he has been upon the earth for a much longer period, has done nothing for himself or for others, *unaided by the white race?*

Moreover, there never has been a Negro in the United States who has attained prominence in any line of business, trade, occupation, or profession who did not have white blood in his make-up.

I may also add that the only sensible and ultimate solution of the Negro problem must be the segregation of the race into a state by themselves under the United States, giving them all the immunities and privileges as well as franchise equally with the white race, and let the Negro work out his own salvation politically, socially, morally, and intellectually with such aid as the white race can and will give to the Negroes.

Ashby, Mass. NEWELL W. WHITMAN.

[*We suggest that our correspondent check up a little more closely on his facts.*—EDITORS.]

The Vocabulary of Charity

To the Editor of The Congregationalist:

I have read with much interest your review of *The Confessions of a Reformer*, especially as I have known and liked Mr. Frederic C. Howe for twenty-five years.

In quoting Mr. Howe's view of the Cleveland Charity Organization Society of nearly thirty years ago, I think it a bit unfortunate that it is not brought out in your review that this applies to the conditions of thirty years ago and not of today. Even then, as you say, there is another side to his critical summary, and I doubt very much whether even then Mr. Howe is quite right in saying that applicants to the society had to show that they were "worthy." More than twenty-five years ago the New York Society adopted a solemn resolution to exclude "worthy" and "unworthy" from its vocabulary. That means plainly enough that for a good many years before that the attitude of mind that finds those words appropriate no longer obtained. I think this was typical of the attitude in similar societies throughout the country.

Certainly today charity organization societies ask first, "What is the trouble that brings this family for advice or material help? How can that trouble be remedied?" If so be the chief trouble is a defect of character, which in old days might have been regarded as unworthiness, it only means that such a family calls for more of the resources of knowledge and helpfulness than one where character was well-nigh perfect and poverty presented the only difficulty to be overcome.

LAWSON PURDY.
Secretary of the Charity Organization Society, New York.

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Herbert R. Gibbs

Herbert R. Gibbs passed away on Dec. 16, at his home in Newtonville, Mass., and his funeral was held on Dec. 8 at the Central Congregational Church of which he was a deacon. He was descended from Elder Brewster of Plymouth, and was born in Pittsfield, Mass., Dec. 23, 1850, and was graduated from Williams College (Phi Beta Kappa) in 1871, later pursuing graduate studies leading to the degree of M.A. at Yale. After a year's service as principal of the Lenox High School, Mr. Gibbs was a proofreader of the Riverside Press for a number of years. In 1890 he became an editor and literary adviser of Houghton Mifflin Company, and he continued in that position until his death.

Mr. Gibbs gave constant and devoted service to the church, and was a leader in various departments of Congregational work. For years he was a director of the Publishing Society and the Education Society; as chairman of the committee on *The Congregationalist* he was a loyal and constructive friend of this journal.

Mr. Gibbs leaves a widow, who was Sarah M. Cabot of Cambridge; a son, Edwin F., of Newton Highlands, and a daughter, Miss Marion B. Gibbs of Newtonville.

Referring to his professional career, an associate wrote as follows to the Boston *Transcript:*

Mr. Gibbs brought to his work an equipment of accurate scholarship, sound literary judgment, and clear-headed common sense. Hundreds of authors will recall with gratitude his intelligent sympathy with early ambitions, his judicious encouragement of improving workmanship, and in the hour of their success, his wise handling of nice or knotty editorial problems. His associates in business will always remember the steady cheerfulness, serene courage, and gentle humor, which marked him, good days and bad days alike, and made him the most delightful of office companions. Even in the last weeks, saddened by the death of his elder son (Russell), he never faltered in his observance of a maxim in a language he loved to quote:

Aequam memento rebus in arduis servare mentem.

Mr. Gibbs was a rare, sweet spirit, a true Christian gentleman.

A Lifetime of Devoted Service

Such in brief might well be the story of the life of Ada R. Hartshorn, who left us for the higher service on Oct. 24, 1925. All her active life was spent with the interests of the Woman's Board of Missions before her, and never once did she lose her loyalty to that cause. Coming into the work of the Board rooms in Boston as a young woman, in 1882, she remained there steadily until the infirmities of age made her withdrawal necessary. Her duties included receiving and waiting on the constant stream of callers, answering requests for Board publications, and later caring for the circulating library. Her ingenuity in preparing programs was felt not only by her callers from the churches of the constituency, but the more steadily in her home church where she was always a strong influence for all forms of missionary work. The funeral services were conducted at the Eliot Church in Roxbury, Mass., by her former pastor, Dr. B. A. Willmott, whose beautiful tribute to her was an inspiration to the friends who were present.

Her finished labors now speak for themselves, and the reward is hers. "Well done, good and faithful servant, enter thou into the joy of thy Lord." K. G. L.

Set not the pulse-beat of your life to any borrowed opinion; be yourself, and let that self be just as good, just as pure and strong as nature and the grace of God can make it.—*Canadian Baptist.*

Mr. Goodman and the Waldensians

Fred S. Goodman, National Secretary of the American Waldensian Aid Society, is giving instructive and interesting illustrated addresses on his rewarding trip through Southern Italy. The good work of the Waldensians and present conditions in Italy challenge the attention of Protestant Christians in America. Mr. Goodman addressed the Boston Ministers' Meeting on the morning of Nov. 30, and in the afternoon gave an illustrated lecture at a meeting of the Boston Branch of the American Waldensian Aid Society. During his visit to the Waldensian churches of Italy and Sicily Mr. Goodman attended services, including the Sunday schools. He says:

Every meeting was large, even on week nights, when many of the men did not return from work till sundown, sometimes walking miles to their homes at the top of the hills, and coming to the meetings without rest. The little churches or halls were crowded to the doors, sometimes more than a third of the company standing. The majority were men, and in most places more than half were non-Protestants. In forty years of public work I have never seen finer attention, or greater appreciation.

December 25, 1925

By E. Tallmadge Root

Be glad, my friend! This Christmas
New joy for all men brings.
From Stockholm and Locarno,
Revived, its message rings!
Lo, hate and war grow hateful;
Councils and leagues increase;
Nations and creeds are seeking
On earth good will and peace!

The Bangor Luncheon

By P. W. Pennell

The annual luncheon and business meeting of the Boston Association of the Bangor Seminary Alumni was held at the Boston City Club, Nov. 23. The following officers were unanimously re-elected to serve during the coming year: Rev. J. H. Quint of Chelsea, president; Rev. T. B. Bitler of Somerville, vice-president; Rev. A. W. Stone of Concord, secretary and treasurer.

President Moulton and Professor Cumming of the Old Testament Department were the guests of the occasion and brought to us stirring messages. Dr. Moulton spoke briefly of the work of the seminary and outlined some of its plans for the future. He told us that the calling of Professor Bradshaw of Iowa College to the chair of Systematic Theology filled the last vacancy on the faculty. Modestly leaving himself out of the picture, he paid a high tribute to his colleagues. He failed to mention that much of the credit for bringing to the seminary such a strong group of men was due to his own high vision and untiring efforts.

Professor Cumming, one of the younger members of the faculty, was then introduced. His theme was "The Old Testament in Modern Life." He referred briefly to some of the recent misuses of the Old Testament in theological controversy, and as a basis for military propaganda. He traced the conception of God in the minds of the Israelites from that of merely a tribal deity to the lofty conceptions of the later Isaiah and Amos. Along with the idea of a just and holy God we find a passion for

(*Continued on page* 871)

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owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

The Bangor Luncheon

(*Continued from page* 869)

social righteousness. While much of the Old Testament is of purely historical interest the messages of these great prophets are applicable to every age.

Prof. Daniel Evans of Andover Seminary was introduced and responded with a few remarks, referring wittily to ministerial knowledge of the Hebrew language, and paying tribute to the work of the seminary in both past and present.

Few people not in close touch with Bangor realize the sacrifices which its faculty are making in order to carry on the work. Located as Bangor is, nearly eight-hours' ride from the nearest large city, these men have comparatively few opportunities to mingle with other people who are doing the same type of work. In spite of this fact, men of a high type of scholarship, ability, and Christian character are willing to devote their lives to training young men for the ministry. Their devotion stands out in contrast to a tendency which crops out even among ministers to seek places of advantage. They should be accorded the hearty co-operation not only of the alumni of the seminary, but of the denomination at large.

The Pastor Says: A learned treatise on heredity says: "One family—the Jukes—has produced 1,200 people, and the one man to whom this family is traced was a hard drinker." To have such a lot traced solely to one man, while all their multitudes of other ancestors pose as innocent bystanders, is enough to drive him to drink!

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This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading rooms at Tarpaulin Cove and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President, Rev. Samuel H. Woodrow, D.D.; Vice-Pres., Rev. J. Romeyn Danforth; Clerk, Rev. Theodore G. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 618 Congregational House.

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W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

Christmasing

By Anne Mathilde Robinson

Busy little snowflakes
Out a-Christmasing,
Up and down the highways,
Into everything.
Kissing pretty faces,
Chasing dainty feet,
Powdering small noses
With a cold conceit.

Fickle little snowflakes,
Shining crystal flowers,
Flinging fragile beauty
On the fleeting hours.
Building pixy snowdrifts
In my hat's close brim,
Poking down my collar
Chilly fingers slim.

Merrily they wrestle
With December winds,
Tossing white confetti
In a swirl that blinds.
Winter's gypsy artists,
Making strangely new
Every homey by-way
That they travel through.

RISIBLES

Billy, 6, was exasperated with the almost continuous squalling of his baby brother.

"I bet I know why he came from heaven," Billy mused. "They put him out."

Manager of Dinner Dance Club—No more tables, sir; we're absolutely full up.

Patron—But there's space for another table there.

Manager—Sorry, sir; that's the dance floor. —*Pittsburgh Sun.*

The woman was rather condescending.

"My husband is very jealous," she remarked to her partner on the dance floor, "so I only dance with exceedingly plain people."

"It's a good system," said he. "I follow it, too."—*Stray Stories.*

An ancient car chugged painfully up to the gate at the races. The gate-keeper, demanding the usual fee for automobiles, called:

"A dollar for the car."

The owner looked up with a pathetic smile of relief and said:

"Sold."—*Bison.*

A student brought his mother to the university and was showing her about. The dear old lady was anxious to make her boy think that she understood everything.

"Over there, mother," said the son, "are our wonderful polo fields."

"Ah," sighed the old lady, "What is there that is nicer than fields of waving polo?"—*Iowas Frivol.*

Nobody loves a good story better than John D. Rockefeller. Here is one he told to his friends on his eighty-sixth birthday:

"Down in Virginia a negro was brought before the Judge for stealing chickens or some similar offense. The judge asked him if he had any children.

"'Yas sir, judge,' replied the negro, 'I'se got a boy.'

"'What's his name,' asked the judge.

"'His name is Weatherstrip, judge.'

"'Weatherstrip? Why where did you ever get that name, Sambo?'

"'Well, judge, it was disaway. Dat boy was born just before de war and he kept me out of de draft.'"—*New York Times.*

The Congregationalist

Continuing

The Recorder* and *The Advance

December 17, 1925

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Tommie—"Grandma, if I was invited out to dinner some place, should I eat pie with a fork?"

Grandma—"Yes, indeed, Tommie."

Tommie—"You haven't got a pie around the house that I could practice on, have you, Grandma?"

Books for Discriminating Readers

Suggested for Christmas Gifts

Biography

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In "Wives" Mr. Bradford gives us seven soul-portraits of American women, the wives of famous and infamous characters in our history. Every one of these women depends for her place in history on her masculine connections, yet all but one of them, says Mr. Bradford, seems to have been at least the equal, if not the superior, of the man who made her famous. Here are Mrs. Benedict Arnold, Theodosia Burr, Mrs. Jefferson Davis, Mrs. Benjamin F. Butler, the delightful Dolly Madison, Mrs. James G. Blaine, and, finally, that puzzling, tragic figure, Mrs. Abraham Lincoln. $3.50

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Vol. CX No. 52 December 24, 1925

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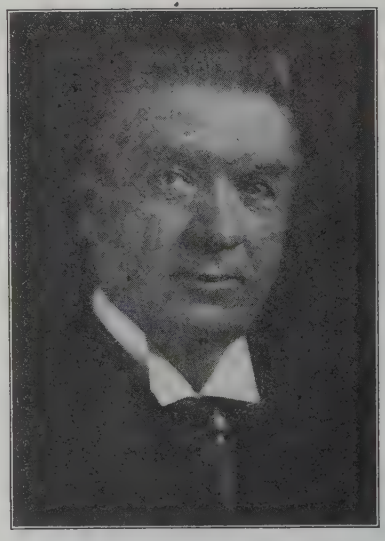
The Adoration of the Magi

From a sculpture by D. Mastroianni of the Modern School in Paris. He has many subjects from the life of Christ and the Old Testament in Paris galleries

THE FEDERAL COUNCIL MEETING IN DETROIT

By Frederick L. Fagley

Beginning January 7th



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19 South La Salle Street
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The Congregationalist

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The Editorial Outlook

Talking It Over

HOW far should a religious weekly in its editorial comments follow, or avoid, the course of public events, and particularly the things not most important in themselves that happen to be most widely exploited in the daily press? This is a question to which the answer is not always easily determined either in theory or in practice. Limitations of space frequently decide the issue, for only a very limited range of matters can be dealt with, but even in this limited range it is not easy to decide what references should be made and what should be omitted. If the things that are most widely mentioned in newspapers generally are ignored, there is the suggestion that the religious press is not in touch with the world of everyday life. On the other hand, just because these things are so widely exploited elsewhere may be good reason why the religious press should give its space, its interest, and its influence to more important matters that the press in general ignores or deals with lightly.

A Case in Point

HERE, for instance, is this matter of Mellie Dunham and Henry Ford. Detroit's King Henry summons to his court from the wilds of Maine a distinguished fiddler, champion fiddler of his state, and the space immediately given to this incident in the daily press is of such proportions that one might imagine that this was the most important incident in local American affairs. The experiences of "Mellie" and "Gram" in their first long journey, what they thought of Mr. Ford and what Mr. Ford thought of Mellie and his fiddling, if the newspapers at all adequately measure the interest of the public, are matters of very deep importance. There is the suggestion also that whereas fiddling was once the accompaniment of the distruction of a city and the beginning of the downfall of Rome, fiddling may become a corner stone for the building of the new society and the restoration of gentleness and happiness to a jazzy and war-torn world. If the papers report him correctly, Mr. Ford suggests that pleasant old tunes and the social dances that accompanied them may be a means of saving the world from the "billy wow-wows." Just what sort of wow-wows are "billy wow-wows" we do not know, but we wish Mr. Ford success in his self-appointed crusade. But is not the Ford car itself a symptom of a jazzy age and of a populace rattling about from place to place in quest of they know not what? There will have to be a little deeper mission than that of the fiddler, and a somewhat more adequate conception of life if we are really to save the world from its "billy wow-wows." But the sphere of pleasures and social habits and customs is not by any means to be despised. Every little helps, and we are glad to acknowledge it, even if the doings of "Mellie" and Mr. Ford seem to us a bit exaggerated in the columns of our glorious daily contemporaries.

The Larger Issues

THE larger and deeper issues offer more distinctive problems for the religious journalist. One would surely be blind who sought to ignore the moral and spiritual aspects of world affairs. The day has gone by when things can be confined to purely political or social spheres. The issues of our commercial and industrial life cut

straight across the path of personal ideals and elemental conceptions, not only of love and brotherhood but of right and wrong. The issues of world peace and international comity, whether they be symbolized in the League of Nations, the World Court, or other practical proposals, are inevitably associated with world conceptions of brotherhood and democracy. In a deeper sense than we sometimes realize it, they constitute the most important and distinctive foreign missionary problems that the church has to face today, and we can no longer shut off the missionary interests of the church into a purely "religious" sphere that has no relationship to political situations and ideals, and even in a sense no relationship to practical politics. We cannot see how any paper can be alive religiously that does not appreciate this responsibility in relation to world happenings and world problems, and yet we do sympathize at times with those good friends who suggest that papers, even like *The Congregationalist,* might be improved if they had a little more religion. We think we understand what such critics mean. The criticism is not always unjust and it is seldom unkindly. We may say for ourselves that we seek never to forget that beneath all issues and problems are the foundations of spiritual life and what is called the "devotional." But increasingly we must recognize that "devotion" must have an object and direction. Devotion is vague and meaningless, unless it is devotion to something. Christian devotion cannot be dissociated from visions and tasks, and the visions and tasks of redemption are related to the world that is to be redeemed. The interpretation of life from the Christian standpoint and the interpretation of Christianity in relation to the world in which it must have its growth and progress is the dual task of Christian journalism. It is essentially a religious task, even if the themes of which it treats be not always labelled "Christian," or the treatment seem conventionally "devotional."

Race Relations Awards

TO give recognition and stimulus to creative work the Harmon Foundation, on behalf of William E. Harmon, has provided $4,000 annually for awards for distinguished achievement. There are seven first awards of $400 offered annually to Negroes who have made distinguished achievement in various fields of endeavor, and one award to any person, white or colored, for outstanding achievement in race relations. This announcement comes from Dr. George E. Haynes, secretary of the Commission on Race Relations of the Federal Council of Churches, to which has been committed the executive direction of the awards.

Seven awards are open to all Negroes of American residence of both sexes; the eighth award to the person, white or colored, "who has made the greatest contribution toward improving the relations between white and Negro peoples in America." There is also a gold medal for the first award in each of the seven divisions, and a second award of $100 and a bronze medal; the eighth award will carry with it $500 in money and a gold medal.

The classes of awards are to be as follows: literature, music, fine arts, industry including business, science including invention, education, religion, and the award for improvement of race relations between the white and Negro peoples in America. The purpose of the "William E. Harmon Awards for Distinguished Achievement" is "to give recognition and stimulus to creative work." "They are especially designed," the statement continues, "to bring public recognition to persons who have made some worth-while achievement who have not yet received such recognition." Awards are to be made Jan. 1, which is the date Lincoln signed the Emancipation Proclamation, and will apply to work done or completed during the twelve months ending June 1, preceding.

There will be five judges for each award. Three of the five judges will be persons recognized as outstanding in their particular fields. At least one will be a Negro. The two other judges will represent the Harmon Foundation and the Commission on Race Relations of the Federal Council of Churches. The decision of the judges will be final.

Applications and recommendations for next year (1926) may be filed on and after Jan. 1, and must be filed not later than June 1, 1926, with Dr. George E. Haynes at the offices of the Federal Council of Churches, 105 East Twenty-Second Street, New York City. Detailed information will be available from Dr. Haynes.

Another Baptist Editor

WE join in a cordial welcome to the editorial fraternity to Dr. Austen K. de Blois, who has resigned the pastorate of the First Baptist Church in Boston to become co-editor of the *Watchman-Examiner.* Dr. Curtis Lee Laws, the genial and competent editor for fourteen years, continues in his sanctum, but with a staff enlarged and strengthened by the addition of one of the outstanding ministers and writers of the Northern Baptist churches. Dr. Laws describes Dr. de Blois as "a thoroughgoing conservative," "a man of such culture, wide reading, and large contacts" that he "could never be a reactionary or obscurantist," but "holds to the faith of his father who was an old-fashioned intelligent Baptist. He feels that it is worth while to contend for the faith once for all delivered to the saints." "No change will be made in the things for which the *Watchman-Examiner* stands," Dr. Laws tells us.

Friendship with Japan

ON the evening of December 15 the Editor was guest at a dinner tendered by the Japan Society of Boston to the Japanese Ambassador, Viscount Tsuneo Matsudaira, and Madame Matsudaira. This gathering of national and international significance deserves comment.

Some hundreds were gathered around the tables in the Copley Plaza Hotel, and the occasion was one of color and brilliance. But more important than this outward setting was its spirit, and the note of good will that was sounded in the addresses, both in those welcoming the Ambassador, expressive of a sympathetic and cordial attitude toward Japan, and in the Ambassador's reply, delivered in excellent English and showing an equally responsive and sympathetic spirit. One felt that if the things symbolized in this gathering could become more adequately expressed in international affairs and relationships we should be brought nearer to the basis of permanent friendship and peace, and also that we should find for every nation a larger life in the richer environ-

ment of a world fellowship to which every nation was privileged to contribute its best.

Governor Fuller of Massachusetts made a brief but very sensible address in which he revealed the fact that the firmness that he recently displayed in upholding the ideals of world peace in connection with the Armistice Day celebration in Boston was not a mere accident. He reminded the Ambassador that in democratic America anybody who was dissatisfied with his government or with anything else had merely to hire a hall to air his grievance, and in a playful reference to George W. Coleman's Ford Hall forum, he suggested that it was not always necessary even to hire a hall but that halls would be provided. He emphasized the fact that expressions of racial and national prejudice must not be regarded as indications of the better vision and spirit of America, and he spoke of the gathering there present as typical of what many in this country felt of good will not only to Japan but toward all nations.

The Ambassador's address, which was carefully written, had something of the formality of an official utterance, but back of it there was genial and human quality. His references to Boston's part in the early beginnings of missionary work in Japan, under the auspices of the American Board, if touched with a somewhat subtle and delicate humor, indicated his real perception of the spirit in which these missionaries had gone to his country and an appreciation of the basis of good will that they had sought to establish.

The great address of the evening was by President W. H. P. Faunce of Brown University. President Faunce, who is just recovering from a long and serious illness, had come at considerable sacrifice. In appearance he showed the effects of ill health in contrast with the occasion when we last saw him at the National Council Meeting in Springfield, but the vigor of his utterance was unabated. With deep passion he spoke of the obligations of all true Americans to take a larger view of world relationships. Referring to the rapidity of progress in transportation and intercommunication he suggested the hell to which the nations would descend if getting together physically they stayed apart intellectually and spiritually. He condemned the provincialism of America, and defined as our greatest task the giving to America of a larger horizon through interpreting the best in every land to the best in our own. He thought that where so large a proportion of our national income was being spent for wars past or potential a larger part ought to be devoted to promoting international understanding and good will. Emphasizing the fact that we must create not only the right spirit, but also the mechanism of good will, President Faunce contrasted the spirit that sent two millions of Americans to France to fight with the spirit that feared to send one man to sit in a court. Quoting the words of a great Mohammedan to the effect that the three Cs—caste, color, and creed—had been chiefly instrumental in keeping men apart, President Faunce made a profound appeal for a type of faith and conduct that would rise above prejudice of caste, color, or creed, to the visions and deeds of brotherhood.

Pointing out that the name of the Japanese ambassador signifies, *Peace-under-the-Pines,* Willis J. Abbott, who presided over the gathering, suggested that it would be fitting if under the pines of New England there might be established new understandings that would help to fulfill for the world the symbolism of such a name. Would that it might be so!

The New Atheism

IT is now more than half a century since Bakunin, the eminent Nihilist, wrote his well-known book, *God and the State,* published after his death, in which, reversing the well-known saying of Voltaire, *If God did not exist, it would be necessary to invent him,* he expressed his essential attitude in the words, *If God existed, it would be necessary to abolish him.*

For one who has been familiar for nearly thirty years with the literature of atheism, agnosticism, and rationalism, there is nothing particularly new or startling in a statement like the following to which an Amherst graduate calls our attention, and which is intended to be descriptive of what its author regards as the progressive and liberalizing movement of modern life:

> God becomes progressively less essential to the running of the universe; and the soul as a separate entity becomes more and more doubtful. As the ghosts of immortality thus recede, this life becomes at once more interesting and more valuable than the life hereafter.

What is new and startling is the setting in which this statement is found. It appears as the very heart and center of a "senior chapel address" delivered at Amherst last May by Professor Frank H. Hankins, and published in the *Amherst Graduates' Quarterly* of last August. Our reference to the matter is delayed because it is only within the last few weeks that it has been called to our attention.

We have read the entire address with great care and not without considerable interest. The quotation given above is typical of the address as a whole. There is nothing in the address that has not been quite as well said, and in some instances much better said, by atheist and secularist writers again and again during the last half century. As an exposition of the religion of science offering inspiration toward high ideals it is far inferior to Prince Kropotkin's *Modern Science and Anarchism,* and vastly inferior to the same writer's really noble pamphlet, *An Appeal to the Young.*

What is strikingly unfamiliar about Professor Hankins' address is its setting, and the fact that it appears with strange inconsistency in a magazine that bears upon its cover a church steeple, and above the steeple the seal of the college on which an open book, presumably the Bible, is most conspicuously displayed. If articles like this by Professor Hankins are to become typical of the *Graduates' Quarterly,* we suggest in the interests of artistic unity and literary propriety that the steeple and seal might well be omitted. For, if Professor Hankins is right, and the spiritual conception of man and the universe is the great, essential stumbling block in the liberal pursuit of knowledge and in its liberal application, why should the symbols of the spiritual be perpetuated? Let us be liberal at all costs, and let us maintain the liberalism of the college even if we have to accept, somewhat grudgingly of course, the foundations laid by those whose enthusiasm for education was

encumbered by so unprogressive and illiberal a thing as Christian faith.

It is, however, precisely at this point of liberalism that we challenge Professor Hankins' contentions. (We must not call them "convictions," for Professor Hankins speaks contemptuously of "those thought-destroying things called by all evangelists 'convictions'"—to have "convictions" isn't quite proper in this world of nondescript and colorless impartiality.) In the guise of liberalism he shows himself to be the most illiberal and narrow partisan. He would not warp his judgment by displaying anything like Christian convictions, yet he does not hesitate in the baldest and most ruthless way, dogmatically and arbitrarily, to dismiss Christian faith and spiritual conceptions from the whole sphere of the quest of the meaning of the world and of life. He sets over against all "spiritistic" conceptions, without distinction, the belief in "the natural order of a mechanistic world" from which man and life are "derived" and of which they constitute an integral part.

Between this mechanistic view of life and the universe and the view of extreme Fundamentalism Professor Hankins can find no stopping place, and his illiberalism appears in the arbitrariness of his contention that no stopping place can be found. "The Fundamentalists are clearly right," he says, "in holding to *all* of the old faith for fear they may lose all." That is the level of this liberal professor's vision; that is his caliber as a thinker. His words are an insult to Christian thought and scholarship, and to innumerable men in the present generation whose approach to the whole problem of life is as free and untrammeled as his own, but who in their free and untrammeled quest have found a place for faith and a necessity for spiritual foundations where Professor Hankins has found only a mechanistic universe.

It is Professor Hankins' attitude and expression to which we take exception. We are getting altogether too much of this overbearing, arbitrary, intolerant presumption of one-sided scientists and philosophers. The intolerant dogmatisms of science are to be classed with the intolerant assumptions of religious authoritarians. We have constantly deplored the one, and we as heartily condemn the other.

With much that Professor Hankins has said we thoroughly agree. We accept what is, perhaps, the deepest, most basal and most revolutionary thing he says, viz., that "the values of life are not arbitrary and authoritative, but are implicit in the nature of life itself." But that does not by any means imply that these values are not spiritual, or that the spiritual factor of personality can be eliminated from the universe. When one considers that the universe for every man is centered in his own personality, it is amazing that any man should deny even the reasonableness of the assumption that personality is at the center of the universe. It is in reaching out through all that is best in himself that man has felt the need of God and the certainty of a larger spiritual life without which his own spiritual nature seems unexplainable. The significance of Professor Hankins' statement is found not merely in its denial of God, but in its denial of man. In a mechanistic universe there is no essential place for personality either in man or in God. Professor Hankins' logic breaks down when he talks of men being "free." How can man be "free" if he be merely an integral part of a mechanistic world. The conception of freedom is inseparable from that of personality.

Starting with the consciousness of his own personality it will not be surprising if man, with sound logic, continues to find a place for God, the soul and immortality. We commend to students getting an overdose of mechanistic logic, the logic of faith in such a book as that containing Professor Macintosh's Yale lectures upon *The Reasonableness of Christianity*, recently awarded the Bross prize. The shallowness of much of the new atheism becomes sufficiently apparent when one comes into the range of men like Macintosh who do not speak as experts outside their own field, but as students who have given their particular thought and mastery to the problems that they discuss.

A Great Editor

AMERICA has lost one of its greatest figures in American journalism in the death of Solomon Bulkeley Griffin, who was managing editor of the Springfield *Republican* for over 40 years. He retired from the *Republican* in 1919, but he has been busy ever since then in literary work, benevolent service, and in the management of paper mills. Two years ago his excellent book of a lifetime's reminiscences, *People and Politics*, was published. He had just finished a biography of his friend, the late Senator W. Murray Crane, which will be published in February and the proof sheets with his final corrections upon them were found upon his desk after his death. His heart gave out apparently from overwork.

Mr. Griffin was born in Williamstown, Mass., Aug. 13, 1852. His father was a Congregational minister, Rev. Nathaniel H. Griffin, who was librarian and a professor in Williams College, which Solomon Griffin attended. His two elder brothers (both Congregational ministers) attained distinction, Edward Herrick Griffin as a member of the Williams faculty and later dean of Johns Hopkins, and the late Henry L. Griffin as a professor at Bangor Theological Seminary.

Solomon Griffin began his newspaper career in 1872, under Samuel Bowles the second, who made himself and the Springfield *Republican* famous. In 1879, following the death of Mr. Bowles in 1878, and in accordance with the latter's plans, his son, Samuel Bowles the third, became editor and publisher, and Mr. Griffin the managing editor. They continued in this relationship until the death of that Mr. Bowles in 1915. The relationship was remarkable. Mr. Bowles directed the business management, and with notable success. In the editorial management Mr. Griffin directed the making of a newspaper of the highest ideals and literary quality. Mr. Bowles and Mr. Griffin developed extraordinary co-operation and team work, their combined efforts and ideals giving the public a newspaper often criticized but always respected and having a powerful, far-reaching influence. The public gave chief credit to Mr. Bowles, but Mr. Griffin was the great editor, and his spirit and his genius made the *Republican* to a larger degree than those outside its offices can ever know.

Mr. Griffin was a master of his profession. He led

his staff in brilliant, courageous, constructive work. He was insistent upon the truth, upon fair and impartial reporting of the facts. Editorially he aimed at discussion which illuminated as fully and fairly as possible the subject treated and led public opinion along lines of democracy, justice, and righteousness. He never dodged a controversial issue nor hesitated to stand for an unpopular cause if he believed it to be right. Editorial policy was free from advertising and outside business or political influence.

Mr. Griffin had a wide acquaintance among public men. He attended many political conventions and his reports of the great national conventions were the work of a master hand and a brain that understood men and the ever-changing stream of government and of political affairs. His first book was a study of Mexico under Diaz.

Mr. Griffin was modest, unselfish, warm hearted, brotherly, and loyal.

He has left a significant expression of his faith in the last paragraph of his book of personal reminiscences, *People and Politics*. Here it is:

Our time has not brought the Peace foretold by prophets and poets. Still the resort has been to the arbitrament of force and hate. What then? Still must we look forward to the reign of reason and honor among nations, despite all that hampers. Can this foremost democratic nation do other than cherish its Christ-born hope and move in a sensible way toward it with steady purpose, seeking to lay hold on "the promises"? The boundaries of the Eternal Purpose are at no time within man's measurement, but the obligation to cling to faith and carry on the work of human betterment abides with us as it did with the fathers. Like them must we "wait on the Lord," whose coming is to appear in the hearts of men.

The Human Bond

A Contributed Editorial by Harry P. Dewey, D.D.

[EDITORS' NOTE—*The following was Dr. Dewey's special editorial contribution to a recent "Good Will Edition" of the Minneapolis "Daily Star." The issue was edited by four Minneapolis ministers: Dr. Dewey, Rabbi Matt, J. M. Reardon (Catholic), and G. K. Stark (Lutheran), with Roy L. Smith (Methodist) as cartoonist. The number both in craftsmanship and in the high ideals which it served reflected great credit both upon its editors and upon the "Daily Star."*]

THE supreme question of the day is how to establish a secure international peace, for it seems certain that if another world war occurs, civilization will perish in the maelstrom. Of the numerous influences that incite to hostilities the four most conspicuous are the political, the economic, the racial, and the religious, and the wisdom of the present situation is to make the dreaded catastrophe less possible by recognizing and nurturing the human common denominators of condition and belief. By so doing we can do much to soften the political rivalries, the strife of trade, the racial antipathies, and the religious differences.

Neither meanness nor nobility of character is peculiar to this or that nation. A boorish German sought to break into the line as I approached the ticket window of the Vatican Gallery, and at once I inwardly said, "That's the German of it!" A little later a German youth stooped and picked up an article that had slipped from my hand to the ground, and graciously gave it to me. Self-condemned for my previous sweeping generalization, I inwardly and gladly admitted, "That, too, is the German of it!" Either incident might equally well have been the French, or the English, or the American of it. The finer qualities of manhood are found under all flags, and wherever we see them we straightway forget the possessor's nationality and claim him as a kinsman. As this pleasant fraternal fact is observed and proclaimed, bumptious patriotism will seem woefully selfish and discreditable.

It is increasingly clear that all nations are bound up together in an economic bundle from which none can escape. Greed, over-reaching, unfairness, react upon the offender. In the long run, if one nation is robbed all others are made poorer. Therefore, good sense is declaring that prosperity will be most widely distributed in the earth when the international competitions in trade give way to international co-operation.

Ability and character cannot be classified by the color of the skin. Major Moton, of Tuskegee Institute, was accorded an LL.D. degree by a leading New England college, not because he was black, but because, as the peer in mental strength of leading educators of the country, he had become the successful head of a great school. All hats came off, the other day, in tribute to the Negro porter who risked his life for train-wrecked passengers. He did the kind of heroic human service which all of us would be glad to have credit for doing. The ungrudging appreciation elicited promotes that genuine democracy which scorns all race prejudice.

The intensest religious antagonisms are over non-essentials. Jew, Catholic, and Protestant are heartily one in the most fundamental of all beliefs, the belief in God; and if representatives of the three orders were to meet in Turkey or in Egypt and were there to hear the minaret call to prayer, they could with all consistency enter a mosque and kneel on a rug alongside a Mohammedan believer, and, while thinking his conception of God inferior to their own, silently perform with him the most universal and the greatest of all religious acts. We cannot all believe just alike, and no one should be asked to surrender a belief that he feels to be vital; but no cherished conviction is worth much if it makes the holder narrow and bigoted. It can be a truly valid one only as it moves him to be liberal and tolerant and to be ready and eager to join hands with another who cannot accept it, as he stands with him upon the broader and more essential ground where both feel at home.

The general brotherhood of the nations must begin in the local communities, and, therefore, whatever we can do for tolerance and good will, here and now, in our behavior toward one another will be our most valuable contribution to the future peace of the world.

The High Cost of Spiritual Living

Worship, Faith, Hope, Prayer—Their True Values

By Harry S. McCready
Pastor of Plymouth Church, Oakland, California

"The things wherein there is no breath are bought for a most high price."—Baruch 6: 25.

Old "High Cost of Living" has long reigned in the realm of things. We do not need to be reminded that it costs to keep these bodies of ours alive and efficient.

In the realm of spiritual realities, it has been supposed that all things are free.

At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

But this is far from being true. Salvation to the highest and holiest things is not free. Jesus told the young ruler to go and sell all that he had and to turn all his possessions into capital that he might buy eternal life. He told us that the Kingdom is like a merchant seeking costly pearls and paying a supreme price for the pearl of consummate beauty and value.

Let us think together about some of the spiritual commodities which have been steadily advancing in price.

Money but Not Time

1. It costs more to worship God than it did a generation ago. The price has advanced. I am not forgetting the days when our early settlers walked through the fearsome forests and crossed the treacherous streams and made "with stern, impassioned stress" a thoroughfare to the meetinghouse. That meetinghouse was unheated; the minister turned the hour-glass. And yet the worship of the first day of the week was a delight and not a dread. There were no papers, no magazines, no lectures, no concerts, no operas, no plays; the weekly meeting provided the sweetest neighborly fellowship and the deepest intellectual and moral quickening; without it life would have been unspeakably drab. It did not cost a great deal to worship God in days when every social impulse drove one to the church doorway.

But now there are a hundred allurements, many of them richly rewarding. There are a score of enticing appeals every Sunday morning and the fruits won by yielding to these appeals are not all low and sordid. For social quickening and mental stimulus we are no longer dependent upon the meetinghouse. He who today habitually mingles his prayers and praises with his fellow-creatures does so because he has made a place in his life for worship, as one of the things by which he lives, without which he cannot see life steadily and see it whole. He pays the price for worship, a higher price than that paid by an earlier generation.

Not only public worship, but the elements which enter into worship are today bought at a most high price,—quiet and meditation. "Be still and know that I am God,"—but this is a noisy age and stillness is won at great cost. "Enter into thy closet,"—but this is the age of the highway; he who would "steal awhile away" must make a trail, and trail-making is real work. It all costs time, and time is what we moderns think we have not; silver and gold we have and will give, but ask us not our minutes and hours.

If I had the time to find a place
And sit me down full face to face
With my better self, that stands no show
In my daily life that rushes so,
It might be then I would see my soul
Was stumbling still toward the shining goal—
I might be nerved by the thought sublime,—
If I had the time!

Price of Faith Advanced

2. The price of faith has advanced. Faith was never to be had cheaply. The eleventh chapter of the letter to the Hebrews is the cost-mark of faith. But the fire, the dungeon, the lion's gory mane did not require such anguish of spirit, such mental discipline and mastery as that which the man of faith pays today for the "conviction of things not seen," the possession of things wherein there is no breath.

Ours is a mechanical age. We think in mechanical patterns. The biological method has invaded the realm of psychology and the realm of religion. All things are studied in the light of their origins. A scientifically-minded age will explain everything in terms of cause and effect. The mind and the spirit of man are not counted as creative; man is a plaything in a mechanical order, rather than a creator of things wherein there is no breath, these things being the great determining factors in human evolution.

Faith in spiritual values costs; it costs real prospecting, spiritual venture. We believe in the reality of the scientist's formulae; in the flower which he describes in general terms, composed of stem and pistil and ovary and stamens; but unless we have ventured with the Master and have considered the grass of the field we do not feel the stir of might, the instinct within it which reveals a living universe. We accept the scientist's definition of the hearth-fire as "the transformation of potential into kinetic energy through the combination of carbon atoms with those of oxygen and the formation of oxides in the shape of gases which become progressively oxidized." But when one sits before the fire on the cold winter night, and joins a circle of friendly hearts and genial spirits, there are values no less real than the scientist's facts; and the man of faith declares that these things wherein there is no breath are supremely real.

I watched a log in the fireplace burning,
Wrapped in flame like a winding sheet,
Giving again with splendid largesse
The sun's long gift of treasured heat—

Giving again in the fire's low music
The sound of wind on an autumn night,
And the gold of many a summer sunrise
Garnered and given out in light.

I watched a log in the fireplace burning—
Oh, if I, too, could only be
Sure to give back the love and laughter
That life so freely gave to me.

Such an aspiration is as real as potash and pig iron! The man of faith believes this,—at the cost of turning aside from the pathway of the mechanical and the external and removing the shoes from his feet as a pledge of his readiness to be persuaded by spiritual values not less than by physical facts.

The Value of High Hope

3. The cost of hope has advanced. Old Testament patriots stand on tiptoe, looking for the coming of the Messiah. The pose of the early Christians is one of eager expectancy; all are looking for the immediate return of their Lord. The Bible is a book of hope, of hope that comes easily and is easily retained.

But it costs to hope in the twentieth century. We cannot accept the detailed anticipations of eschatology. Our understanding of God's ways forbids the acceptance of a cataclysmic coming of Christ. But are we as hopeful as those who looked for His coming in the clouds? A few months ago I met a nurse in one of our hospitals; each morning as she entered the room she was radiant. "I think He may come today," she said, and this hope of the immediate return surely made her cheerful and patient. When I suggested that I was sure He was coming,—coming in ways and in a measure almost imperceptible, she seemed to think that my expectation was a hopeless one.

Here is the challenge: to be as vibrant with hope, as jubilantly confident of His coming, when we know that in no catastrophic, spectacular way will He come. It takes a finer courage far to say, despite the numberless and persistent efforts of men to retard His coming, "Yes, today His rule in the hearts of men will be a little more complete; His power over the nations will be a little more determinative." If we are not willing to pay this higher cost of hope, we shall be of those who declare that the present order is a fixed and inviolable one.

"Trusting God against appearances" is the cost of hope today. To be so confident that "the world is circling onward out of shadow into light" that it becomes one's daily determination to keep step with God, is the measure of the Christian's hope.

Forenoon and afternoon and night; Forenoon,
And afternoon and night; Forenoon, and—
what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

To do this requires a hope that is purchased at great cost.

Value of Prayer

4. It costs more to pray than in earlier generations. There have been three prayer-

levels: that of magic-prayer, that of petition-prayer, and that of communion-prayer. On the lower levels, prayer is not costly. One must know the proper modes of conjuration and incantation; one must know definitely what he wants and be passionate in demanding it. That is all.

When men glimpsed the meaning of the omnipresence and the uniformity of natural law, and were not altogether sure that back of all natural phenomena was a personal and infinite Will, prayer began to cost and cost mightily. First, to be intent not so much upon the clear definition of one's own desires, as to apprehend the nature and the scope of God's purpose; then, to make that apprehension of God's will the dominant desire of one's own heart,—all this entered into the purchase price of prayer.

He who knows the value of consecration-prayer no longer seeks or desires to change the will of God, that will which includes in its majestic sweep the myriad human destinies and social forces, but every day endeavors to employ all his creative energies in the realization of God's hope. This often costs self-abnegation, self-effacement, but he who pays the cost knows that an understanding of "the meaning of prayer" is worth all its costs.

Are we willing to pay the cost of spiritual living? In the realm of *things* advancing prices but slowly retard the determination of men to secure what they want. They will pay the price, will pay what they have to pay. Prices soar, and demands keep apace.

Is there the same passion for the things of the spirit? We ask to live by faith and hope and love. "Ye know not what ye ask," says Jesus. "Are ye able to pay the price?" We shall live by the spirit when, cost what it may, we accept the Master's ringing challenge with, "We are able to pay, to pay with the whole of us, will of us, brain of us, senses and soul of us!"

Christmas Bells

By E. H. H. Holman

The Christmas bells! the Christmas bells!
The day of peace their message tells!
The star which lowly shepherds saw—
Bright star aflame with Love's true law!

Anew we pledge for brotherhood:
To stand for what the Worker stood,
The Christ who learned a humble trade,
Who toiled in shop, the Christ who made

The hearts of slaves to thrill with hope;
The Christ who with a scourge of rope
Drove from God's house the selfish gang
Whose greed defiled. The angels sang

Their "Good-will" anthem, "Peace on earth,"
When Mary to the world gave birth
To that brave Soul, "the Son of Man,"
With whom real brotherhood began.

For him ring forth these Christmas bells,
And in the earth a new hope swells:
Blind eyes now see, deaf ears now hear,
The promised day now draweth near.

"Make way! make way for brotherhood!"
Thus ring the bells, for God is good;
His truth shall reign. For this we stand:
Real brotherhood shall rule the land.

Some Impressions of Washington

As Congress Opens

I HAPPENED to be in Washington early this month—the opening week of Congress. It was too early to get any clear indication of what Congress is going to do this session, but one could get a line on issues and personalities that are likely to be at the front. As I talked with wise political observers in Washington I was reminded that the quiet, prudent man in the White House today has a larger following in the country at large than any President in the history of the nation. Roosevelt had many shouting, devoted friends, but he always had many bitter enemies in his own party, and always the Democrats against him. Confidence in Coolidge is one of the significant facts of the day. Congress is bound to be influenced by the fifteen million votes which were cast for Coolidge in the last Presidential election.

However, there is nothing to indicate that President Coolidge has Congress eating out of his hand. We may fairly expect that on most issues he will find the regular Republican members of Congress co-operating with him. There are at least two kinds of Republicans. The ones that are not regular are hardly Republicans, if one may judge by the uncomplimentary remarks that they have made about regular Republicans and the way they have lined up heretofore on political issues. They have not seemed to be as much inclined to co-operate with the party whose label they wear as they have been inclined to join with the Democrats in fighting regular Republicans. Perhaps they will change their tactics now, but we may continue to expect the insurgents to insurge occasionally, at least. They claim to have the balance of power in the Senate.

Republican party leaders, desiring their votes, have adopted a somewhat conciliatory policy toward the members of Congress who followed and fought with La Follette in the third party revolt of 1924, but such wayward Republicans are being demoted in the committee assignments. The most serious issue has been made on young Bob La Follette, who succeeds his late father in the Senate; but it seemed that he is to be given the benefit of the doubt, with the hope that he may be on good behavior. From the start young Bob is destined to be in the limelight. He is likely to have an influence out of proportion to his thirty years. Although inexperienced in personal legislative responsibility, he has had ten years of training in Washington as his father's secretary.

Young Bob and the other Progressive Republicans are interested chiefly in economic problems within the United States. They are not greatly interested in the international issues. We can hardly expect them to help along the Administration program for entrance into the World Court.

The indications are that a majority in the Senate are with the President for the World Court. Probably they will win in the end, but much depends upon how insistent are the people who want the United States to join the World Court and how strongly they make their desires known to their Senators and Representatives at Washington. It is an awkward situation. The chairman of the Senate Foreign Relations Committee, Mr. Borah, is strongly in the opposition, and he is associated with a strangely assorted company, all the way from so-called reactionaries to so-called radicals. The World Court opponents promise a determined fight, and express the cheerful hope that, even if they have a minority of votes, they will try to win by forcing delays. Vice-President Dawes has a good deal of right and justice on his side when he asks for a revision of the Senate rules which makes possible so many delays. If proof were lacking it may be supplied by the opponents of the World Court. I believe they will oppose in vain, and that we shall enter the World Court.

Apparently President Coolidge wishes to co-operate with other nations increasingly. He wants to prepare for peace rather than war. He is in earnest about the reduction of armament. The "isolationists," the big navy men and the big army men, if such there are in Congress, may be expected to be heard from at Washington this winter. They seem to be out of luck.

Congress will provide a forum for debate of the issues raised by the aircraft people who want the aircraft taken from both the Army and Navy and unified in a single department. Another proposal is to unite Army, Navy, and aircraft all in a single Department of Defense. It does not seem likely that the *status quo* will be changed immediately, but military aircraft have changed the whole problem of warfare, and it would seem to be desirable to make some changes in administration and methods to develop and utilize most effectively this new arm of defense. The issue is between the young men of the air service and the old men of the Army and Navy.

Tax reduction is one of the major issues before Congress this winter. Coolidge economy is bearing welcome fruit. The budget system and better business methods have brought credit to the Administration and financial relief to the whole country. The President feels that the next steps in economy should be along the lines of cutting down expenses for a war system that should be discarded as rapidly as it may be wisely possible.

There will be loud talk in Washington this winter about national prohibition. The wets will try to modify the Volstead law. The drys are in control. Prohibition enforcement has made great gains lately, and the Administration is much encouraged. The President is in earnest about law enforcement, and is determined to make prohibition prohibit if possible. If his recommendations to Congress are granted, federal enforcement of prohibition will be increasingly effective throughout his administration. At no time since the dry laws went into effect has the prospect looked as good in Washington as it does today. E. C.

Progress of Co-operative Christianity

Federal Council of Churches Meets in Detroit

By Frederick L. Fagley

A MEETING of the Executive Committee of the Federal Council of the Churches of Christ in America was held in Detroit, Dec. 7 to 11. Because of the nature of the questions before the Council, this meeting was one of the most interesting gatherings of representatives of the churches that have been held for a number of years. The first question related to the much-discussed report on prohibition and the attitude the churches should take towards temperance organizations and work; and the second major question was, what is the position of the churches in the whole program for world peace. The third major question was the relationship of the churches to Christian education.

Along with these three major questions for discussion were a number of others; for example, the development of better relations between the Jews and Christians; the attitude of the churches on the Asiatic Exclusion Section of the immigration law; the attitude of Christians on the problems of interracial relationships; the Christian attitude toward co-operation in industry and how this may be furthered by the churches. These and many other questions were before the Council for discussion and decision as to what are the most fruitful lines of activity.

What the Executive Committee Is

The Executive Committee of the Federal Council is made up of elected representatives of the various denominations co-operating in that organization. The number of representatives of the various church bodies depends upon the size of those bodies: two delegates for a minimum of 500,000 communicants and additional representatives for additional units of 500,000. It works out that the Congregational churches have four representatives on the Executive Committee; the Methodist North have eleven; the Northern Baptists have five. Altogether the committee is a group of about 150 official representatives. The members of the various commissions of the Federal Council are corresponding members as well as are the representatives of various city and state federations of churches. This together makes a group of about 350 men and women who represent in most cases officially the various denominations, and these representatives are expected to express, as far as they are able, the official position of the various bodies on the questions brought before the committee for discussion. The Executive Committee meets annually, and during the four years between the quadrennial meetings of the Federal Council, the Executive Committee is the one official body which is supposed to represent the united Protestant opinion on the major questions of public concern.

This year, because of the widespread interest in the report on prohibition as well as the growing interest in the cause of world peace, there was an unusually large attendance. The discussions were of exceeding interest and directly to the point. While there was wide difference of opinion, for the most part those who discussed the questions were governed by the high standards of Christian gentlemen, as would be expected from members of such a body.

The discussion of the temperance question occupied perhaps one-half of the time and aroused intense interest. The decisions here as well as the discussions are of sufficient importance to warrant a story apart from this general report, and I shall prepare for next week's issue a report dealing entirely with that problem.

The Unity Above Difference

One fine thing about the Federal Council in all its work is that nothing is done to make the loyal adherents of the various denominations feel that their own denominations are not really worth while, and that they have not a message and contribution to make to our common life. At the same time there is always an emphasis upon the unity which is above our differences, that is, that here is a unity sufficiently large to include all those believers in Jesus Christ, whatever may be their individual differences. The platform is so broad, the lines of activity so generous and so essential, that all Christians can here meet and fellowship together for the common good.

As Bishop Moore, the chairman of the committee, so well said in his opening address, "The Federal Council strives for unity, not uniformity."

After the opening address, Dr. Macfarland introduced the various secretaries of the Council, some fifteen men and women who are giving themselves to this type of fine Christian service. It is heartening to Congregationalists to realize that out of the fifteen, eight are Congregationalists—and that the one woman secretary, Mrs. Jeannette W. Emrich, is a Congregationalist—and that these men and women, serving the cause of Christ in this organization, are no less true Congregationalists and no less faithful to the teachings and the inheritance of the church which is their home by taking this service in the Federal Council.

Development of Christian Ideals

It is encouraging to realize how Christian work has broadened in its ideals and its activities in these later generations. One of the speakers illustrated this fact by calling to mind how in Pilgrim's Progress, Christian worked alone through most of his course and found companionship with only one or two fellow pilgrims, and not until he reached the celestial region did he find fellowship in a large group and come to realize that Christianity was social as well as individual; that there were obligations resting upon the group, for group action, as well as upon the individual, for individual purity of motives and righteousness.

And again the thought was brought out that the Christian group is not simply a group of people in a lifeboat trying to save their own lives, but that they are as yeast in the midst of the multitudes of men and that they are to work not only for the salvation of men but also for the regeneration of society. The true churchman is not only giving himself to the "romance of the far," that is, trying to save the world, but he is giving himself also to purifying the nature and life of the church. We who are in the church realize that it is far from perfect. We can criticize it more effectively than those outside the church, for we know more of the shortcomings. But at the same time we are absolutely confident that the Church of Jesus Christ is the agency for the saving of the world, and that while we are busy in trying to carry the gospel into the far corners of the earth and in giving ourselves in large measure to social and industrial reforms, we are none the less intent upon purifying and perfecting the church from within. We confidently believe that the church as the body of Christ shall be purified and strengthened, not by critics who know little of its life and share not in its work, but by those who love it, who give themselves to it, that it shall show forth to the world true Christian virtue and spirit.

International Relations

As usual, the conference gave much attention to the problems of international justice and good will. A new undertaking by this commission is the establishment of a committee on good will between Jews and Christians. This committee was formed two years ago, and it is financed not out of the treasury of the Federal Council directly, but through gifts made for this particular committee, though it works under the general direction of the Federal Council. Dr. Alfred William Anthony is the chairman and Rev. John W. Herring is the secretary.

Sub-Committee on Jews and Christians

This is the first time in nearly twenty centuries that definite steps have been taken to bring together the Jews and Christians on a basis of good will, understanding, and fellowship. The committee does not in any way deal with distinctly religious or ecclesiastical matters of either group, but it is to secure co-operation between Christians and Jews in matters of civic, social, and international concern, and thereby break down bigotry, and prejudice, and promote mutual understanding.

Meetings under this committee have been held in a number of cities, and it is expected that within the year public meetings for Jews and Christians will be held in all of the major cities of the country, where Jewish rabbis and Christian ministers will speak concerning the common interests of these two groups in strengthening the moral fiber of our people and in supporting all good causes for the community welfare.

The committee does not believe, as Mr. Herring so well says, in a Pollyanna type of good will, but it believes rather that in our mixed America we should add an eleventh commandment to the decalogue which would read, "Thou shalt know thy neighbor."

During the discussion of the report Dr. Frank Mason North, a former president, lifted the assembly to a high plane by his personal testimony to the power of Christ in individual lives. Dr. North stated that he was a member of this committee and that he longed for the day when there would be a fuller understanding of what Christ means to the world; that in undertaking the work of bringing Jews and Christians closer together in fellowship he was not in any way turning his back to the great beliefs of Christianity in the salvation of the soul through belief on Jesus Christ and the acceptance of him as a personal Savior; that Christianity was not simply a cult, but that Christianity was a belief and acceptance of a person.

This committee is not proselyting but is to be truly Christian. The statement was made by one of the members of the committee that he had taken the names of one hundred and fifty prominent Jews who had been converted to Christianity. These Jews lived in different countries and he had written and asked them what it was that had led them to accept Christianity, what was the first thing that turned them to belief in Christ. He received one hundred and fourteen replies and ninety-eight per cent of this one hundred and fourteen replied that "the thing that brought me to Christ was the kindness of an individual Christian." Here, it was pointed out to the committee, lies the avenue of fruitful activity for Christians. We are not to convert the world by doctrine or by argument, but by kindness in the name of Christ.

Outlook for World Peace

In a further report, of the Commission on International Justice and Good Will, there was outlined the situation as it is in international affairs today, with the comment that the outlook for permanent world peace begins to look brighter. Many events, religious and secular, national and international, give cause for rejoicing. A new hope, a new mind, a new purpose among the nations are beginning to appear. Constructive political agreements of great promise are taking shape. The churches are awakened to the international responsibility and duty.

Continuing, Dr. Gulick, the secretary of the Commission, said:

Among the signs of peace is the growing number of communions which have their own commissions, committees or departments to deal with the questions of world justice and peace.

Dark clouds were lowering on the horizon twelve months ago, says the report in discussing the international outlook in Europe. The high hopes that had been roused by the Geneva Protocol with its specific plans for the peaceful settlement of every international dispute, for mutual guarantees of security, and for early and general disarmament, were beginning to be discredited by rumors of the unwillingness of Great Britain to ratify that Protocol.

But in September the Assembly of the League of Nations made it clear that although the Protocol "was sleeping, it was not dead," and the Locarno treaties of October showed that, guided by the initial proposal of Germany and by the helpful co-operation of Great Britain, France, and Italy, the principles and procedures of the Protocol were accepted in regard to the principal danger spot of Europe.

The five treaties negotiated at Locarno give promise of permanent peace between France and Germany, guaranteed by Great Britain and Italy, and between Germany and Poland and Germany and Czechoslovakia. The willingness of those powerful nations of Europe to agree in advance to the peaceful settlement of every dispute, whatever its nature, sets a high standard to other nations.

The black and ominous war cloud that suddenly loomed up in the Balkans in October was dissipated in a remarkably short time, thanks to the existence of suitable and effective international machinery and technique for peace.

The smoldering flames of discontent in China at her position as she faces the nations of the West, blazed up with vigor in connection with the tragic shooting of unarmed students in Shanghai in May. China's appeal to the conscience of the world is beginning to bear fruit. Many important religious and secular bodies in the United States and England have spoken in no uncertain voice, calling for a new international policy of respect, friendship, and good will in dealing with China.

Christmas

By Frances J. Delano

No vain regrets today shall in my heart arise;
In this swift-passing year,
If I have lifted aught of woe, it shall suffice;
This day I give to joy,—
To friends who have gone out upon the last great quest,
To friends still with me here;
To visions, dreams, and memories. O glad behest,
To dream of homes where mirth
Abounds! to call to mind, with thrilling gratitude,
The beauty of the earth!

Whether or not the spirit of militarism exists in the United States is a matter of opinion depending on definitions. Certain it is, however, that a considerable section of our people think of international relations and especially of national security in terms nearly, if not exclusively, of military power. They put little or no confidence in international good will, justice, conciliation, and friendly helpfulness. They even stress the need of more military training and equipment.

Although many recent events justify a hopeful outlook in the general movement toward permanent world peace, this hope can be justified only if the forces of righteousness continue to operate with ever-increasing vigor. Our hope lies in the facts that the churches are beginning to awaken to their duty, and the nations are beginning to turn in the right direction. We should gird on our armor for still more earnest effort.

We are involved in the most stupendous undertaking of history and also the most urgent—the complete abolition of the war system of the nations.

Man's mastery of Nature's titanic forces has far outrun his moral development or his international organization. Moral fitness to use these mighty forces, as individuals, as groups, and as nations must be speedily developed. If this moral fitness is not secured, our scientific achievements in the production of instruments of destruction will bring down upon us overwhelming disasters and chaos.

Interracial Relations

The report of the Committee on Interracial Relations had to do with the growing tension between the races in Northern cities. This report brought out that part of the trouble is in the matter of housing. The colored people are making money and many of them are saving it. They want their families to enjoy better surroundings, better homes, better neighborhoods. They go into the white neighborhood and buy property. Immediately trouble begins, and that is the situation that is being faced in all of the great Northern cities. A number of the colored delegates asserted that the only way to handle this situation is through conference and by persuasion; that no law can be passed, violence will not avail; but only by mutual conference and good will can this matter be adjusted. One of the colored delegates made this statement, "You teach us your literature; you teach us your history; you teach us your ideals; and then you say we ought not to have your aspirations. Can such a thing be?"

The colored delegates were insistent that the church, white and colored, held the key to the situation and was the only agency that could bring about good feeling and could settle in any way the complex problems that are perplexing our Northern communities.

In Conclusion

No better summary of the committee meeting is more to the point than from the address of Dr. Marquis, the chairman of the administrative committee, wherein he characterized the Federal Council as an expression of the growing unity of the churches. In characterizing the work of the Christian churches in co-operation, Dr. Marquis said:

The conviction that a blending of freedom and unity is possible is what led the churches to create the Federal Council. The growing realization of this ideal is what leads to their continued support. They believed that the "federal" way is the great method by which a larger unity is being obtained. They are trying to achieve in the religious realm what our forefathers brought about in the political realm—a free association based upon common interests and common goals.

In the churches as in the American colonies there is a realization of great tasks to be performed which cannot be performed by isolated action that is the mightiest spur to federation. If the function of the churches is exhausted in furnishing comfort and inspiration to the individual, unity will hardly seem a fundamental need. But if there is also the supreme goal for building the Kingdom of God in the whole life of the community, the nation, and the world, then a consolidation of Christian forces is absolutely indispensable.

The work of the Federal Council is a means of expressing to the world the unity that the churches already possess. It is a laboratory in which the churches are seeking collectively for the solution of difficult problems which none can solve alone.

Through the Federal Council of Churches where the communions working together have been able to present the Christian and moral viewpoint on community, national and international problems they have exercised effective influence.

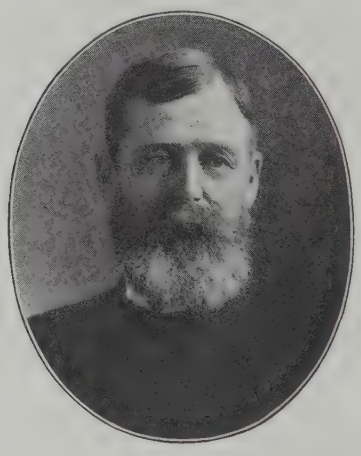
Note.—This report will be followed by 1. The Discussion of Temperance before the Federal Council; 2. The Report on Christian Education with the address of Professor Weigle, which was considered one of the best addresses given before the committee. Our Congregational people want to read about both of these matters.

An Ambassador of the Churches

William George Puddefoot—Nation Builder

By Isaac Ogden Rankin

THREE nations—England, Canada, and the United States of America—had their part in making and maturing the romantic life of this ambassador and inspirer, builder and helper of the American churches. England gave him birth. Canada trained him in experience with all sorts of men, inured him to the hardships of the lumber



REV. WILLIAM G. PUDDEFOOT
When he was in his prime

camps, gave him a trade, used him as a soldier, found him a wife, and taught him that personal devotion to Christ, which burned always as a guiding light of service in his soul. The United States won his deepest affections, kindled his prophetic hopes, and found him his life work, first as pioneer preacher and then as ambassador from the just-founded, struggling churches of the New West to the people of the long-established East.

Someone has described his life as a strange marriage of hard reality and improbable romance. Now that he has left us, and I remember the work he did and my own experiences of friendship and co-operative work, I feel the truth of that saying. It was a life full of striking contrasts and apparent contradictions fused together by a strongly independent character for a great purpose. And these strangely diversified experiences were always at his command for those dealings with all sorts of men in which he showed his mastership in what we call Socratic dialogue and courteous and persuasive personal relations. His wonderful memory had vast treasures from Scripture and the great modern writers to draw upon. He knew how to meet each comer on his own ground and how to speak the genial enlightening and persuasive word.

Consider a few of these contrasts in the life-experience of this prophet and nation-builder: He was the most outspoken democrat I have ever known. He was also the direct descendant of a Scottish king. He was born in England, but he loved America best of all, and his most characteristic and important work was done as the founder and nourisher of pioneer churches in the North American wilderness. His formal education ended at thirteen. But for breadth of reading and wide interest in science and history I have seldom met his equal. For eight years of his early manhood he called himself an atheist. But when he gave himself to Christ, he burned with an enthusiasm without smoke of bigotry or impatience with the beliefs of others. An abounding sense of humor often opened the way for serious thoughts by a touch of keen but kindly fun. And the common people heard him gladly. He was carpenter, shoemaker, soldier, farmer, lumberman, poet, and painter in his vision of the beauty of the world.

He was born in England, in the "Garden County" of Kent. Westerham, where his first years were spent, lies a little off the railroad route from London to Dover. Eighty years ago, when he first found his way about on sturdy childish feet, it had hardly changed from the looks and ways of rural England under Cromwell or Elizabeth. He has described it charmingly in "Leaves From the Log of a Sky Pilot." His father was high constable, overseer of the poor, highway rate collector, and a church warden. The village people lived in this feudal atmosphere and traditional relations. "My father," he tells us, "was the first and only radical in the family."

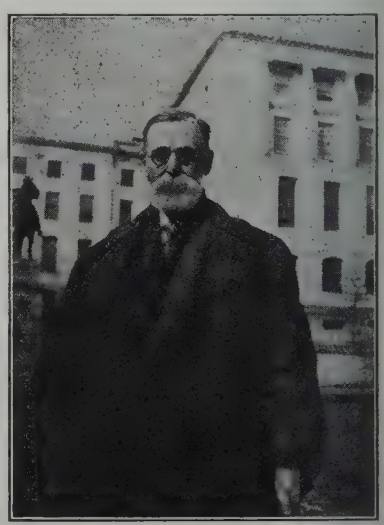
I should like to linger over that picture of an English, rural neighborhood. He tells us of the Dame's School where he was the youngest child: "It was a grand old brick pile with quaintly-shaped tiles on its many-gabled roof, surrounded with a brick wall, the top of which was so round that it was impossible for the boys to get hold or climb over." The house in which he was born "was not old—that is, not more than three hundred years old. Our dining-room had an immense fireplace, so large that we could go under the mantel and sit down on seats arranged on either side. Looking up, we could see flitches of bacon and hams, and beyond them the stars. On either side were cupboards that met at the back of the chimney."

From the feudal life of Westerham he was sent, at ten years old, to the London of Dickens, at Westbourne School. "It was not exactly a 'Dotheboys Hall,'" he says, "but it was one of that kind, only a trifle less cruel. . . . My room was at the top of the house in the front garret; six little iron bedsteads and a washstand were the only furniture. . . . Our meals were small, too small for growing boys. More than once I picked up orange peel and devoured it to satisfy my hunger. For breakfast we had a round and a quarter of bread and a mug of coffee; for lunch just a round of bread and no more. Six o'clock found us hungry as hounds for the dinner, which was good for quality but quite insufficient in quantity. The big plum pudding was always welcome, because it was so filling. Often and often I traded my marbles with the day scholars for a piece of pie."

Then follows a self-revealing touch: "I never fought except when forced to, and I received many blows for each I gave, but I aimed to make one a settler and, as a rule, it was. My humorous side kept me out of many fights and I was a favorite with most of the boys. I could tell them stories to which they would rather listen than play marbles, and at the boarding-house on wet Sundays I painted woodcuts for them all day. . . . When money was sent to me I spent most of it for bread and cheese and divided with my roommates. This low living brought on influenza and scurvy, and it was many months before I became free from their bad effects." At the age of thirteen this meager schooling ended and he was apprenticed to a carpenter. He records with pride that he helped to build an experimental greenhouse for Darwin. He quarreled with his master, tried various jobs, and emigrated with his father's family to the forest country of Ontario.

Canada taught him the shoemaker's trade, inured him to life in the forests, showed him how to deal with men, brought him the two gifts he treasured most—a vital faith in Christ and a wife to whose help and character he has left beautiful tributes. He was a convert of Christian character rather than of the preacher. He has left us broad and humorous pictures of camp meetings in the Canadian woods. But it was the good lives of his father, mother, wife which held him when the waves of seemingly unanswerable unbelief, nourished by questions rising in his active thinking, came.

In the United States he found the home of his heart and the life work of which he never wearied. The building of the nation was his inspiration and he came to love it with all his characteristic enthusiasm. He



REV. WILLIAM G. PUDDEFOOT
In his later days. A snap-shot taken in front of the State House in Boston

has left us with a prophet's work accomplished. It is good for us to remember how the educational and religious ideals of New England came to kindle his imagination and direct his thought. And, himself an immigrant, he was an optimist in regard to the future of all those who came. I have known

no more patriotic, farsighted, and enthusiastic American than he.

The necessary background for any picture of this strangely mingled and effective life must be found in that gigantic, half-reckoned-with and already too much forgotten task of the American people—the occupation and right upbuilding of the West. The problem was and is to make the church grow up with the community. Mr. Puddefoot's earlier experience of pioneer preaching continued in the forests of Northern Michigan. Here is his description of a new-made county town. "It was so new that the stumps were in the streets; the church lot was full of them. The schoolhouse was unfinished and the only place for a meeting was over a grocery. . . . The room where I was to speak I found occupied with a lawsuit over a stolen trace or tug. The owner of the building seemed unwilling to entertain me, and both he and the people had forgotten that there was to be any meeting. The few cents in my pocket I gave to some small boys to advertise my lecture and the little room was crowded."

But the light of the genius of the man for oratory could not be hidden in a corner of the Michigan forests. There was a continual call for his presence in the East. The pastor was called upon to lay down his shepherd's pipe to take a trumpet. "It is more than thirty-five years," he wrote, "since I left my (shoemaker's) bench, and I have never been out of harness for a single day. From that time forth he divided his time between active superintendence of the pioneer churches and that inspiration and educational speaking in the older world of the East which helped to make it possible to keep on with the work of the churches in the new and needy places. They were "years of constant journeying, incessant speaking, and delightful fellowship with the churches and pastors of the East."

Brookline, Mass.

Our Glorious Liberty

By Susan Chenery

YES, we have had it. Even as children we realized that there were other churches as free as our own. We were not repressed in our religious life. Like Paul we were "free born." As flowers turn to the sun we lifted our faces towards our God of light and love. It was natural for us to believe that every one should have the right to worship God in his own way. There was a sense of order in those early days which gave our young life calm and security. We were not much consulted in the arrangement of things, but we had what was better than frequent diversion, happiness. We called our Sunday the Sabbath Day, and accepted it as different from the other six, different, but by no means irksome. It is not our religion that is to blame for the unhappy memories some seem to recall so vividly of their early Sundays, so much depends upon the atmosphere of the individual home. If we had lived long enough ago to have had the real Puritan Sabbath, we believe that our parents would have made it, if not attractive, at least acceptable, because they, too, would have been part of it. Our Sunday was indeed a holy day. We went to Sunday school and to church in the forenoon, and sometimes we went to the evening meetings, and oh, how we enjoyed the Sunday school concert recurring every four weeks at 6.30 P.M. We sang in its choruses, we recited our "verses" and "spoke our pieces," and we listened to holy men who told us interesting things that sometimes moved us deeply and made us wish to be better than we had ever been.

Sunday afternoons we generally spent at home reading, and our books were different on that day. They came from the Sunday school library and some we read over and over with lasting benefit. We accepted the rules without question or dissatisfaction. Were not our parents also at home with us resting or reading? They were not off "joyriding," leaving us to find such amusement as might occur to alert young minds. We were not victims of a dull, mournful Sabbath; it was simply different from the other days in the week. It was restful, peaceful, and O blessed memory, it was *quiet!*

We were brought up to expect to unite with our church at the age of fourteen, and we did it. It was a solemn thing to go before the church committee, and still more so to stand before the congregation, our knees trembling, as we agreed to the extraordinary things we were taught to believe in those days. We believed them. Was it not "our church"?—As if to quiet our fears, how gentle was our pastor's voice as he spoke to us separately and gave us that "right hand of fellowship." By becoming church members we felt more than ever that it was our church, ours to stand by, to support with our pennies, and ours to flourish in the face of any "Methody" or "Piscopalian." We realize today that this feeling of superiority was the natural outcome of loyalty to our own denomination, and we wonder if our parents did not share in it. Yet as the years passed we became really attached to those others, and today look forward to our summer services in the neighboring churches and welcome all the occasions that bring us together. We have passed beyond the belief that we posses the one sure and only road that leads to Heaven. In fact today we are not thinking so much about Heaven. We are more anxious that our lives shall follow the pattern of Him who came to show us how to live.

Photo. from Keystone View Co.

JAMES E. JONES

Assistant Prohibition Commissioner who is one of the most effective officials charged with prohibition enforcement; now at headquarters in Washington. He is from Ohio

It is the most natural thing in the world, and not a reason for criticism or regret, that we do not all take the same path in our Christian life. It is because of our "glorious liberty" that we do not all walk together. There was a time when the father apportioned the careers for his sons:—Edward was to be a preacher, John a doctor, Charles should be a farmer, Joseph should be a blacksmith, Peter should keep a store, George should be a teacher, Andrew should—Yes, there were that many once, and rarely did one have a chance to choose his vocation. But today the father says, "I'll give you a good education and you may choose your own path," and if he's the right kind of father, he adds, "Be a good man and I don't care what line you choose."—May it not be that our Heavenly Father smiles at all our diversities? Does he care by what path we come as long as we truly love him and try to do his will?

Our country needs our religion. It needs that religious liberty that perhaps has been the cause of our different denominations. There may be many branches in our religion, and they surely will turn to every point of the compass,—as branches generally do on a tree of any size given liberty to grow. Unlike we may be in forms and in our individual insistencies, but united in the big belief of the love of God our Father and in our duty to make the most of our lives after the pattern of our Lord and Master Jesus Christ. It was he who said, "I am the vine, ye are the branches." A vine is better than a tree to illustrate the diversities of human preferences. How wildly adventurous some of those vine-branches become, and how hard it is to follow their course! Yet as long as they hold their connection with the main vine they are alive, and the Master himself can prune them and make them more fruitful. In all nature does not growth mean branching out?

So let us love all our churches while we stand by and support our very own. When away from home it is a delight to visit and get acquainted with other denominations, but when at home, on Sunday morning at least, uninfluenced by the radio or other attractions, let us go regularly to our church. Let us go to church, not from fear of eternal damnation, but because we know that our country needs *our religion*, and to keep our religion we must keep our churches. Let us go—we make one more—if too deaf to hear a word. It will be our sacrifice. Not the burnt-offering of the olden time, but the good will offering of our love and loyalty, the kind that our Father will not despise.

KENNEDY'S SECOND BEST

BY JOHN FREEMAN

Rev. Gordon Kennedy is the successful young pastor of Rosemont Memorial Church, Toronto. He is thirty, and unmarried. A crowd of his merry, young people at the railroad station see him off, bound for the West on a summer vacation. They fill his Pullman section with fruit and other gifts. Before the train starts, a woman who introduces herself as Mrs. Wilcox presents her attractive English niece, Miss Margaret Pearson, to Mr. Kennedy as his traveling companion. Miss Pearson is on the way from her grandfather in England to her father, in Vancouver. Mr. Kennedy generously shares his fruit. He and Miss Pearson develop a pleasant acquaintance on the train as they travel westward together. Miss Pearson is interested in social problems, and tells about her social settlement work in London.

CHAPTER IV

KENNEDY spent the most of the forenoon in reading and writing letters to be posted in Winnipeg. When he had finished he went to Margaret Pearson.

"We're getting into the real West now," he said, "the land of hope. No one ever gets discouraged west of Lake Superior. Out here men never despair of their luck. They may suffer all kinds of losses, but they don't know what it means to get downhearted. They expect to strike it rich on the next venture."

"Is that what makes them such persistent gamblers? I'm told they do gamble tremendously."

"Perhaps they do, but they work tremendously as well. I'm glad to get into this life for a while. It stirs one's blood."

"But surely," she replied, "you are not going in either for gambling or hard work. You're a minister and you're on holiday."

"Yes, but while we're young the best form of recreation is a change of activity. I'm planning to lead a strenuous life on the ranch. As for gambling—isn't every earnest and venturesome man essentially a gambler?"

"Do you mean that he lays bets on chances?" she asked.

"Yes. He bets his life over and over again."

She looked at him questioningly.

"I mean to say that life is a critical affair. Great issues are constantly balanced on the razor edge of a single decision. We must often risk everything on a single throw. Perhaps we do that oftener than we are aware of. The critical circumstance may wear an ordinary look. The fateful moment may wear no garb to distinguish it from the common moments of our common days. But at the heart of it lies our destiny. When that moment arrives, if we have insight and courage, we bet our life, we stake our destiny on the chance it offers."

She made no comment for a moment, but presently she said:

"That makes life very interesting, doesn't it? Possibly very tragic, also."

"True," he replied, "but I'm inclined to believe that it's a wise arrangement. It tends to keep us awake and alert."

Owing to a blockade on the line, their train was delayed six hours in Winnipeg. Kennedy took Margaret around the city in a taxi, and they lunched together at the Grand Hotel. She listened eagerly to what he told her of the early days, and how the city had grown up around old Fort Garry.

"You'll notice the polyglot of peoples seen in the streets and at the railway station," he said. "It's a sort of clearing-house for the immigrants. From this point they are distributed all over the West."

"I suppose I'm really an immigrant," she replied. "It thrills me to think of it. I feel as if I am about to plunge into a great and unknown sea of experience."

An interesting day was followed by a pleasant evening on the train. As the sun bled down into the West leaving its red stains upon the sky, their conversation grew more personal. Margaret spoke quite freely of her early life and her experiences in her work, while Kennedy revealed to her some of the ideals and ambitions of his life.

"I suppose this must be good-bye," he said, when it was time to retire. "I leave the train at Calgary, 6.30 in the morning. You'll be sleeping then. This has been a most delightful journey for me. I feel that I have found a real friend."

"I feel just the same about it," she replied. "I've had a lovely time and I can never forget your kindness to me. But I shall be up before you leave. I always wake early, and tomorrow morning I shall be keen to get my first view of the Rockies."

2.

The morning proved to be a glorious one. The air was like champagne. They were standing on the rear platform of the train, Kennedy sunk in thought, Margaret quivering with excitement and seeming like something ready to mount on wings.

"Oh, look!" she exclaimed. "What a wonderful bank of tinted clouds!"

"Something more substantial than clouds there," he replied.

"Are they the Rockies?" she asked, eagerly.

"Yes, they're there all right, though a good way off as yet."

Presently she said: "There's certainly something in this air that stirs the sporting instinct in one's blood. I feel as if I should like to start off this very minute on some big, bold adventure."

He leaned forward and looked earnestly into her face.

"Do you mean that?" he asked in a voice that startled her.

"Yes, that's how I feel."

"Then I'll suggest an adventure, a big and bold one, too. *Break your journey here at Calgary and marry me!*"

The hot blood rushed into her face and for a moment she stared at him in amazement. Then quickly regaining her composure, she smiled and answered lightly:

"Oh, thank you! Quite a brilliant idea! What suggested it to you?"

The corners of his mouth twitched humorously as he replied:

"A lot of things have suggested it, particularly the fact that I enjoy having you with me at the breakfast table."

She laughed: "Is that the acid test of congeniality?"

"I think it is. I like your morning face and your morning moods. They show the right attitude to life."

"You surely flatter me, Mr. Kennedy; but you have scarcely made out a convincing case for impromptu marriage."

"No, perhaps not; but I'm coming to the main point. Miss Pearson, I have learned to love you."

She looked at him steadily for a moment and then asked:

"Am I to take you seriously?"

"Yes, most surely. I do love you with all my heart. I want you for my wife."

"Today?"

"Yes, if you are willing. It's a big and bold adventure, I know, but I believe a safe one for both of us."

"No, it would be nothing of the sort," she replied, heatedly; "it would only be a silly stunt."

"Well, if you won't marry me now will you promise to marry me later on?"

"How can I promise such a thing? I don't know that I could love you."

He reached out and took her hands in his. "I hope it won't take you long to find out, because I'm going to keep on loving you for the rest of my life."

The train was now at the Calgary station. The porter was calling to him:

"Ah'll get your stuff out, Cap'n; no need to hurry. Train stops ten minutes."

"What time does my train leave for Mandeville?"

"Not for half an hour, Cap'n."

"Mr. Kennedy, I must send a telegram to Father from here," said Margaret. "Will you be good enough to hand it in at the office for me?"

"Most certainly."

He waited while she took her pencil and wrote—

"Arrive Vancouver ten tomorrow. Glorious journey."

She passed the slip of paper to him, saying:

"If you'll be good enough to copy that on to a form and send it I shall be so much obliged to you."

"This isn't enough," he replied; "it needs a few more words. I'll supply them.

"Have met my fate. Expect an early wedding."

She rippled with laughter as she crossed out the words, and said:

"If you take liberties like that I shall not be able to trust you with it."

"You can trust me now and always," he replied. "But when shall I see you again?"

"After you have had your holiday on the ranch. If at the end of it you feel as you do now, you may come to see me in Vancouver: 21, Garden Terrace. Then . . . perhaps! But now, au revoir, and good luck!"

He pressed her hands and said:

"Good-bye, until we meet in Vancouver."

3.

The train steamed out of the station. Margaret was choked with excitement and dazed with astonishment. She went to her section and gave herself over to her thoughts. She was amazed at Kennedy and no less amazed at herself. She had never been a creature of impulse. Hitherto she had been deliberate and circumspect in forming her friendships. Could it be possible that she was in love with a man whom she had known but three days? She had found him in rollicking holiday mood and she had played up to that mood until . . . until when? . . . until he took her hands in his and spoke to her of love. Then there came a flare of light, an uncontrollable rush of feeling, and she knew that she had been ushered into the wonderful mysterious kingdom of love.

During the remainder of the journey she talked but little with her fellow passengers. She was glad to have this first day of love among the mountains. They harmonized with her thoughts.

There were moments when it seemed to her that she could feel the mountains inbreathing the pure air of heaven, and other moments when, with summits wreathed in smoky mist, they seemed to breathe forth the incense of silent supplication.

Now the train would hang dizzily over some unsunned canyon, slowly creeping across a bridge which, from a curve in the rear distance had looked no more substantial than a spider's thread. Again the train groaned and wheezed and panted its way up some steep gradient to a mighty glacier, overtopped by heights of snow. At length they came to where, sheltered between wooded heights, the Fraser River flowed, with wigwams and fishermen's huts along its banks, and occasionally an Indian standing in mid-stream to spear the unwary salmon. It was the homely, work-a-day world again, the world of human hearts and homes and hopes.

[*To be continued next week*]

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A Christmas Acrostic

By Sarah F. Bel

Christmas joy be ours today
How the glad news rings!
Ring the bells; their merry chime
In glad chorus sings.
So may every gladsome one
To the Lord above,
Make such music in each heart,
And like joy-bells add a part,
Sounding hymns of love.

Parables of Safed the Sage

The Parable of the Pay for the Whistle

Keturah was reading the Paper, and I was reading a Book. And she was intent upon Increasing my Knowledge, so when I was in some very Interesting Place, she would now and again Read aloud to me.

And she said, Dost thou know how much it costeth the Railroads to blow their Whistles?

And I answered, That is one of a Great Many things on which my Ignorance is Profound.

And she said, Here is an article that telleth how many hundreds of Tons of Coal go to the making of the steam that is blown away by the Whistles of the Locomotives upon the Railways, and how it costeth many Hundreds of Thousands of Shekels every year.

And I said, Who hath discovered that fact?

And she said, It is a College Professor.

And I said, I could have been sure that it was no Railroad Man. For it is the habit of men to look but little into the wastes of their own business; and I hope that the Professor getteth a good Bonus from the Railways for his discovery, and not simply a Free Pass to Kalamazoo and back to visit his Grandmother, and be tortured all the way by the whistle of the Engine.

And Keturah said, This article saith that with all that the Railroads spend for their Whistles, the Noise is Ineffective. For the Whistle is located behind the Smokestack and behind the Bell and oft behind the Sandbox, and all these Deflect the Sound so that it goeth mostly to the sides and behind, and not much of it in Front.

And I inquired, saying, What else doth it say about the Railroad Whistle?

And she said, It saith that Whistles are made in all kinds of tone, and that the Big, Bass whistle carrieth the shortest distance, while a Little Shrill whistle would take less steam and carry the noise much farther if the Railroads had sense enough to use it.

And Keturah was silent and went on reading to herself to find another opportunity to Interrupt and Instruct me, but I was already Instructed, and came away to write this Parable.

For the stupidity of the Railroads is like unto the stupidity of the prophets of the Lord. For they waste much Energy in blowing the Whistle that ought to go into the moving of the Train, and they locate the Whistle where it scareth the innocent saints at the side of the Road and bringeth no Godly Fear to the hearts of sinners. Yea, and they know not how to tune their Whistles so as to get the best results at the longest distance for the smallest Expenditure of Steam.

And so, while the Children of this World are as stupid in their generation as the Children of Light, that is no credit to the Children of Light, who ought to know better.

And Keturah said, It seemeth to me that a good word should be said for the Professor.

And I said, In this Parable I am the Professor.

The Congregationalist's Bible Class

The Message of John's Gospel

Comment on the International Uniform Sunday School Lesson for January 3
John 1:1-5, 10-18

"The purpose and power of the Incarnation" is the special title of this opening lesson for the year. Following the Christmas season, and at the beginning of another "year of our Lord," could there be any more appropriate theme than this, of the Incarnation, the meeting of God and man in Jesus Christ? We may remember, too, what Dr. George A. Gordon has said concerning this prologue to the Gospel of John, that it is the best philosophical statement ever made concerning the ultimate relationship of God and man in Christ.

It should be recognized that we have in this prologue to John's Gospel a philosophical statement. It is a conception or theory of the nature and meaning of the Christ life. It is an effort to explain that life, which seemed miraculous and inexplainable except upon the basis of its uniqueness and its divine character. Is this theory or conception of Christ justified? Every man, as he studies the earthly life of Jesus, must decide that question for himself. The whole problem of the Incarnation and the Trinity has become, in history, overburdened with speculation, and men have made the deepest and holiest of all doctrines too often the occasion for unseemly and hateful controversy and strife.

The more strongly one believes in the Incarnation, the more deeply should his life be touched with the glory that shone in the life of Jesus of Nazareth. The measure of our imitation of Christ, the depth of our attainment of his life is, after all, the test of the quality of our faith in him. There can be little value in insisting upon his divinity unless through him our own lives have been made divine. This is a truly Scriptural conception, for the New Testament speaks of our privilege to be "partakers of the divine nature."

Few of us today are greatly interested in speculative and metaphysical theories of the Incarnation, but in proportion as we have lost interest in the theoretical aspects in most instances we have come all the more intensely to feel the reality of the divine life in Christ. So much is this the case that with many of us, if faith were slipping and we could find in the universe no real evidence of a loving God, we should turn to the earthly life of Jesus of Nazareth, and we should be disposed to worship a being so holy and to make him our ideal for character and service. We should find life taking on a new meaning and a new hope reviving as we realized that he was a fact and that life had encompassed so holy a man. For many of us the whole problem of faith, character, and destiny is settled largely by the evidence that centers and culminates in Jesus of Nazareth. He is the highest and best that we know. Through him we come to God, and seeing him we believe in God. It is easy to believe that God is love, for Jesus is love incarnate. It is easy to believe that God is a Father of tender mercy, for Jesus himself has revealed that character.

The ultimate meaning of these mysterious words in the opening of John's Gospel about the Word being in the beginning, and the Word being with God and being God, and the Word being made flesh is, after all, little more than a recognition of these simple facts concerning the significance of the earthly life of Jesus. It is the purpose of the writer to relate this earthly life to its eternal backgrounds. It was the spirit that was manifest in Jesus that was the power of creation. It was this spirit that constituted the essence of the Creator's char-

acter and purpose. The author of the Gospel is relating the universe to the highest thing that can be discovered in the universe. Is not this a very logical and natural procedure?

But after we have read these words and pondered them it is wise to remember that, after all, they constitute only a prologue. It is in the simple description of the life of Jesus and in the record of his teaching that we come to know him and that we come to feel the truth of these words. The knowledge of Christ should come first and the doctrine concerning Christ last. We are not in a position to have sound doctrine or a right outlook on life until we have come first of all to know Jesus. The doctrine of the Incarnation, we should remember, lays as much stress upon the humanity of Jesus as upon his divinity. The meaning of the Incarnation is that Jesus did become man.

The Parable of the Controversy of the Angel-Led and Star-Led

By William D. Street

The Shepherds went away from Bethlehem rejoicing, and they told about Christ and made converts to Christ. They told with pride of the glory in the heavens and of the angels' song and of the angel's message, and how they had found the Christ in a manger.

And the Wise Men also went away rejoicing and told about Christ and made converts to Christ. They told with pride of the star in the East, which they had studied and which had guided them towards the West, to the Christ in a manger.

The followers of the Shepherds organized themselves into the Church of the Angel-Led Christians. They planted other churches and built schools and colleges. They loved to paint angels over their pulpits. They appealed especially to the lowly and to the workers, yet emphasized the mystic experience of hearing angel music and angel voices and of seeing the glory of the Lord in the sky as the way the Shepherds had found Christ. And more and more this began to seem to them the right way and then the only way.

And the followers of the Wise Men organized themselves into the Church of the Star-Led Christians. They planted other churches and built schools and colleges. They loved to put a star high over their pulpits. They appealed to the learned and the thinkers. They emphasized the faithful study of the stars and the interpretation thereof as the way the Wise Men had found Christ. And more and more this began to seem to them the right way and, then, the only way.

And strife arose between the Church of the Angel-Led and the Church of the Star-Led. At last severe and uncompromising men in the Church of the Angel-Led said, "No man who is not angel-led is a Christian," and they cast out of their fellowship any man tainted with the heresy of the Star-Led. And severe and uncompromising men in the other church did the same. But the Jews of Jerusalem and the heathen of the East thought that these severe and uncompromising men were the only representatives of Christ and they turned from him.

And alas, many gentle and trustful souls in the Church of the Star-Led heard the criticism of the other church. They wondered if it might not be true and they began to fear that they only imagined they had found Christ. And alas, many gentle and trustful souls in the Church of the Angel-Led suffered the same hard experience of doubt and they feared that the foundations had been swept away from under them. And no man could tell which felt the more terrible grief and dismay.

The strife waxed from debate to blows, from heresy trials to actual fighting, and at last there was warfare over Bethlehem itself. One day the stable door was forced open by the contestants in their fierce struggle. Lo, the manger was there but not the Christ Child. And a figure like that of John, the beloved disciple, stood by the side of the manger. He raised his hand with sad and stern majesty to stop their strife, and spoke: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." And he said further, "Remember the dying word of the Christ for whose glory ye think ye are contending, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Together they cried, "What, not the sign of the Star-led, nor the sign of the Angel-led?" "Nay," said the angel, "by this sign shall men know, if ye love one another."

The interpretation of the parable and the meaning thereof is this: Not the Angel Song, nor the Star in the East made the first Christmas, but the Christ in the Manger.

Not any way by which men can come to Christ, not angels nor stars, not Bibles nor churches, not sacraments nor creeds, but the living Christ himself is still God's great Christmas gift and the Glad Tidings of Great Joy. All these other things may be good, but Christ is best. Hold fast to him, worship and obey him by loving one another. Then Christlike deeds of righteousness and mercy and self-sacrifice shall warm men's hearts. They still will differ at many points, but they will not be far from him nor from each other. According to his word, they truly will be his disciples and they will not hide him from the world.

Progress in Howard University

The trustees of Howard University, at a special meeting held in Washington on Dec. 10, gave thorough consideration to complaints that had been made against the administration and found not sustained by evidence. The administration of President J. Stanley Durkee was vindicated completely, and the findings of the trustees heartily approved his policy and strongly commended the remarkable progress made by the university during the last eight years under his leadership.

Opposition to President Durkee developed several years ago among some of the older friends of Howard University who disapproved the changes made in the university and which, as the trustees express it, have raised it from an institution "of moderate size and influence to the most important institution for the education of youth of the colored race in the United States." Reorganization and raising standards have made necessary the change of status and the displacement of certain teachers. They and their friends have developed agitation against Dr. Durkee rather widely and in ways by no means creditable. They have accused Dr. Durkee of arbitrary and irregular action and of being unfit for his position. The trustees gave a long day's hearing to complainants from the alumni association, even calling in the members of the faculty who could be reached, to the number of over 50. Naturally not all agreed on policy or methods, but the evidence was overwhelming and convincing in support of Dr. Durkee. The trustees themselves were responsible for the policies and most of the acts for which Dr. Durkee was blamed, the wisdom of which are demonstrated by results.

As a result of reorganization and consolidations voted by the trustees last June and by order of the executive committee a few days later, the services of four teachers were discontinued. They protested, claiming that they should be reinstated or given longer notice. In order that the teachers displaced may suffer as little as possible, the trustees generously have voted leave of absence to each of the four teachers for one year with full pay, their connection with the university to cease on June 30, 1926.

Conditions in Howard University today are better than ever before, and Dr. Durkee deserves chief credit for them.

OUR READERS' FORUM

"Failures of Liberalism"

To the Editor of The Congregationalist:

I have read with interest in the last issue of *The Congregationalist* the article, "The Failures of Liberalism," by a liberal. The president of Beloit College certainly did a thorough job in stating the failures of liberalism and I confidently expected before the article closed he would state, at least in outline, a program for constructive work and worship from the standpoint of the liberal interpretation of the Bible.

Having shown the fallacies of the old methods of Bible interpretation I fully expected to find a few paragraphs that would show the better way of the liberal method stated in Biblical terms,—terms of life in which I could sense the Master's own personal touch, which would warm my soul and give me a spiritual thrill and send me to my work with a new sense of responsibility to Christ for my fellow men.

It seems to me that if Liberalism has done a real work it should have laid bare the *real Fundamentalism* for higher Christian living. I like to think that there is such a thing as Liberal Fundamentalism.

West Brookfield, Mass. A. L. STRUTHERS.

Endorses Dr. Maurer

To the Editor of The Congregationalist:

The issue of Dec. 3 of *The Congregationalist* is one of unusual interest and inspiration. Among the best are the review of Dr. Sheldon's autobiography by the editor; Dr. Gordon's gracious sermon and prayer; the Parable of the Taj Mahal, by Safed the Sage, and the contributed editorial by Dr. Maurer.

It's my profound conviction that Dr. Maurer has treated in a frank and masterly manner a subject of vital import. He has struck every nail on the top with a solid blow. He has done it in such a beautiful spirit that all of us should appreciate it. I heartily endorse every word in the article. It has been my privilege for over a year to enjoy the luxury of being a sermon taster. More than half my Sundays have been given to hear all sorts of preachers. I have taken pains to divide myself between Fundamentalists and Modernists, and with hardly an exception the latter are weak on the points mentioned by Dr. Maurer as compared with the former. Last Sunday morning I listened to one of the best representatives of Fundamentalism in this city. He preached to a large congregation a simple and impressive sermon. I walked for nearly an hour after the service, and endeavored to express to myself the secret of his power. My conclusions were that he was definite and positive, that he was serious and devout; he was extraordinarily Biblical and spiritual, and he made a direct and unctuous appeal to the conscience. Those elements are often conspicuously absent in the preaching of the Modernist.

I have come to the painful conclusion that Fundamentalist preachers, as a rule, give evidence of a greater burden and passion for souls than the Modernists. And I am rather impressed that they have more of the wisdom that winneth souls.

I thank Dr. Maurer for his splendid article, and hope the subject will be thoroughly discussed. I think *The Congregationalist* is getting richer week by week. This is the testimony of a half-a-century reader.

Portland, Ore. JONATHAN EDWARDS, D.D.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Keep the Past in the Past

One of the hardest pieces of business in the world for some people is to keep the past in the past, and live for a new and better future. They look back to some action taken with most honorable intent: "It was an error of judgment," they say, "and has spoiled my whole life." Even no heaven can be bright enough, they think, no future creative enough, to transmute the grief-smitten life into something dear and satisfying, and let that ancient pang of regret cease to be a stabbing memory.

They forget that their eternal Partner is One who says, "Behold, I make all things new!" The pattern so sadly marred by life's inflictions, or by their own past awkwardness or inattention or wrongdoing, can even yet be turned into a thing of beauty, with the confidence that as the years go by it can be made into a thing always more beautiful and more radiant. Thus the soul makes use of the opportunity with which it is entrusted. Thus it learns the mastership that it must learn sometime, somehow. It makes itself a coworker with God, for bringing good out of evil, beauty out of ugliness, victory out of defeat, everlasting joy out of the sorrows of the world. It goes forward, with God, into a future wherein good shall triumph, tears be turned into laughter.

A little boy sat in a front pew in church now many years ago, and heard the minister announce for text the words, "Nevertheless afterward." Just those words. Strange text to boyish ears. But now, from fullness of experience, he can imagine what the point may have been. We are all bewildered by life as we experience it. We cavil at its dealings. We impugn its justice. We impeach it for letting us suffer the consequences of our own mistakes. Nevertheless, afterward we shall be glad for all the hardship, when we have permitted—and helped—life to bring us to the needed greatening and perfecting of our nature, and have become what we are meant to be. It is our business in life to see to it that the sculptor's maxim becomes true of our souls: "the more the marble wastes, the more the figure grows."

In the middle of the Atlantic, on a very foggy night this last autumn, a liner was ploughing ahead by dead reckoning. The incessant hoarse bellowing of the ship's horn was a portentous thing. Overwhelmed by the thought of the terrors of life and the lonely helplessness of the frail human struggler, a sleepless voyager found life's old question banging at her mind: how can it be true that God is love? But sharp on the heels of that thought came the memory of a tremendous affirmation that was once made: "He that hath seen *Me* hath seen the Father." The troubled mind turned to the life of compassion, justice, and love unbounded that Jesus had lived, and sleep came with the thought, "I know what God is from Jesus' life, and I will trust him even though I cannot understand his ways."

Disappointed not once or twice alone as life's years go by, harassed by unsatisfied longings, tortured by the memory of our blunders, logic and appearance seem to give no hope for the future. How, then, shall the soul find strength to go on gladsomely and triumphantly? Only by maintaining heroic confidence in the truth of its own noblest intuition; by deliberately feeding itself on the thought of God as the Must-be-so who is great enough to bring compensation and beauty out of all life's bewildering tangle.

Closet and Altar

LOVE OF THE BRETHREN

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—1 Pet. 1: 22.

Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness. O strive to enter into something of that large celestial charity which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever. Learn the new commandment of the Son of God—not to love, but to love as he loved.—*Frederick W. Robertson.*

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself and all things possible.

It is therefore able to undertake all things, and it completes many things, and brings them to a conclusion, where he who does not love, faints and lies down.—*Thomas à Kempis.*

Christ placed all rest, and had no resting-place;
He healed each pain, yet lived in sore distress;
Deserved all good, yet lived in great disgrace;
Gave all hearts joy, himself in heaviness;
Suffered them live, by whom himself was slain;
Lord, who can live to see such love again?
Countess of Pembroke.

For as Love has no by-ends, wills nothing but its own increase, so everything is as oil to its flame; it must have that which it wills, and cannot be disappointed, because everything naturally helps it to live in its own way, and to bring forth its own work. For the wrath of an enemy, the treachery of a friend, and every other evil, only helps the Spirit of Love to be more triumphant, to live its own life and find its own blessings in a higher degree.—*William Law.*

It is written, "To serve God and live to him is easy to him who doeth it." Truly it is so to him who doeth it for love, but it is hard and wearisome to him who doeth it for hire. But God rejoiceth more over one man who truly loveth, than over a thousand hirelings.—*Theologia Germanica.*

For Paul, as for Christ, there is no possible discharge from the duty of love, no substitute for it. Other things, even so-called spiritual gifts, are not only no substitutes, but themselves are worthless without love. No speaking with tongues, with its accompanying ecstatic emotional state—most highly prized of all the spiritual gifts of his time—is of any value without genuine love. No mystery-solving knowledge, no wonder-working faith can possibly profit, if there is not love in the life. No magnificent acts of liberality, Paul continues, no heights of ascetic torture, even unto death, without love, are of the slightest avail.—*Henry Churchill King.*

O Gracious Lord God, who deignest to make of man thy mirror, that we in one another may behold thine image and love thyself; unto every one of us grant, we beseech thee, thus to love and thus to be beloved. For Jesus Christ's sake—Amen.

Christina G. Rossetti.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The Love That Never Fails

Comment on the Prayer Meeting Topic for January 3-9

BY CHARLES ERNEST WHITE

Topic: How Does God Show His Loving Care? Luke 12: 6-8; I Peter 5: 7; Psalm 23: 1-6. (Consecration Meeting.)

Light from the Bible Passages

God has no favorites among his creatures. He loves the little and the great. His providence is for all. Just and unjust both receive blessings from his hand. All the more condemnation falls on those who receive his gifts and still remain unjust. Men may forget him; he forgets none. Fear is a forgetting of his loving care. We can always be sure he cares for us. He never fails to acknowledge us as his children. No one fully recognizing this can fail to acknowledge him before men. Psalm 23 is the Christian's song of trust. God provides for us when we have needs; he renews us when we are fagged in spirit; he leads us when the way is uncertain; he accompanies us when we pass through the darkness; he continually pursues us with goodness.

Leads for Leaders

Two main thoughts in this New Year's meeting should be: a deeper recognition of what God does for us; and a firmer resolve that in response we shall do more for him. The more we realize the first, the more we shall feel compelled to do the latter.

Why does not God pay us in kind? Is he under obligation to care for us since he brought us into the world? Do we take his kindness as a matter of course with no obligation resting upon us? What does a receiver owe to a giver?

Some have to live in poverty or pain. Does God love them less and us more? Do we ever stop to consider how much we have to be grateful to him for blessings of competence and health that have come to us? Do we deserve them more than the others who do not have them? How do we show our appreciation?

Why were we born in a Christian land with all its privileges? Note some of these in comparison with those available for a young person in Central Europe or Central Africa. Does God love them less and us more? What should this mean in our lives?

Thoughts for Members

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.
—Longfellow.

Worry is something that may be transcended, and the power by which you transcend it is trust in God and the service of man.
—Oliver Huckel.

O love of God most full,
O love of God most free,
Thou warm'st my heart, thou fill'st my soul,
With might thou strength'nst me:
Warm as the glowing sun,
So shines thy love on me,
It wraps me round with kindly care,
It draws me unto thee.
—Oscar Clute.

A Moment of Prayer

O God, whose love is over all, the children of thy grace, whose rich and tender blessings fall on every age and place, hear thou the songs and prayers we raise in eager joy to thee, and teach us as we sound thy praise, in all things thee to see. Amen.
—John Haynes Holmes.

AMONG THE NEW BOOKS

Religious Education

FACING STUDENT PROBLEMS, by BRUCE CURRY (Council of Christian Association. $1.00). An outline for the discussion of thirty problems which face modern students. The materials and methods herein contained are the outgrowth of discussions conducted by the author in colleges and universities throughout the country. This book is for the leader of the group; a much simpler outline is also provided for the student members of the class.

RIGHT LIVING: A discussion course for Girls and Boys, by MAURICE J. NEUBERG (University of Chicago Press. $1.25. Teacher's Manual). This is a course for early adolescents based upon life experiences. The author has gathered over 600 incidents from real life, each of which presents some moral problem. These have been grouped according to the main problems represented, thus furnishing material for 26 lessons. Each lesson begins with the statement of one of these life situations, followed by a few questions to bring out its meaning, and by general discussion. The book is a step in the right direction. Its point of contact is the actual experience of real boys and girls. Its use should restore interest in many groups where it is now lacking and lead to a more practical appreciation of the Bible.

THE HISTORICAL DEVELOPMENT OF CHRISTIANITY, by OSCAR L. JOSEPH (Scribners. $1.50). This volume, in the *Life and Religion Series*, is a concise, valuable handbook for individual reference or for use in classes. The author has managed to pack a great amount of solid and essential information into a little book of less than two hundred pages.

Two Books by Professor Myers

Reviewed by Jean Moore Cavell

WHAT IS RELIGIOUS EDUCATION? by A. J. WM. MYERS (National Sunday School Union, 57 and 59 Ludgate Hill, London, 1925). Dr. Myers, of the Hartford School of Religious Education, sets out with a carefully drawn and clearly elaborated statement of this definition: "Religious education aims to help each person achieve his own highest and best life, in fellowship with God, and in co-operation with and in service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus." The following chapters present a sound and well-rounded conception of religious education as the achievement of character, not through creeds and belief alone, but through the development of life as a unified whole. These principles are regarded as fundamental to all religious education:

Life is a unit, both individual and social aspects must develop harmoniously.

Character is achieved through proper development of latent powers.

Growth takes place according to law.

Religious education must deal with vital experiences and interests of pupils.

Religious education is not identical with Bible study.

Convictions, not creeds, are of character-forming value.

Religious education is a continual and unending growth. While the discussion is scholarly and far-reaching, the author has succeeded in making the book very readable, and of value to all groups of readers.

EVANGELISM, by A. J. WM. MYERS (National Sunday School Union, London, 1925). Based upon the thesis that evangelism may be accomplished through sane education as well as through the emotional conversion, the book presents the position that religious education should so develop intelligence and emotions that the individual grows naturally into Christian character. A turning back to right paths is made unnecessary, because there has been no going astray, but rather a continually growing love for and fellowship with the Heavenly Father. The great work of the Christian Church is to conserve every life by developing each person to his highest and best possibilities as revealed by the life and ideals of Jesus. The subject of educational evangelism, in Dr. Myers' book, receives a thoroughly balanced and sane treatment.

The Social Outlook

THE RELATION OF GOVERNMENT TO INDUSTRY, by M. L. REQUA (Macmillan. $2.00). There is at the present hour no more interesting and vital theme than that of the relation of the State to indivdiuals and groups, and to the various functions of a complex society. It is the one phase of this theme—the State's activity in relation to industry—which Mr. Requa discusses from the standpoint of one who has had large engineering and administrative experience. In treating of the three conceptions, or ideals, of government in relation to industry—paternalism, communism, and individualism—Mr. Requa rejects the first two to hold with the latter. The chief defects of Mr. Requa's discussion seem to us to lie in a failure to see that modern developments in industry have been so rapid and so unique that historic precedents are rendered of doubtful value in their light upon the probable effect of new measures and relationships, and likewise a failure to appreciate the extent to which paternalism, communism, and individualism are no longer necessarily mutually exclusive, but are, on the contrary, ultimate and essential principles which almost inevitably will all find expression in complex modern society, each in some degree modifying and restraining the other two.

SOCIAL PATHOLOGY: A SCIENTIFIC INQUIRY INTO THE ILLS OF SOCIETY, by STUART A. QUEEN AND DELBERT M. MANN (Crowell. $3.50). This book of over seven hundred pages, in *Crowell's Social Science Series*, is an invaluable survey of the field of social pathology especially as social ills and situations constitute personal, human problems. The case and project method give the book great interest in its details and much direct practical worth in its suggestions for the social worker. While primarily a book of social pathology, rather than of social therapeutics, its method inevitably gives it great remedial and constructive importance. Its thirty-nine chapters are in four parts. Part I deals with family disorganization, Part II with economic disorganization, Part III with health problems in relation to social disorganization, and Part IV with social reorganization and the re-making of personality. The authors are Professor and Assistant Professor, respectively, in the department of Sociology in the University of Kansas.

FACTORS IN AMERICAN HISTORY, by A. F. POLLARD (Macmillan. $2.50). A part of the interest of this volume lies in the fact that it is an interpretation of various factors in American History, by an English historian, Professor of English History in the University of London. Professor Pollard's point of view is that American history is as much as history in the mother country, a continuation of mediaeval English history, and that of the two developments on independent, but parallel, lines since 1776, the study of each is necessary for the understanding of the other. In view of the fact that Americans are so commonly accused of provincialism, one reads with interest Professor Pollard's statement that "if Britons were as conspicuously eager to learn about the United States as American students are about England, there would be fewer obstacles to that better understanding which it is the object of the Sir George Watson Foundation [upon which these lectures were delivered] to foster."

SOCIAL PROBLEMS OF TODAY, by GROVE S. DOW (Crowell. $2.00). A practical textbook on Sociology for High Schools, based upon Prof. Dow's *Society and its Problems*. The book is freely illustrated and its narrative form is well adapted to win the interest of the immature student in a subject which, properly presented, is the most alluring of all studies.

Fiction

RUBEN AND IVY SEN, by LOUISE JORDAN MILN (Stokes. $2.00). The marriage of an Oxford-bred Chinese diplomat to an English society girl provided the theme for a former story by Mrs. Miln, entitled *Mr. and Mrs. Sen*. This book is the story of the dramatic results of that marriage as it affected the two children, Ruben and Ivy. The father had died when the children were young, prior to the opening of this story. Ruben, who is English in appearance, is intensely Chinese in spirit, proud of the memory of his father and full of love for his mother. Ivy, on the other hand, Chinese in physical characteristics, hates her name, and passionately resents her parents' marriage. She longs to see her mother marry again so as to free her from her name and the stigma of this former marriage. She is resolved also to marry the first man who asks her to do so, provided he has an English name. The situation gives a gifted author full opportunity for displaying her knowledge of Chinese backgrounds and for the dramatic portrayal of the emotions and problems involved in the contacts of two widely different civilizations, symbolized and made concrete in personal contacts. Mrs. Miln writes from the standpoint of strong admiration for the Chinese. Is a reviewer right in saying that the China she describes exists only in the pages of her novels, or do her novels faithfully depict a limited China—that of the "sash-wearers," or ancient feudal aristocrats?

THE PENCILED FROWN, by JAMES GRAY (Scribners. $2.00). Timothy Whnkoop, fresh from college, gets a position as dramatic critic on a daily newspaper, but finally becomes a police reporter. His disillusioning experiences are brightly and freshly told by an author with a real sense of humor. Romance enters into the story, but as in the proverbial tale, true love does not run smoothly.

PILGRIM CHEER, by the late REV. J. P. STRUTHERS (Doran. $2.00). A book of devotional readings, consisting of sixty-six selections from the sermon manuscripts of the late minister of the Reformed Presbyterian Church, Greenock, Scotland. The late Principal James Denney expressed the high attainment of Dr. Struthers in his reference to him as "original, deep, tender, and searching like the Bible itself."

WITH THE CHILDREN

Menka, Who Never Hurt a Living Thing

By Minnie Sloane Snell

In a bygone age, in a certain country, the boys and girls were taught to believe that, if they never wilfully hurt anything, they would come, in time, to know what the beasts and birds said, and to understand the language of the plants and trees. They were told that, if they never knowingly injured a living creature, they might expect to awake, some fine morning, able to make out the message the pine was tap-tap-tapping on the windowpane; able to tell what the cattle in the stable were gossiping about, and to enjoy the joke with the giggling brook. To prove to the little ones that this reward might be theirs for the earning, the grandmothers of that land told a story about a man who lived all his life without ever intentionally harming anything.

This man's name was Menka. By the time his age was seven times ten years, so the old women said, he had become attuned not only to animal and plant language, but to the voice of the wind, as well—and even to the tiny, soft voices of the snow-crystals. The funny part of it was that, except for an uncommon sweetness and gentleness of countenance, Menka looked just like an ordinary man.

In telling the story, the ancient dames did not say what Menka did for a living; but it appears that the pursuit of his calling (whatever it may have been) took him, one cold winter's day, to a settlement many miles from the village where he lived. The way to this place led through a thick wood.

It was not the first time Menka had made the journey. No indeed! He had made it, more than once, in the spring of the year, when shy gleams of color marked the path, birds warbled advice and directions, and crickets, new-thawed from their winter sleep, warned him of the turns. Many times he had gone through the wood in the summer months, when a warm wind had accompanied him and guided the old man by gently touching his white hair. Once he had safely traversed the strip of forest when the chill of autumn was in the air. Then gay leaves had fluttered before him all the way. They had dipped and danced and pointed and beckoned, until the route was as plain as the way of duty.

This time it was different. It was winter now, there was no mistake about that; no mistake whatever—and the winters in that country are very, very cold. For weeks, snow had covered the ground; it lay in white drifts against the thickets and fences and changed the whole contour of the landscape. As for the path through the wood—it simply wasn't.

Menka knew that, in going upon his errand, he was in danger of being lost; but he was brave, as well as kind, so he put a piece of bread and a bit of cheese in his pocket, took his stout staff in one hand and his courage in the other, and set off.

"K-tap, k-tap, k-tap," went the stout staff.

The first stage of his journey was across some miles of settled country. Houses along the roadside looked wonderingly at him, from out their window-eyes. His friends, the snowbirds, companioned him for a time, hovering delicately over his head or tripping lightly before him, the tracery of their footprints showing like a pattern of lace on the snow. One little fellow, brighter-eyed and lighter-winged than the others, perched on Menka's shoulder and pecked his cheek.

"Hark, hark, hark!" he twittered.

The old man inclined his ear and "harked" carefully.

"Menka-who-never-hurt-a-living-thing," the little bird chirped, "do not go through the wood! You may be lost in the forest, and, if night overtakes you there, you will surely freeze."

The warning words came in a succession of short, tremulous sounds. You and I would have taken them to be song-notes; but Menka understood. He replied:

"The people beyond the wood have need of me. I may lose my way—and my life—but I must go."

Upon hearing this, all the little birds were sad. They wheeled in the air and flew back to the place whence they came. "K-tap, k-tap, k-tap," went the stout staff on the frozen crust of the snow, while Menka trudged sturdily on.

When he came to the edge of the clearing, it was noon. He went a little way into the forest, and sat on a fallen tree to eat his lunch, sharing his bread with a squirrel, which, in turn, warned him of the danger, as his feathered friends had done. Menka and Plumy-tail had been fast friends since the squirrel was a wee thing with only fringes of hair along the sides of his tail—a baby-squirrel that could do little but squirm and squeal. At that time, even Menka used to be somewhat puzzled to know what the bright-eyed ball of reddish fur was trying to say. Now he was grace itself,—full grown and confident. He came leaping from branch to branch, calling out, "Kut-e-k' chuck! Kut-e-k' chuck! Whit, whit, whit, kut-e-k' chuck!" You and I would have made the mistake of supposing the chatterer to be merely scolding (the way those rogues do), but Menka understood and replied as he had to the birds. And the squirrel was sad, as they had been; for he, too, loved the gentle old man.

After Menka had finished his lunch, he went a short distance farther into the forest; then stopped to listen to what the trees might have to say to him. They were all about him, untouched by the ax of the lumberman; many were withered with age; others had fallen, and their decayed trunks were covered with mosses and lichens; but most were strong and straight and in their prime. Some stood so close that he could look up at the sky through their branches; countless others stretched away, in gray-green ranks; but every tree was different, every tree was itself.

He waited for their message. At first he could hear nothing but silence—that peaceful hush which comes before a storm. Then the pines began to whisper to him. They told him the wind was coming; and, before the whisper died, the wind came—the cold north wind which blew by, jostling him and wailing shrilly, as it passed:

"I can't stop now to talk to you-o-o-o, Menka-who-never-hurt-a-living-thing! I am trying to see how far south I can get before I die of the heat. You-o-o-o will excuse me, won't you-o-o-o?"

Although he was shivering, Menka managed to smile as he replied, "I will excuse you."

The boisterous wind snatched the words from the old man's lips and carried them away.

"K-tap, k-tap, k-tap," went the stout staff, as Menka trudged on.

After the wind had passed, the air grew so bitter cold that Menka felt stiff and shrunken inside his clothes, and wished he had twice as many clothes to feel stiff and shrunken inside of. Then the snow came. The air was thick with it. Now the voice of the snow is so small you and I would not have known the crystals were speaking; but Menka heard them murmur, as they fell past his face:

"Menka-who-never-hurt-a-living-thing, we are sorry to hide the path; but we were sent from our cloud-home to tuck the land under a fleecy white blanket. Please do not blame us."

Menka's lips were blue and his teeth were chattering, but his voice was gentle. "I do not blame you, snowflakes," he comforted them; "each of us must fulfill his purpose." And he stumbled blindly on until the snowstorm was spent, then stopped and looked about him, bewildered and uncertain which way to turn.

The sky cleared and the long light of afternoon slanted through the tops of the firs. Menka felt the beauty of the tree-trunks, the loveliness of their tossed branches; but he searched in vain among them for an old friend, to tell him the direction. The fir trees were indifferent to the old man's plight; and he turned away from them, hurt, and with tears in his eyes.

The new-fallen snow was soft under his feet (so that he sank deep with every step), and so light it rose like dust about him as he floundered through the drifts. It crept in over the tops of his shoes and searched out his toes with tiny cold touches. Very soon, his feet were as heavy as lead. Still, he kept going until supper-time (there was no supper, you know, only the time), when he finally gave himself up for lost. Then he dropped down, exhausted, where a huge old tree with outgrowing roots gnarled above the soil gave him some slight protection.

For a time Menka sat very still, at the foot of the tree. The red glow of the sky deepened to orange, then died out leaving a stretch of darkness. Night came. Seen through the black fingers of the pines, the stars looked like an endless garden of small white flowers, waving on unseen stems. As the old man watched them bow and dip, his relaxed body sank into the snow which had drifted against the twisted roots and great furrowed trunk of the tree. A delicious drowsiness stole over him. He forgot cold and hunger; and seemed falling, falling, falling, into peace.

After a while, his ear caught a sound hard to place, an odd, dull "thump, thump, thump." Curiosity was stronger than his desire to sleep. You and I would have thought the sound the throbbing of our own pulses; but Menka, after listening a minute, recognized it as the voice of the drift. He was even able to make out the words, which were run together like this:

"Men-ka-who-nev-er-hurt-a-liv-ing-thing-do-not-sleep-or-you-nev-er-more-will-a-wake. Menka admitted the truth of this, and tried to shake off his lethargy; but he found he could not move. His whole body felt dead, and sleep was creeping over him again, when he heard another voice. "Gr-r-r! Gr-r-r-r! Gr-r-r-r-r!" It was a strong, rough voice, and came from between the distorted roots of the tree.

Menka was puzzled this time, sure enough, and so curious to find out what was speaking that he managed, somehow, to struggle to a sitting position, his eyes wide with astonishment. Never before had he heard a tree growl.

Whisper? Oh, yes, he had often heard trees whisper, and sigh, and groan and moan and even roar, but never before had he heard one say, "Gr-r-r-r-r-r!" Moreover, although he listened carefully, he could not make out the meaning until the growl was repeated a third time, impatiently. "Gr-r-r-r-r-r-r-r-r-r-r-r! Woof! Woof! Woof!" Then Menka laughed aloud at his own stupidity. It was as clear, now, as the warning of the birds had been, as the admonition of the squirrel, the words of the pines, the wind, and the snow.

"Menka-who-never-hurt-a-living-thing, what do you mean by freezing to death on my front porch? Come on in, and get warm!"

It was plain as day, now, to Menka: and, although you and I could not have understood a single word of it, even we should doubtless have guessed, by this time, that the speaker was a bear, a brown bear that was hibernating in a den, between the roots of the huge old tree. And no wonder Mrs. Bruin was cross about being awakened from her nap. No wonder, either, that Menka was glad to overlook the crossness and accept the proffered hospitality.

The half-frozen man had to make more than one effort before he could drag his numb body into the bear's winter bedroom. You and I might have complained because the place was close and stuffy, but Menka was grateful for the warmth. He snuggled close up against the smelly, woolly, brown coat; and the chill went out of his bones.

The next morning, the sun rose bright and early and polished the forest till it fairly glistened. When Menka, very quietly (not to wake his bed-fellow) came creeping out of the hollow trunk, the sun tossed a golden ray into the old man's eyes. Then Menka saw that the trees all about him were not strangers, after all; nor indifferent to his welfare, but had only seemed so, yesterday, because his own understanding had been dulled by fear and fatigue. Now he recognized his friends, grandfather pines and great-grandfather spruces (which had been old when Menka was young), and whose sage advice came in wheezy tones; slim, young birches, which bent their silver bodies in the direction he should follow; and dark cypresses which spread their flat hands in benediction as he passed.

"K-tap, k-tap, k-tap." The snow had hardened, in the night, so that the stout staff did not break the crust. Thus, Menka-who-never-hurt-a-living-thing found his way safely through the wood, and arrived, in due season, at the settlement where the people had need of him.

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The Christmas Star

A Children's Carol

By Hattie Vose Hall

All in the night—all in the night,
Glad Star of Bethlehem shineth so bright!
Where watchful shepherds are tending their sheep,
Where little white lambs are lying asleep,
Shineth the Star!
Shineth the Star!

Out of the sky—out of the sky,
Angels are chanting in Heaven so high;
"Glory to God!" is the song that they sing,
Great and glad tidings to all men they bring,
Peace and good will!
Peace and good will!

On Mary's breast, on Mary's breast,
Little Lord Jesus, how sweet is his rest!
Wise men are bending full lowly before him,
Kings bearing treasure have come to adore him—
Savior and Lord!
Savior and Lord!

With the Schools and Colleges

Bangor Convocation Plans

The annual convocation of Bangor Theological Seminary will be held Feb. 1-5, with an attractive program and distinguished speakers. The Quiet Hour services will be led by Prof. Rufus M. Jones, of Haverford College, author and lecturer. The lectures on preaching will be given by Dr. Raymond Calkins, of Cambridge, Mass., his subject being "The Christian Experience and the Christian University." Prof. Manley O. Hudson, of Harvard, international law expert, will give the Applied Christianity lectures. His subject will be "Instrumentalities of World Peace." Dr. Ambrose W. Vernon, professor of Biography in Dartmouth College, will speak on "Diverse Figures on the Outskirts of Christianity."

Whitman College Making Strong Advances

Whitman College, Walla Walla, Wash., is rejoicing in the fact that the college is now completely free from debt and is able to meet fully the conditions set by the General Education Board, offering to give $125,000 for endowment when $250,000 additional had been paid in for the set purpose. A new dormitory for women is now under construction. It will accommodate all the women that the college can take care of who come from out of town. It will also have a large reception room, parlors, library, guest room, and suites for the dean of women and the special advisor of health. The building will be ready for use in September, 1926. The increased endowment will make possible an increase in the salaries of the faculty who have been working for a small stipend.

The forward steps taken have been made possible by the generous statesmanship of the Whitman Building Corporation, an organization of alumni. It built three years ago for the college the Lyman House, a dormitory for freshmen boys, at a cost of $100,000. It rented it to the college on easy terms, which, without involving the college in indebtedness, will make it possible to turn the building over to the college at the end of 20 years. This corporation has made it possible for the college to secure the immediate benefits of its long-time subscribers. It has given the college $150,000 in money in exchange for outstanding subscription notes and has undertaken to build the new dormitory for women at a cost of $150.000 on terms similar to those mentioned above. The attendance at Whitman College this fall is unprecedented and there is a waiting list of students. The president is Stephen B. L. Penrose.

Convocation at Carlton

An experiment which has been tried and found good at Carleton College, Northfield, Minn., is being repeated this year during the Christmas season, when ministers of all denominations of the state are invited to a convocation, Dec. 28 to 31. This gathering is open to laymen as well as to ministers, and all will be entertained on the same plan in the men's dormitory of the college.

The openiñg session of the meeting will be held Monday evening in Goodsell Observatory, which was the scene of a meeting of the American Astronomical Society last summer; Pres. D. J. Cowling will preside and give the address of welcome. The response will be given by Rev. Everett Lesher, D.D., executive secretary of the Congregational Conference of Minnesota. A talk about "The Most Remarkable Star," by Prof. E. A. Fath of the Carleton department of astronomy, will be heard.

The Tuesday sessions of the convocation deal largely with education, and will consist of discussions on such subjects as intelligence measurement, work with boys, radio as an information distributor, philosophy, heredity, and evolution.

The faith of the research man, books and reading, the spirit of the age, moral aspects of business are topics on the program for the following day, and history of religion and science and an "interpretation of Minnesota" will occupy the final sessions. A farewell dinner, with business and social sessions the day before New Year, will complete the program.

As speakers, the college has secured Prof. E. R. Downing of the department of education, University of Chicago, who will lecture on heredity and evolution; Rev. Naboth Osborne, D.D., Burlington, Iowa; Bishop G. G. Bennett of the Episcopal Diocese of Duluth; Prof. T. C. Blagen of the department of history, Hamline University. Other prominent speakers have been secured, among them people from the faculty of Carleton College who are specialists in their particular fields.

Vice-President of Northland

Rev. Earle A. Munger, who has been field representative in Wisconsin for Chicago Seminary during the past three years, has just been

Rev. Earle A. Munger

chosen vice-president of Northland College, Ashland, Wis. The following is an appreciation of him by President Ozora S. Davis of the seminary.

Mr. Munger has the confidence of his colleagues and the warranted expectations of noble service by all the friends of Northland. He is a most faithful and devoted worker, interpreting all his tasks in the terms of personal Christian loyalty and never failing to add to an interview or a personal relationship of any kind the accent of spiritual vision and high idealism.

He was born in Minnesota and moved to Iowa in his early boyhood, where he received his education in high school and in Coe College, from which he was graduated in 1903. During this time he was engaged in practical business relations in the field of writing insurance, so that he combined with his studies a growing knowledge of real life through contacts with men.

Mr. Munger completed his seminary course at Oberlin, graduating in 1906, after which he undertook home missionary work in the state of Washington. In 1914 he was associated with the Central Congregational Church in Winnipeg, Manitoba, as associate pastor and business manager. He has also been connected with educational work as dean of Tabor College and as organizer and circuit manager for the Redpath-Vawter Chautauqua organization.

NEWS OF THE CHURCHES

A Community Work in Springfield, Massachusetts

What can be done with our small and relatively unsuccessful city churches? The experience of Olivet Church of Springfield, Mass., suggests one possible answer. For years the Olivet Church filled a real place in the life of the city. Its services were well attended, and some of the leading members of the community gave it their enthusiastic support. With the industrial development of Springfield, however, the neighborhood changed and the well-to-do Protestant constituency in the vicinity grew smaller and smaller. During the war the church's plight grew steadily worse, and the general rise in prices at the end of the war proved a problem that the little church could not solve. The Sunday morning congregations dwindled to less than 100, the building stood idle over 90 per cent of the time, the neighborhood grew less and less attractive, and the few loyal members of the church found themselves unable to raise the relatively small budget. What should the church do?

OLIVET COMMUNITY HOUSE, SPRINGFIELD

ADOPTED BY SOUTH CHURCH

In 1920 the Olivet Church offered itself for adoption to the South Church, of which Dr. P. S. Moxom had been the pastor for a quarter of a century and to which Dr. J. G. Gilkey had come as his successor in 1918. The story of the rejuvenation of the Olivet Church, its emergence as a Community House, and the development there of what has been called "one of the most significant child welfare movements in the United States," is one more proof of the familiar thesis that the church can survive in the changing social order of today if it will adapt itself wisely and courageously to its new environment. Whereas in 1920 not more than 200 people—all of them Protestant church members—were using the Olivet property per week, today the attendance averages over 4,000 per week, and includes representatives of some 15 different nationalities and nearly as many Catholics as Protestants. The total attendance at the Community House, as the old Olivet property is now called, reached, last year, the surprising total of 162,000. Two years ago, when the Social and Religious Survey Committee of New York conducted an extensive study of the Community House program, the leader of the investigators reported that only one other Community House in the United States had attempted a program as far-reaching and significant. Since 1920 articles about the Community House have appeared not only in religious journals, but in secular publications like the Boston *Transcript*, the Boston *Post*, the *Kindergarten* and *First Grade Magazine*, the motion picture magazines, and the *Literary Digest*. The article in the *Literary Digest* brought inquiries from all over the country to the Community House office.

MANY NATIONALITIES REPRESENTED

At the present time there are 1,772 families on the Community House mailing-list. The following nationalities are represented: American, Armenian, Canadian, Chinese, Czecho-Slovak, Danish, English, French, German, Greek, Irish, Italian, Jewish, Lithuanian, Negro, Polish, Scotch, Serbian, and Swedish. More than 40 regular activities—ranging all the way from a Well-Baby Clinic to semi-annual rummage sales—are listed on the Community House program. The building and the adjoining playground are in use almost every hour of the day, seven days a week. In addition to carrying on this program of local philanthropy, the Community House offers its facilities to the social agencies of the neighborhood with surprising results. All the health work of the section is now carried on by the city's Visiting Nurse Association from the Community House as a center. The district meetings of the Family Welfare Association are held at the Community House. The Junior Achievement Foundation of Springfield makes the Community House one of its main centers of child welfare work. Several of the employees associations of the city meet at the Community House for their annual festivities, and a number of semi-social clubs, such as the Maine Club, the Friendly Springfield Club, and the Junior League of Springfield, use the building for their regular meetings. Such an extensive program as this enables South Church to offer its members unusual opportunities for immediate and definite Christian service. Last year a careful count was kept of the number of people rendering such volunteer service in seven consecutive days at the church and the Community House. To everyone's surprise, the total proved to be 188.

LUNCHES FOR SCHOOL CHILDREN

In addition to the regular round of activities, such as Scout Troops, boy and girl clubs, and organizations for young men and young women,

MOTION PICTURE SUNDAY SCHOOL, OLIVET COMMUNITY HOUSE, SPRINGFIELD
More than 400 children come to get part of their lesson in the usual way, and the rest through motion pictures.

WELL-BABY CLINIC, OLIVET COMMUNITY HOUSE, SPRINGFIELD

THE PLAYGROUND (25,000 square feet), OLIVET COMMUNITY HOUSE

the Community House is attempting several unusual philanthropies. One is a school children's lunch, organized for the benefit of the needy boys and girls of the section whose parents are working in industry and who, were it not for this lunch, would get no hot meal between school sessions. Last year 11,363 hot lunches were served during the school year, and the average daily attendance this year of over 100 indicates that all records will be broken before next June. The Community House records show that about one third of these children pay for their lunch (10 cents), about one third have their lunch provided for them by the Welfare Committee of the Springfield Teachers' Association, and about one third are given their lunch free by the Community House. A study made some months ago showed that the majority of these children were from Catholic homes.

Other interesting ventures in child welfare work are the Well-Baby Clinic (now attended by about 35 babies each week), the Free Music School (where the music teachers in the church give instruction to some 20 children who could otherwise not study music), and the playground (where the total attendance last July and August exceeded 22,000). At the playground the children pay approximately one cent a week for their membership during the summer, and a trained playground director, with several assistants, organizes their play. One of the business men in the church became so much interested in this particular activity that he donated $500 for the construction of a large wading-pool. There, during the hottest days of summer, dozens of children play in their bathing-suits and get at least a suggestion of what the seashore would be like.

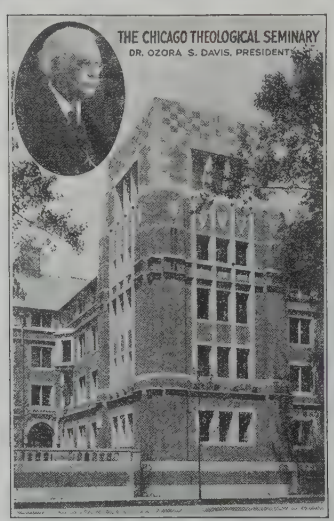
SUCCESSFUL USE OF MOTION PICTURES

Perhaps the most significant development at the Community House is the religious program. The neighborhood is filled with people who are frankly uninterested in the conventional church service—either Catholic or Protestant. If "fishers of men" are to catch these particular fish, a special bait must be used. In the case of the Community House constituency, the successful bait seems to be high-grade motion pictures. Three years ago the first "Motion Picture Sunday School" in America was opened at the Community House with an attendance of 65. Today nearly 400 boys and girls—of all races, creeds, colors—fill the Community House each Sunday afternoon for this school. Everything is read from, or seen on, the screen. Hymns, Bible verses, announcements, and then a Biblical film, a health film, a good-citizenship film, or a film dealing with the practical problems of modern city children, come in order, while some 50 Sunday school teachers explain to the children the meaning of the pictures or discuss with them the lessons taught, in the period after the film is over. Questions may be raised by older people as to the propriety of using motion pictures in religious education. The important fact to remember is that this particular group of children will take their Sunday school with films or not at all!

The regular evening service at the Community House also makes use of motion pictures. The films are carefully chosen in advance, and the idea for the fifteen-minute address of the evening is taken from some incident in the film. After the address, always of a practical and evangelical nature, the film carries the same message through the eye rather than the ear-gate to the congregation. The attendance at these evening services has assumed almost phenomenal proportions. Last winter people stood in line in the snow for nearly an hour to be sure of admission. The crowds gradually became so great that the experiment was tried of giving the entire evening service twice—at six and again at eight—to accommodate the would-be attendants. From February to Easter the Community House (seating 420) was thus filled twice every Sunday night. This year the service will be given twice every Sunday night from December to Easter. The attendants represent in the main the non-churchgoers of the poorer classes. A questionnaire distributed one Sunday night revealed the interesting fact that fully one third of the congregation was nominally Catholic. Here is surely one evening service that cuts across the tragic lines of division found in so many industrial communities today.

Ripon's Seventy-Fifth

First Church, Ripon, celebrated its 75th anniversary, Nov. 15-22. The church was organized Nov. 21, 1850, in a hotel dance hall under the leadership of Rev. Franklin B. Sherrill, who had just graduated from Union Seminary. Three years afterward the new organization erected its first building. This later became famous as the meeting place of the group that first suggested the name and organization of the Republican Party. This church was also the meeting place of the historic Winnebago Convention, July 30, 1862, which saved



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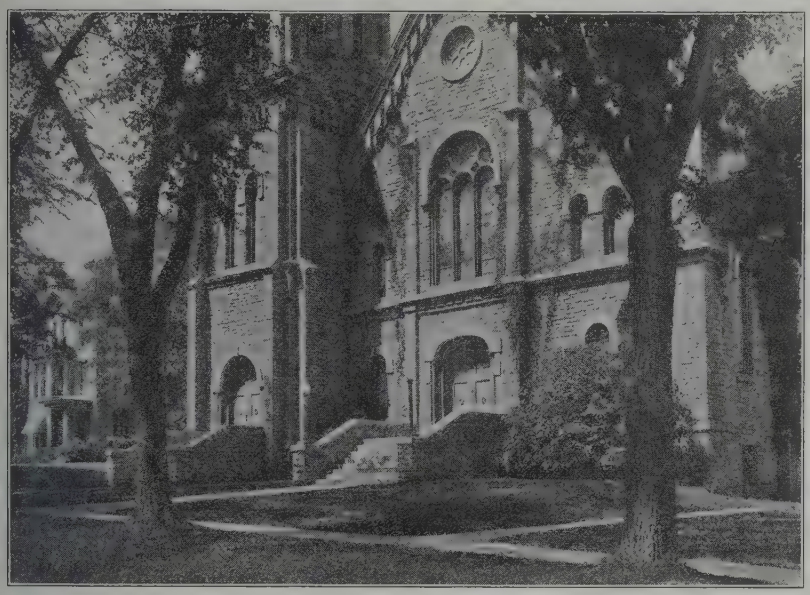
WARREN J. MOULTON, President

Bangor, Maine.

Brockway College" (now Ripon College), rom extinction by securing $10,000 to prevent ıortgage foreclosures. Ten years previously s pastor had persuaded the Winnebago Conention to assume responsibility for the new ollege, thus making it Congregational.

The anniversary sermon was delivered by upt. T. R. Faville. The young people's meetıg consisted of a program of melodies and tion, Pillsbury Settlement House, which is the ward of the church, and all the other features of the church's activity. All statistics were tabulated and placed on posters. In the church school exhibit a poster gave the plan of organization, with the names of officers and teachers of the entire school. On a table were assembled the texts and lesson material used in each class. The booth representing the woman's or-



First Church, Ripon, Wisconsin
Recently celebrated seventy-fifth anniversary

pirituals sung by the Utica Institute Jubilee ingers, and an address by Moderator Frank Harwood, of the National Council, formerly member of this church. The jubilee concert ven by 60 voices, representing the church oirs of the city, presented the Hallelujah horus. At the banquet several who had been embers of the church for more than 50 years ade brief addresses. One guest was present ho attended the meetings of the church in 350. A pageant, "Immanuel," arranged and rected by Prof. H. P. Boody, of Ripon Colge, was presented by a cast of 110 persons.

The following have served the church as astors: F. G. Sherrill, E. W. Cook, L. J. hite, H. W. Carter, S. M. Newman, J. R. eitzel, H. L. Richardson, S. M. Kidder, H. G. illsbury, Arthur Hartwell, and J. W. Wilson. he present pastor, Rev. M. G. Inghram, began s work in 1921. The church works in the osest co-operation with Ripon College.

omething New in Annual Meetings

Plymouth Church, Minneapolis, Minn., Dr. H. Dewey, minister, introduced an unusual feare at its annual meeting, held the first week in ecember. The customary written reports of ıe various organizations and departments of ıe church were entirely omitted. By this eroic expedient the formal part of the church ısiness meeting was reduced to a minimum. fter the election of church officers, conducted the dinner tables, the congregation adurned to the social rooms. There they found most interesting and illuminating display, picting the work of the church school, the oy and Girl Scouts, the woman's organiza-

ganization contained samples of the garments sewed, the bandages and surgical dressings made, at the weekly work meeting for the women. For the Settlement House display several children were to be seen engaged in some of the handicraft activities taught at their Settlement House club meetings. In this fashion the work of the church, at home and abroad, was vividly portrayed, in a manner long to be remembered, and what is more, was all made to seem intensely interesting.

After time enough had elapsed to enable all the people to visit the several exhibits, two entertainment "stunts" concluded the evening. In one of these there was shown upon the stage the desk used by the church secretary, with two telephone instruments. A young lady entered, explained that she had promised to "keep the church office" on a day when each member of the staff was absent. Then the telephones began to ring, and by her words into those instruments this capable actor regaled her audience with an interesting sample of the multiplicity of the demands upon the time and patience of the secretary of a busy city church.

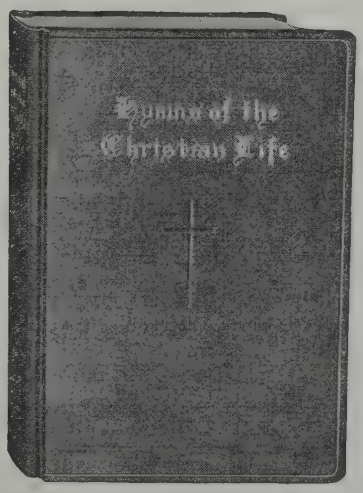
The experiment is commended to any churches who have found the annual meeting a "problem."

A Strong Church in Pittsburgh

Since the group of Evangelical Protestant Churches was received into our fellowship at the National Council, attention should be called to a notable service held some time ago at Pittsburgh.

The Smithfield Evangelical Church in Pittsburgh has had a notable history since 1782, when it was founded. It is the oldest religious organization in the community, and during the 143 years of its existence has vitally influenced the higher life of the city. When the corner stone was laid for the new church edifice, an audience of 2,000 people or more witnessed the impressive ceremonies. Mr. H. W. Schove gave the address of welcome. Dr. J. R. Ewers, pastor of the East End Christian Church, spoke in behalf of other denominations. Rev. R. O. Eisele, Moderator of the Evangelical Protestant Conference of Congregational Churches, spoke eloquently in German. Dr. C. E. Burton brought the greetings of the Congregational Churches. His message was vital and inspiring. Dr. C. A. Voss, pastor of the church, placed the corner stone, assisted by Mr. John Dimmling chairman of the building committee. Mr. Ernst Nickel, secretary of the congregation, read the list of documents and articles to be placed in the corner stone, and the copper box containing them was sealed by Mr. John Luckhardt, treasurer of the church.

Dr. Voss, who for 20 years has been the beloved pastor of the church, has made a place for himself in our community life. In a remarkable degree he combines in his genial, friendly personality, profound scholarship, spir-



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itual fervor, and executive ability. As an exceptional preacher and faithful pastor he enjoys the love and confidence of a loyal people, and the coming Congregational Cathedral of Pittsburgh will be a radiating center for the work of our Congregational churches in the Pittsburgh region.

"While old in years," said Dr. Voss in his address, "our congregation is progressive in spirit and is fully mindful of this great opportunity offered us for the building of a religious workshop to inspire human endeavor with the recognition that it is determined to glorify God." W. F.

From West to East

HAWAII

Conference of Pastors

A conference of pastors for the Island of Oahu was held at Kahala Beach on Nov. 4. The home of Mr. and Mrs. F. C. Atherton was generously loaned for this occasion. The pastors present were A. V. Soares, G. R. Weaver, Tsui Him Weng, H. K. Poepoe, A. S. Baker, P. A. Swartz, John Kauwalu, J. G. Tyssowski, J. K. Paele, T. Hori, Yee Kui, F. S. Scudder, J. P. Erdman, N. C. Schenck, and the treasurer of the Hawaiian Board of Missions, Mr. Theodore Richards. Two other ministers were guests of the conference: Rev. Pardee Erdman, son of Dr. C. R. Erdman, Moderator of the General Assembly of the Presbyterian Church in the United States, and Rev. E. W. Perry, new pastor of Kahului and Wailuku Churches on Maui. The conference opened with a sermon by Rev. P. A. Swartz. The general subject of "The Church in Relation to the Community" was then taken up for discussion, the following angles of the subject being considered: (1) To the public schools; (2) To other churches; (3) To the city and county Y. M. C. A. and Y. W. C. A.; (4) To matters of political and civic importance; (5) To the home; (6) To the every member canvass.

Filipino Workers Given Places of Leadership

Two Filipino Christian workers at Koloa, Kauai, have come into a position of responsibility and honor recently. The Hi-Y Club of Koloa has unanimously chosen Mr. Edward Emil, a young business man, as leader of their club, and the Pioneer Club of Y. M. C. A. boys has chosen Rev. Catalino Cortezan as their leader. Interest in these choices is increased because of the fact that there are no Filipino boys in the club, most of the boys being of Japanese ancestry.

WASHINGTON

New Church at Harrington

The new church of the Pilgrim faith, formed at Harrington, is rather unusual in at least two ways: in the way it came to be organized, and in the way of providing for its financial support. Realizing that the community was over-churched, both the Baptist Church and the Methodist Church agreed to disband to form a new Congregational Church. In this way nearly all the Protestants in the community came into the one organization. The town is in the midst of a rural district. In describing the financing of the new enterprise, Mr. Harry Reading, who with his wife was largely influential in bringing about the new organization, says, "We hit on a rather unique plan of raising the money for our church. We have asked each farmer to set aside a definite part of his farm, say five acres, the wheat from which shall be given to the support of the church. The men in town agree to give amounts equivalent to acreage of wheat, and so far every person in the community but one has gladly agreed to this plan, and we have promised between $3,000 and $4,000 for the work."

OREGON

Notes of Progress at Central, Salem

Extensive repairs have recently been made on the parsonage of Central Church, Salem,—the interior redecorated, floors revarnished, woodwork repainted, a new furnace installed, the roof reshingled, the back porch enclosed, and a garage added to the equipment. The revived men's club has had several enthusiastic meetings, one of them a Father and Son banquet. The chorus choir recently rendered two sacred concerts, the one on Thanksgiving Day packing the house, the program being repeated later at Willard. The church membership contains unusual musical talent.

Portland Loses Well-Known Pastor

Rev. J. W. Price has resigned from his notably successful work at Pilgrim Church, Portland, to accept an appointment as general missionary in Southeastern Oregon, with temporary headquarters at Klamath Falls. In accepting the resignation the church unanimously adopted resolutions expressing its deep appreciation of Mr. Price's service during the four years of his ministry and especially mentioning the spiritual results of his work, his optimistic outlook, open-mindedness, sincerity, and pleasing personality.

Under Mr. Price's leadership the church has made steady progress in all departments. One hundred new members have been received and the attendance at church services has more than doubled. The church school has nearly doubled in attendance and has been well organized. The salary has been increased from $1,300, without parsonage, to $2,000, with a splendid $5,000 parsonage, and two years ago the church became self-supporting for the first time in its nearly 40 years of history. Two small struggling women's societies were disbanded and all the women of the church were organized into the women's league, with five departments, missionary, social, work, commissary, and social welfare. The income of the new society jumped the first year from $350 to $850, and the next year to nearly $1,100.

Portland Organizes Men's Club

The Men's Congregational Club of Portland, organized this fall, has aroused much interest in all the churches of the city. Rev. F. E. Carlson, of Waverly, has given invaluable service in the launching of this movement. It was through this organization that a fine hearing was obtained for Rev. H. C. Herring and Mr. John Calder, of the Social Service Commission, who recently spent several days there presenting the social service principles adopted by the National Council.

CALIFORNIA

Escondido Dedicates New Property

In a choice growing little city, about 35 miles from San Diego, in a valley famous for grapes and its annual "grape festival," as well as other fruits, the Congregational Church at Escondido occupies a place of large influence. This fall it is happy in a general rededication of its building with some notable improvements.

Plymouth Hall, 62 by 93 feet, is a two-story structure of heavy framework with stucco exterior. Downstairs there is an auditorium to seat 500, or to be used for banqueting purposes, with stage, dressing rooms, attachments for radio, motion pictures, and other conveniences. There are a large, well-equipped kitchen, and a nursery room, business rooms, dressing rooms and shower baths, and several rooms for classes in the church school.

In the second story is generous provision for the beginners, primary, junior, and intermediate departments, club rooms for Hi boys and girls, young people's hall, and ladies' parlor and suite. The cost of Plymouth Hall is $30,000 aside from the furnishings.

Rearrangement of the interior of the main building has been made to correspond with Plymouth Hall. Redecoration of wood work, new pulpit furniture and carpets, with gas

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Every Teacher

should have a copy of this new exposition of John's Gospel for the lessons in the first half of 1926—

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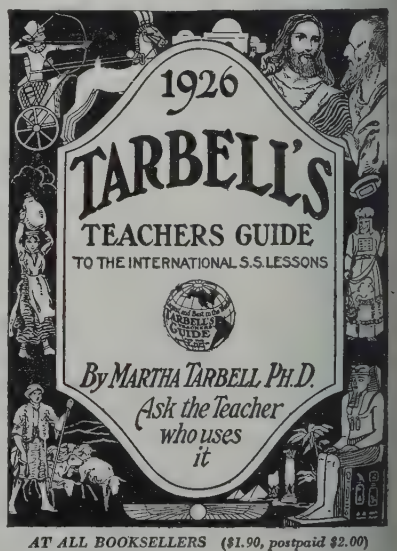

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heaters installed, render the auditorium attractive and comfortable.

There was rejoicing, too, in the dedication, Nov. 1, of an excellent Pilcher pipe organ. There are 700 pipes in the room, with 33 display pipes. The value of the organ is $6,400. In the week previous to the dedication, there was an organ recital, in which the sweetness of tone and variety of service was generally appreciated. Rev. W. A. Schwimley is in his fourth year of service with this church, which has seen marked advance in strength both materially and spiritually.

Campbell's "Music Week"

"Music Week" at Campbell, under the leadership of Mrs. F. W. Hodgdon, was of great inspiration and uplift. She trained three choirs during this week: a junior group, the Camp Fire Girls, and a choir of adults. She also helped at the high school, gave private aid and instruction, and did much parish visitation.

Sunday evening an excellent sacred concert was given at the church, in which all of these groups participated. The singing of the Camp Fire Girls and the junior choir was remarkable, considering the amount of drilling they had been given.

Anniversary at Vernon Ave., Los Angeles

Vernon Avenue Church, Los Angeles, spent several days in early November, gathering its old friends with the present membership, exchanging stories of personalities and accomplishments during its 40 years of useful history, and girding its loins for the opportunities at hand.

On a Wednesday evening there was a dinner and informal reception to the members received during 1925. Brief talks were given by Rev. W. P. Hardy, former pastor; by Mrs. Hyla Davies and Rev. Paul Davies, from the family of Rev. William Davies who had a notable pastorate of nearly half the church's history; by Deacon James Gillespie and Mrs. George Syer; by Rev. Leon Austin, more recent pastor; and by L. E. Hughes, Margaret Bishop, and T. E. Hirschman for the young people. In conclusion there was an impressive candle lighting ceremony.

At the Sunday morning service there was a roll call of members, the celebration of the Lord's Supper, with Revs. J. L. Maile and Jacob Winslow presiding, and a greeting by Supt. G. F. Kenngott.

A fellowship meeting was held in the afternoon, when a brief history of the church was given and greetings were brought by neighboring churches.

Once a leading church in the city, the constituency has been so infiltrated with foreigners—25 per cent of the people in the neighborhood Negroes, with large numbers of Italians and other alien peoples—that the program must be transformed. Shall the church migrate or shall it adapt itself to the service of its differing neighbors? It has a large church school, and that the young people are a vigorous group is witnessed in their maintaining the Sunday evening meetings during the summer. The church still numbers eighth in membership of the Pilgrim groups in the city, and with its pastor, Rev. F. G. Reid, retains a program of good courage. For six weeks, the midweek service is utilized for a study of China and Japan, led by Rev. Paul Waterhouse. In its changing situation, an endowment fund would be a most valuable adjunct. Toward this, at the celebration, an anniversary fund of $500 was subscribed.

IDAHO

Church School Auxiliary at Wallace

A new effort that is proving helpful in solving the church school problems and in bringing into closer touch and co-operation the school and the community, has been started at Wallace, and is known as the church school auxiliary. It is made up of teachers of the church school and the parents of the pupils, and meets every Tuesday afternoon to discuss the problems of the different departments of the school and the needs of the homes and the community as related to the school. The auxiliary was organized by the pastor, Rev. Wilfred Withington.

When Sunday Comes

By John Andrew Holmes

See Mrs. Tite. She is *giv-ing* her small son a *pen-ny*. It is for God. The lad will grow up to be a *gen-er-ous* man, will he not?

OKLAHOMA

Monthly Paper Issued at Binger

Rev. G. H. Dierlamm, pastor of Binger, has introduced a ritual in his morning service which is most helpful in promoting a worshipful spirit. He issues a monthly paper which is sent to each family of the church. His coming has infused new life into the whole parish.

COLORADO

Activities at Lyons

When Rev. A. J. Andrewson, pastor of Lyons, returned from a recent absence, the mayor of the town and a committee of business men met him and presented him with a paper containing the names of leading citizens who had contributed toward paint for the newly purchased parsonage. A check for $133 was then handed him. Fifteen new members were recently taken into the church, eight by confession and seven by letter.

Continuing Services at Green Mountain Falls

The church at Green Mountain Falls, situated in a summer tourist town in one of the most beautiful of the mountain regions at the foot of Pike's Peak, is at work to continue services during the winter. Occasional preaching services are held, and recently Supt. J. F. Walker met with them, a business meeting was held, new members were voted into the church, and all was put in order for the coming season. During the summer, ministers are secured entirely from the tourist visitors.

NORTH DAKOTA

Leeds Methodists and Congregationalists Unite

An advantageous exchange has been made with the Methodist Church so that now the Congregational Church at Lawton has become Methodist, and at Leeds the Methodist Church has united with the Congregational. A parsonage has been purchased at Leeds and necessary repairs have been made upon the property, putting it in good condition for the coming winter. The ladies' aid society, church school, and Christian Endeavor Society are all in good working order. Work on the parish house has already begun. During the summer, services were held in the Empress Theater, the downtown service drawing large crowds.

NEBRASKA

Dedication at Curtis

For nearly 40 years the church at Curtis worked and worshiped in their first primitive building. A modern plant was long overdue but the vicissitudes of prolonged frontier life seemed to make it impossible. The church ministered to a wide area during the hardest years of pioneer life; they imparted the spirit of world service as evidenced by sending out from their own numbers four missionaries, but the ability to build a new church home was not theirs; and only with the greatest heroism and sacrifice could they do it now, and then only with the help of our fellowship.

Rev. Leon Moore, who is serving his second pastorate with the church, led them in the building project. Mr. Moore was strongly supported in this work by Dr. W. A. Tyler, superintendent of state work. It was fitting on dedication day that Dr. Tyler should preach the sermons, and the more so since he was pastor in Curtis in the early days.

An interesting feature of the dedication day service was greetings from former pastors, among which were greetings from Rev. W. D. Page, the first pastor, and Rev. C. W. Preston, the heroic pastor during the trying years of drought and "distribution of aid." Memorial windows were dedicated to James W. Ridgeway; Mary E. Sibley; D. W. Ellis and two grandchildren, Preston Ellis and Carl Heath. These windows honor families who had rendered special service to the church.

Those who have gone from this church as

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Director of Music, Chautauqua, N. Y.

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missionaries are: Rev. Emery W. Ellis, now in the Williams-Porter Hospital, Tehchow, China; Mrs. Ellis Hubbard, Paotingfu, China; Miss Carrie Hasseltine, under the Baptist Board at Rangoon, Burma; Miss Anna Marie Hansen, under the American Board, Guadalajara, Mexico.

The new building is of pressed brick. It has a light, roomy basement with modern conveniences, including kitchen, dining and social room, and some class rooms for the church school. The second or main floor is full eight feet above the ground level. Here is the ample auditorium furnished with beautiful oak pews; there are also two good class rooms, a choir room and a pastor's study.

It is a plain, modest, substantial building, but its significance can only be understood by considering its contrast to the primitive building which had occupied this same site for many years, and also by knowing its setting among the homes of the city. To the right of the church is the parsonage, an attractive stucco bungalow, which was built a year or two ago.

RECENTLY DEDICATED CHURCH AT CURTIS, NEBRASKA

Curtis is the seat of one of the state agricultural schools as well as the center of our work in the Frontier Association. An adequate plant was greatly needed, and Mr. Moore is to be congratulated on the achievement.

C. G. M.

INDIANA

Angola Emphasizes Teacher Training

Rev. John Humfreys, of Angola, has announced a course of special religious instruction and teacher training for the coming winter. Among the subjects to be presented are: "The Personality of the Teacher," "A Program of Christianity," "Sunday School Organization and Administration," "Teaching Values of the Old Testament," and "Teaching Values of the New Testament."

OHIO

Lakewood's Twentieth Anniversary

The Lakewood Church, one of the outstanding enterprises of our Congregational Union, celebrated its 20th anniversary, Dec. 8, with a supper and addresses by former pastors, and a splendid picture of the successful church by Dr. A. A. Stockdale of Toledo. The church has acquired a wonderful equipment worth $250,000, and has a membership of nearly 1,000. Under the leadership of Dr. R. E. Bowers, it is pressing forward in local and world-wide helpfulness. The State Conference will meet with this church in May.

ILLINOIS

Fire Damages Chicago Church Building

The church building of Rogers Park, Chicago, was badly damaged by fire Sunday night, Dec. 13. The walls are standing and the study was practically undamaged, but the organ and windows were destroyed. The loss is about $100,000, adequately covered by insurance. Rev. W. W. Patton is pastor.

FLORIDA

Melbourne Church Prospers

The church at Melbourne closes a good year, with 53 new members received during 1925 and 50 more on the list for the next Communion. The attendance of the Sunday school has doubled in the last three months and more would attend if there were room. The church is filled at all services and people turned away from the evening service. The young people's class, taught by Mrs. Hanscom, has increased from eight to 40. Dr. G. L. Hanscom, the pastor, will organize a large Bible class when the temporary enlargement of the church is completed. The church paid expenses of eight of its young people to the Young People's Week-End Conference at Winter Park. The centrally located church lot will soon be sold and an adequate house of worship built in a desirable section of the growing city.

GEORGIA

Successful E. M. C. by Central, Atlanta

Dec. 6 was a great day with Central Church, Atlanta. Preparations for the every member canvass were thorough. Dr. D. W. Dodge, the pastor, spoke 15 minutes, and four members of the church gave brief talks. Every one of the 20 team men was present. The amount pledged for missions and local expenses was 25 per cent above that of last year. The sermons of Dr. Dodge are attracting thoughtful business and professional people. The value of the church property is much enhanced by the building of the Macy six-million dollar store on the adjacent lot.

CONNECTICUT

Hartford Council of Religious Education

The Hartford Council of Religious Education met on Dec. 1, in Center Church House, Hartford. This council represents the effort of the Connecticut Council of Religious Edu-

Did You Have Whooping Cough When You Were a Child?

Remember the stuff mother rubbed on your chest that loosened the phlegm and brought relief so quickly.

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Cut this advertisement out, send with your address and five cents (stamps accepted), to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive John's Gospel, with map and method of interesting others in Bible reading. Tested fifteen years. *It works.*

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ation, formerly the State Sunday School Association, and the Hartford Council of Churches to co-operate in religious work in the city of Hartford. One of its outstanding efforts has been the Community School of Leadership Training which has a membership of 100 and meets weekly in Hosmer Hall, Hartford Seminary, and conducts regular classes under the instruction of members of the three schools of the Hartford Seminary Foundation. The group meetings in connection with this annual meeting were under the lead of Rev. W. T. Aiken of the Connecticut Federation of Churches, Mrs. Jean M. Cavell of the Hartford School of Religious Education and Mr. J. W. Mason, one of the advanced students of the same school. At the business meeting Mr. Evan F. Kullgren, a graduate of the Hartford School of Religious Education and director of religious education for Center Church, was chosen president.

Going to Detroit

Rev. R. J. Clinchy has resigned the pastorate of the Cornwall Church to take effect Jan. 1, in order to become associate minister of First Church, Detroit, Mich. Mr. Clinchy has been with the Cornwall Church three years. Before that he was secretary of the American Friends Service Committee in Philadelphia. He is a graduate of Columbia and of Yale Divinity School.

MASSACHUSETTS

Dr. Cross Resigns from First Church, Milford

Dr. A. E. Cross, after 11 years of fruitful service at First Church, Milford, resigned his pastorate Dec. 1. In a brief and beautiful letter Dr. Cross expressed his affection for his people, and stated that he tendered his resignation because he felt that the pressure of compulsory business interests and responsibilities incident to the breaking up of his old home with his mother's death, and the challenge of future opportunity would not permit him to give the church an undivided service. He looks forward to a busy ministry through writing, and in this he will have opportunity to utilize more fully talents for literary creation well attested by an increasing body of hymns which are finding their way into recent hymnals and into enthusiastic use among the churches, as well as by other forms of composition.

His pastorate in Milford has been marked by effective community service, endearing him to the wider parish whose expressions of regret at his departure indicate a grateful appreciation of his larger ministry. His church, too, has received his resignation with profound sorrow. Dr. Cross began his ministerial work in Clifondale, after which he served Park Church, Springfield, several years. In 1902 he became associate pastor with Dr. G. A. Gordon, at Old South Church, Boston, where he remained until called to Milford. In his book, *My Education and Religion*, Dr. Gordon says, "Dr. Cross had a distinctive literary gift much appreciated by many of our people; he was and is a poet as well as a preacher. A more loyal and lovable soul I have never known." Dr. Cross has been a frequent contributor to *The Congregationalist*. F. D. T.

Raising Money for Parish House of First, Holyoke

The parish house project of First Church, Holyoke, after careful study was postponed last spring, owing to the severe industrial depression from which Holyoke is beginning to recover. Some large pledges had been made, and a site adjoining the church property had been secured, on which the rentals took care of the carrying charges. Recently deacon *emeritus* E. K. Judd conceived the idea of doing his part toward the parish house immediately. He quickly saw deacon *emeritus* William McCorkindale, and the same afternoon two equal checks reduced the parish note at the bank by $10,000. Mr. Judd interviewed about a score of people, securing a total of $17,500, enabling the parish to own the parish house site without encumbrance, and to be free from debt. At the recent annual meeting the pastor, Rev. C. N. Thorp, on his seventh year of service at First Church, voiced the amazement and joy of the people, that through the devotion of one hilarious giver, whose enthusiasm was contagious, this large sum had been raised without the customary tumult and shouting. The beautiful reception room which the skill and funds of the woman's guild have evolved from the old church parlor, was inspected at the meeting. The guild has about $4,500 on hand and has voted to redecorate the church auditorium next summer.

Services of South, Springfield, Broadcasted

The Sunday morning service of South Church, Springfield, was broadcast by radio Nov. 8 and Nov. 22, and in response the church received nearly 50 letters, and cash and checks totaling over $85, representing subscriptions to the church paper and gifts to the work of the church. Dr. J. G. Gilkey is minister of South Church.

Central, Lynn, Has Diamond Jubilee

The 75th anniversary of Central Church, Lynn, was observed Thursday evening, Dec. 10, and on Sunday, Dec. 13. Following a banquet, at which about 400 people sat down, Dr. Nat Breed took charge as toastmaster, and introduced the speakers. Reminiscences given by Miss Chesley, Mrs. Phillips, Mrs. Brock, Messrs. Sprague, Bauer, and Redfield, and Rev. Messrs. Weeden and Chase were most pleasing and bright. The past history of the church was recalled, and all who listened were impressed with the fact that through the years it had gathered to itself a fine type of men and women.

On Sunday morning, the fellowship class, which meets at 9.30, had an attendance of 640 men. There was a capacity attendance at the regular morning service and the pastor, Rev. Garfield Morgan, preached from the text, "He made known His ways unto Moses, and His acts unto the children of Israel." In the sermon a tribute was paid to the leadership of the church, and also to the faithful rank and file, who, together, had made a rich, historic past.

In the evening, Rev. J. M. Phillips addressed a crowded church on "The Strength and Symmetry of Christ's Life." It was a great appeal to all to respond to the charm and challenge, represented by the character of Christ. The day was one of the most significant in the history of the church.

Burlington's Pastor Ordained Forty Years Ago

The Church of Christ, Burlington, established on the hilltop in 1732, is now "carrying on" with renewed life and vigor. The pastor, Rev. C. H. Washburn, who is serving the people for the second time, after an interregnum of 37 years, has recently observed the 40th anniversary of his ordination. Consequently, the church and townspeople took occasion to show their appreciation by gathering in large numbers at the house upon their pastor's birthday. Deacon T. Q. Reed, for more than half a century identified with the material spiritual efforts of the church, acted as spokesman.

Mr. Reed referred to the new day for the old church, telling of the people's love for and devotion to their minister, and then presented Mr. Washburn with a beautiful floral offering together with a generous purse.

The Burlington Church is the only religious organization in a rapidly growing township, and therefore seeks to function as a community church (under Congregational fellowship and guidance).

Boston Evangelist to Work Especially Among Young People

The Greater Boston Federation of Churches, for the first time in its history, has engaged a professional Christian worker, or personal evangelist, Mr. William B. Oliver, who will begin, on Jan. 1, an "Open Bible Crusade," for the purpose of stimulating church attendance and deepening religious life among the young people. His services may be secured by a church, or a group of churches, which especially wishes to carry on evangelistic work of this kind.

Mr. Oliver's evangelism is of the quiet, persistent type which depends more upon the "follow-up" activity of the churches than upon any initial enthusiasm. He has had success in

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many cities, and comes to Boston with such names behind him as Dr. S. Parkes Cadman, Dr. A. Z. Conrad, Dean Walter S. Athearn, and Bishop William F. Anderson, D.D.

A Notable Day for First, Somerville

First Church, Somerville, burned its mortgage at the morning service, Dec. 6, in connection with the observance of the sixth anniversary of the pastorate of Rev. S. C. Lang, who began his work with this church Dec. 1, 1919. The mortgage was incurred in April, 1920, for the purchase and extensive renovation of the parsonage. In addition the church organ has been rebuilt, a new heating plant installed, extensive repairs done on the roof and interior of the church, including general painting inside and painting of the woodwork outside, and grading and fencing the church ground. Mr. Lang began his pastorate with a church membership of 298, has received 274 into membership, and the loss by death, transfer, and revision of rolls has been 112, leaving a present membership of 460. This year the admissions have been 24 men and boys, 24 women and girls, of whom 32 were on confession of faith and 16 by transfer.

The mortgage was burned in the presence of a congregation that crowded the church, the burning being done by Deacon J. S. Newcomb, chairman of the executive (or business) committee, and H. D. Wickham, church treasurer. The pastor preached from Psalm cxix. 105—"Thy word is a lamp unto my feet, and light unto my path." The every member canvass was held in the afternoon. Incomplete returns showed more than $6,000 pledged of the $7,000 church budget and almost $1,100 pledged of the $1,500 benevolence budget. One of the problems facing this church is larger quarters for the Sunday school departments and ampler provision for young people's organizations.

NEW HAMPSHIRE

Dedication of Parish House at Keene

The new parish house of First Church, Keene, Rev. H. E. Newcomb, pastor, was dedicated at a special service on Dec. 6. The pastor preached the sermon on "Except the Lord Build the House." The keys to the new building were presented to Ralph E. Haywood for the trustees, by William F. Holbrook, chairman of the building committee.

The new parish house is located in the rear of the church building and represents an expenditure of about $30,000. It is a two-story structure, with recreation rooms in the basement, a bowling ally, and a ladies' room, fitted up by Frank Huntress in memory of his wife. It is possible, by the use of folding petitions, to convert over one half of the main floor into one room. The basis for its construction was a gift to the church of the sum of $20,000 by Miss Sarah L. Wood.

Winter Activities at Gorham

At Gorham, Rev. William Sinclair, pastor, activities of the winter season have started in earnest. A men's club of 91 charter members has been formed, and Dr. C. W. Thing has been made president; the senior girls of the church school have held a literary and dramatic entertainment to raise funds for the new velvet curtain on the choir rail; the White Mountain Rangers (boys' club) recently enjoyed a baked bean supper followed by a hike; while the children of the church school were treated to a chicken supper at which over 100 happy children were entertained.

Church and Ministerial Record

Calls

BAIRD, G. B., Clear Lake, Wash., to Tonasket. Accepts.

DALZELL, ROBERT, Algonquin, Ill., to First, Elkhart, Ind. Accepts.

EVANSON, L. G., Flasher, N. D., to Linton. Accepts.

GOODWIN, T. A., Dundee, Ill., to ministerial staff, Winnetka. Accepts.

HUNT, E. R., to Kellogg, Ida. Accepts.

LEE, A. E., Maltby, Wash., to Monroe. Accepts.

LEFEBRE, J. L., Worland, Wyo., to Lewiston Orchards, Ida. Accepts.

MAHON, W. B., to Washougal, Wash. Accepts.

MATTHEWS, J. H. Seattle, Wash., to be director of religious education, Old South, Worcester, Mass.

MITCHELL, MRS. G. W., Chadron, Neb., to supply Belle Fourche, S. D. Begins Jan. 1.

MORGAN, W. A., Mt. Pleasant, Washington, D. C., to New First, Chicago, Ill.

OSBORNE, F., to Elk, Wash. Accepts.

RATCLIFFE, T. H., Clark, S. D., to Pierre. Accepts to begin Jan. 1.

SKERRY, J. W., Tonasket, Wash., to Hillyard. Accepts.

SMITH, E. B., Berkeley, Cal., to Yucaipa. Accepts.

SPRAGUE, PAUL, to Genesee, Ida. Accepts.

THOMPSON, W. J., Calvary, Oakland, Cal., to First Foreign, Hilo, Hawaii. Accepts.

WIMBERLY, MERRITT, to Letcher, S. D. At work.

Resignations

FRASER, A. E., Milbank, S. D.

MUNTON, T. J., Chewelah, Clayton and Loon Lake, Wash.

WEGENAST, L. P., Chelsea, S. D.

Ordinations and Installations

LAROE, ELMER, *o.*, Tintah, Minn., Dec. 8. Sermon by Rev. H. H. Symons; other parts by Rev. Messrs. F. H. Richardson, O. A. Barnes, and E. C. Ford.

PRITCHITT, L. C., *o.*, and *i.*, Union, Montrose, Col., Nov. 17. Sermon by Dr. George Hinman; other parts by Rev. Messrs. J. F. Walker, P. W. Jones, W. I. Jones, S. G. Gutensohn, and Mr. F. E. Young.

KIPLINGER, O. L., Glen Ellyn, Ill., Dec. 10. Sermon by Rev. A. W. Palmer; other parts by Rev. Messrs. C. A. Bloomquist, W. N. Tuttle, J. E. Nichols, E. B. Allen, J. J. Kolmos, C. C. Merrill, and J. H. Slawson.

Accessions

	Conf.	Total
MICHIGAN		
Detroit, First		1
Muskegon, First	2	

Personals

DORNAN, REV. W. W., of Whitman, Mass., who has been ill for several weeks, is on the road to recovery. He is widely known in southeastern Massachusetts through an unusual experience in serving churches in a close area: Quincy (Presbyterian), Holbrook, Church of the Pilgrimage in Plymouth, and Whitman. Supplies during his illness have included Dr. H. F. Holton, of Brockton; Secretary W. S. Beard, of New York and Rev. Fletcher D. Parker, secretary of the Boston City Missionary Society.

LANE, PROF. C. S., of the Hartford School of Religious Education, is supplying the pulpit of the church at Simsbury, Ct., vacant since the resignation of Rev. David Jack.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

ARTHUR DART BISSELL

Dr. Arthur Dart Bissell, who died several months ago in Claremont, Cal., had been associated with Pomona College almost since its founding. In 1891 he went to Claremont, and there helped to build up a new and struggling college which now has a glorious name throughout the country.

Dr. Bissell was born at Sieur, Bombay, India, Oct. 25, 1858, spending his boyhood with his missionary parents in that country and coming to America in his early youth. He graduated from Amherst in 1879, and from Yale Divinity School in 1882, for the next two years being a graduate student in that institution. He was ordained a Congregational minister at New Haven, Ct., in 1884.

Dr. Bissell was a Christian scholar. He was especially fond of music and directed choirs many times. In 1920 he received the degree of Ph.D. from Yale on his thesis, "The Rôle of Expectation in Music."

Dr. Bissell leaves his wife, who was Ellen A. Gower of New Haven, Ct., a son, Howard, a daughter, Clara, two sisters,—Emily, in missionary work in India, and Dr. Julia, formerly a missionary in India, but now a resident of Wellesley, Mass.,—and a brother, Rev. Frank Bissell of

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Angel's Camp, Cal. Henry G. Bissell, for many years a missionary in India, was another brother.

REV. ANDREW W. BOND

Rev. Andrew W. Bond, a well-known Oregon pastor, who resigned from University Park, Portland, last winter on account of failing health, died Sept. 28. The funeral services were conducted by Rev. F. W. Westwood and Rev. E. S. Bollinger. Mr. Bond built the beautiful Vancouver Church, near Portland, and later served the churches at Scappoose and Waverly Heights. In these pastorates Mr. and Mrs. Bond made many friends, who showed their sympathy in many ways during his long illness and were present in large numbers at the funeral services.

MRS. JENNIE PEARCE FOWLER

The Rockdale Congregational Church of Northbridge, Mass., mourns the loss of Mrs. Jennie Pearce Fowler, wife of Mr. George Thomas Fowler. Mrs. Fowler was one of the earliest members of this church and she has been closely identified with its work since 1881. She interested herself in the Christian Endeavor Society, was for many years a teacher in its Sunday school, and was, at the time of her death, one of its trustees. For five years she was president of the Woman's Missionary Auxiliary, to which she gave whole-hearted service. Her love for music, her devotion to children, and her warm hospitality were among the qualities which endeared her to a large circle of friends.

REV. JOHN W. GOFFIN

Rev. John W. Goffin died Nov. 3, at the age of 72, at Glendale, Cal. For more than 30 years of his life Mr. Goffin had been a Congregational minister, holding pastorates in England—his native land—Canada, and in Vermont and California. His reason for coming to California 18 years ago was for the sake of his wife's health, but Mrs. Goffin lived only about a year after coming West.

Mr. Goffin held the deep love and profound respect of each of his five children. They are Dr. J. L. C. Goffin, of Hollywood, Mrs. B. H. Conner, of Ventura, Mrs. Joseph Doman, of Springdale, Ct., Charles Goffin, of Pescadero, Cal., and Bailey Goffin, of Palo Alto.

REV. N. W. GROVER

Rev. N. W. Grover died on Nov. 21, at the home of his son, Prof. F. O. Grover of Oberlin College, Oberlin, O. Mr. Grover was born Feb. 13, 1835, in Bethel, Me. He graduated from Bowdoin College and Bangor Theological Seminary. He married Frances Osgood of Bangor, Me., who, with their four children, survive him. He served as pastor of the following Congregational churches: Mantorville, Minn., 1868-74; Bethel, Me., 1874-76; Topsham, Me., 1876-81; Colebrook, N. H., 1881-85; St. Johnsbury Center, Vt., 1885-91; Center Ossipee, N. H., 1891-1900, when he retired from service.

During the last years of his life Mr. Grover did much "wayside ministry" and some writing for publication. His *Catechetical Bible Lessons for Children*, published by the Presbyterian Board, is widely used.

MISS AMY E. HALLIDAY

Precious in the sight of the Lord is the death of his saints. They walk in splendor and vanish in light.

On Nov. 2, 1925, at her quiet home in Brooklyn Heights, N. Y., Miss Halliday died in her 88th year. Her going revives many memories and recalls a notable chapter of Christian experience. She was the daughter of the late Rev. Dr. Samuel B. Halliday, who for a time was what Mr. Beecher used to call him,—"my right arm." As Mr. Beecher's assistant, Miss Halliday's father became almost as well known in Brooklyn as was the great preacher himself. And his daughters were *his* assistants to a remarkable degree. Reared in the atmosphere of both piety and culture, Miss Amy, as we called her, came to possess a character of rare beauty and force. Many years ago she and her younger sister established a school for little children, in the Halliday home hard by Plymouth Church. Behind the house was an attractive garden, not too common in great cities, and in the midst of such surroundings this school became a center of a wide and gracious influence, and hundreds of boys and girls were taught in the old-fashioned way the usual subjects; but here, too, these children absorbed the better elements of all education, whether old or new,—a feeling of humanness, a spirit of kindness, an affection and a reverence for truth in life as well as in thought or fact. One of the chief delights of Miss Halliday's evening of life was the assurance which came to her from one and another of her former pupils, now grown men and women, of the love and gratitude in which she was held by them. She reaped the harvest of her life in the valley of her years.

Then, too, she opened her heart wide to human interests generally. The Brooklyn Home for Consumptives, Hampton Institute, some missionary on the foreign field, or it might be some lonely boy or a shut-in woman,—all appealed to her and won her support. She would trace an individual around the world, if once she had learned of his need, and it might be a hospital of the Grenfell Mission, or a school on the Western prairie, or a sailor on one of the U. S. ships; she rarely stopped seeking until she had found. And when she had found, her Christian faith shone from her face with a rarely refined and gentle glow.

To an outsider it was interesting to observe how these two sisters supplemented each the other. No human devotion could be greater. A good deal like Mary and Martha, only one could not always tell which was Mary and which was Martha. They were sisters to the last, not merely two daughters of the same parents.

About a quarter of a century ago, for reasons of convenience, Miss Halliday transferred her church relationship from Plymouth Church, yet she was just as loyal to the newer as she had been to the older. Full of the Beecher tradition, she rejoiced in the great days through which she had lived. Yet she never made discouraging comparisons with the past, but welcomed the present and looked wistfully ahead into the future. In her heart there was room enough and to spare for older and younger ways, for the great days gone and for the greater days to come. She was indeed a "beautiful soul," and her memory is treasured as fine gold. L. MASON CLARKE.

Minister Emeritus of the First Presbyterian Church, Brooklyn, N. Y.

MRS. WILLIAM P. HARDY

Lill Jane Adams Hardy, wife of Rev. William P. Hardy, pastor of the Berean Congregational Church, Los Angeles, Cal., died at the Pasadena Sanitarium, Nov. 21, after years of illness in which she was a great sufferer. She had been a true helpmeet for 37 years. No other pastor's wife had been in service in Southern California so long.

Besides her husband she leaves a son, Prof. Paul Osgood Hardy of Occidental College, and a daughter, Faith Hardy McLain of South Pasadena, also a brother, Fred E. Adams of Marlboro, N. H.

The funeral services were held at the Berean Church and were attended by many of Mr. Hardy's former parishioners from Redondo Beach, Sherman, and Los Angeles and vicinity.

REV. EDWIN STODDARD HILL, D.D.

After a ministry of 59 years Dr. E. S. Hill passed into the better world Nov. 16, 1925, at National City, Cal., where he had been pastor 17 years, and was pastor *emeritus* at the time of his death. His only other pastorate was at Atlantic, Ia., where he served 40 years.

Born in Wakeman, O., Dec. 2, 1837, he reached the ripe age of almost 88 years, and was active to the end. His early manhood was spent in Iowa, teaching or attending Tabor College, where he received the degrees of A.M. and D.D., and was trustee for 30 years.

During the Civil War he served in Co. A, 4th Iowa Infantry. In 1865 he married Mattie Treat of Tabor. A son was born to them, Sidney T. Hill, who died at the age of 27, in 1895. Suffering the loss of his wife, also, he married Helen Jones of Tabor in 1870. After many years she, too, passed on, and in 1915 he married Lida G. Star, who survives him and is honored and loved

(*Continued on page* 903)

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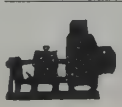
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(*Continued from page* 901)

the National City Church. Two brothers also main, Edgar Strong Hill, of Indianola, Neb., d Isaac Curtis Hill, of Los Angeles, Cal.

Funeral services were conducted in the Naonal City Church by the pastor, Rev. C. R. hatto, assisted by Rev. H. E. Clowes and Rev. . B. Roberts. Interment was at Redlands, where he service was conducted by Dr. R. C. Brooks, of omona College, a nephew of Dr. Hill.

There was a peculiar charm in both the charcter and life of Dr. Hill, a wholesome sanity judgment, a cheerful optimism, a power of pigrammatic statement, a breadth and cordiality spirit, a depth of devotion to Christ, that n never be forgotten by those who knew him. ith such rare gifts of mind and heart he made ultitudes of friends, and bound them to him lifelong affection. Dr. Hill might easily be ought of as the first citizen in the two cities here his long ministerial life was spent, Atlantic, ., and National City, Cal. His influence remains perpetual benediction.

DR. GERSHOM H. HILL

The Beloved Physician

At the burial service of Dr. Gershom H. Hill of es Moines, Ia., who died Nov. 23, in his 80th ear, it was said by one of the speakers that Dr. ill by his profession became an alienist. It eems that there are those who attend to their fairs and who come and go with a wide liberty. utside of them there are others, who are disarbed in their minds, aliens. Dr. Hill cast in is lot for life with these "others." He had the eart and skill and character to become an alient. He was for 21 years superintendent of the tate Hospital for the Insane at Independence, a. The same speaker stated that the governor f Iowa told him that this hospital under his are was the best managed institution in the tate. A judge in one of the courts stated that he placed great weight upon the evidence of Dr. Hill, as he considered him the most learned man in the state along the lines of his specialty. He founded and conducted the Retreat in Des Moines.

He was born in Iowa before it was formed into a state. There was no settled minister between his birthplace and the North Pole, and none west of his early home to the Pacific sea. His father founded five churches in the first five years of his home missionary service, and gave the first dollar to found Grinnell College, of which his son became a graduate, a benefactor, a member of the board of trustees, and one of its executive committee.

At the Sabbath service after his burial, at the great Plymouth Church in Des Moines, where he was senior deacon *emeritus,* the choir sang impromptu, "Hark, hark, my soul, Angelic songs are swelling," in memory of Dr. Hill. This tribute, it was said, is without a precedent in the history of the church. He was active in 20 philanthropic organizations. His joy was in his home.

He married Louie B. Ford of Lynn. He also left a daughter, Dr. Julia F. Hill, a physician at the Retreat. James L. Hill, D.D., of Salem, is a brother. As a conductor on the underground railroad Dr. Hill helped in sending 1,000 black fugitives on their way to freedom. In his country's peril he enlisted in the United States service and his compatriots of the Grand Army elected him to occupy in succession all their different chairs.

Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Dec. 28, 10.45 A.M. Speaker: Dr. Howard A. Bridgman.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Jan. 8, 10.30 A.M. Note change of date.

MASSACHUSETTS WOMAN'S HOME MISSIONARY UNION, monthly meeting, Pilgrim Hall, Jan. 8, 2 P.M. Note change of date.

INTERDENOMINATIONAL STUDENT CONFERENCE, Evanston, Ill., Dec. 29, 1925-Jan. 1, 1926.

Incorporated 1829 **Boston** Reorganized 1922

Seaman's Friend Society, Inc.

This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President, Rev. Samuel H. Woodrow, D.D.; Vice-Pres., Rev. J. Romeyn Danforth; Clerk, Rev. Theodore L. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 618 Congregational House.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen.
Maintains a Sailors' Home and Institute at 307 West Street, New York City.
Loan Libraries ($25) placed on vessels sailing from New York.
PUBLISHES the *Sailors' Magazine* ($1.00).
Shipwrecked and destitute seamen aided.
SUPPORTED by contributions and legacies.
JOHN B. CALVERT, D.D., President; GEORGE SIDNEY WEBSTER, D.D., Secretary.
CLARENCE C. PINNEO, Treasurer, 76 Wall St., New York, to whom contributions may be sent.

American Sunday School Union

Philadelphia, Pa. Founded 1817

National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

RISIBLES

Customer—"I want two tuna fish."
Grocer—"You'd better stick to pianos."

Terence: "'Tis a fine lad ye have here. A magnificent head and noble features. Could ye lend me a couple of dollars?"

Pat: "I could not. 'Tis me wife's child by her first husband."—*London Telegraph.*

The parson met a parishioner of dissolute habits. "I was surprised, but very much pleased," said he, "to see you at the prayer meeting last night."

"So that's where I was!" replied the man.—*Boston Globe.*

Dr. Howard J. Chidley of First Church, Winchester, Mass., sends us this original story: "Bobby had been to the dentist's, and when he recited the Lord's Prayer as part of the evening's devotional program, he said, 'And forgive us our debts as we forgive our dentists.'"

An Irishman had received an anonymous note, stating that if he did not leave five hundred dollars under a certain rock by nine P.M. on Friday night his wife would be kidnapped on Sunday morning.

The Irishman appeared at the stated place at nine P.M. promptly, and was faced by the masked writer of the anonymous note.

"Well, what are you going to do about it?" growled the kidnapper.

"I ain't got no five hundred dollars, sir, and I no I can't get it, but I am sufishintly intrested in yur proposishun, sir, to ask you not to reduce the ransom."—*Penn. Punch Bowl.*

Big Brother, aged six, goes to school, and some of the learning he acquires is passed on at home to Little Brother, aged four. A language game is played at school, to teach correct speech, so Big Brother undertook to stage this at home. "Now, Buddy," he said, "I will sit in this chair with my eyes shut, and you must come and knock on the chair. I will say, 'Who is there?' and you must answer, 'It is I!'" Buddy did his part up to the response, which he refused to make. "Say 'It is I,' Buddy," said Big Brother. Still no answer. After repeated instructions Buddy finally said disgustedly, "Aw, hit your own eye yourself."

The Congregationalist

Continuing

The Recorder* and *The Advance

December 24, 1925

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Make Your Church Attractive

REV. CHARLES H. RICHARDS, D.D.

The importance of the place of beauty in the church—in its buildings, surroundings and ritual—cannot be over-emphasized, so believed Dr. Richards. He recognizes beauty as one of the most potent drawing powers, and in these pages sets forth plans and suggestions for making the church more attractive to the people of a community.

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A Plan for Scriptural Reading in the Church Service

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One of the special features of this book is the "Lectionary" furnishing readings and teachings which give a general survey of the whole Bible in the course of a year.

Dr. Richards passed away last Spring in his eighty-fifth year. At that time the manuscript of this book had been turned over to us for publication, and we are glad to have the privilege of presenting it to the public in this most attractive form. His long years as pastor in various Congregational churches and as an official of the Church Building Society and the Church Extension Society fitted him admirably to write this practical and inspirational volume.

One of Dr. Richard's outstanding interests was that of music, and for a time he was lecturer on hymnology and church music at Yale. He also edited several hymn books, and was chairman of the Commission of the National Council of Congregational Churches which prepared the "Book of Church Services," the manual used by thousands of ministers the world over.

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Joan of Arc Leaving the Distaff for the Sword

From a small statue in the church of St. Christoph, Neufchateau, Pierson Martin, Sculptor. The illustration is reprinted, by permission of the Macmillan Co., from Albert Bigelow Paine's "Joan of Arc."

Beginning Next Week

The Autobiography of Dr. George A. Gordon

"My Education and Religion"

ONE of the most notable series of personal reminiscences of recent years has been written by Dr. Gordon, the distinguished minister of the Old South Church in Boston. Beginning with boyhood days in Scotland and the delightful Scotch life of over half a century ago, he gives his own experiences as a youthful worker, as a student who acheived exceptional scholarship, as a seeker after truth in religion and life, as a great preacher and religious leader. The times in which Dr. Gordon has lived and prominent personalities in America and abroad are interpreted and described. The weekly installments of these interesting and important autobiographical sketches will be featured in *The Congregationalist* through the early months of the coming year, 1926.

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Continuing *The Recorder* and *The Advance*

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The Editorial Outlook

Indigestion in Pulpit and Pew

IN his inaugural address as president of the University of Michigan, Dr. Clarence C. Little said: "I have often wondered why graduate students in psychology have failed to utilize as thesis topics such as 'The Effect of Dyspepsia in the Teacher upon the Prospect of Graduation of the Student.'"

This and some other of Dr. Little's remarks might be appropriately applied to religious work. Long ago a keen observer noted that many a good sermon has been spoiled by a bad beefsteak outside the parsonage. Too many ministers suffer from dyspeptic minds in others. After all, the quality of pulpit utterances may be gauged and at times controlled by conditions apart from the speaker. He may himself be in normal health. His mind may be clear as required. He may have reached a high quality in spiritual experience. Yet much value may be lost, where he hoped to focus with effectiveness, through the incapacity of his bearers. There may be a hundred reasons for this: indigestion, overwork, needless worry, slovenly reading, lack of preparation for the worship, overcrowding of the soul with materialism. All these contribute to the activity of the despoiler; they give more power to his arm.

A minister told his congregation not long since that Getting Ready for Church—to use an expression that seems to have lost fashion and meaning—is a process that starts Monday morning. Both before and after service, during the week preceding and following, the people are under obligation to supply life-material by which to receive the message and through which to make most effective use of it. Under such a definite program text, theme, and parts of the sermon would be recalled. Hymns would have new meaning. The choir or quartet would be less subject to analysis. The Sunday dinner would have other—in some instances—preferred topics for conversation. Children would have larger interest in services of worship if parents distinctly prepared for it and by that means were able to carry from morning or evening hour clear and certain teaching and inspiration.

The Movies in India

INDIA is rapidly learning that Western civilization is not all gold. For many decades she judged the West by those that had been sent to rule over her, and by the men who came there for business and also by the missionaries, and she got the impression that the West was not only wealthy and wise but also righteous and religious. Then came the war which partly tore the veil from her eyes, and then came the movie which completed the task. India now knows that there is much of evil in the West and is beginning to think that the West is not much, if any, better than India herself.

Films depicting the triangle of love and jealousy, unfaithful husbands and wives, crime and dishonesty of many kinds, as well as much of the surface life that speaks to India of looseness and license have made India think that perhaps even the Westerners in her midst are not as good as she once thought. Even the poorer street Arabs from their two anna (four cent) seats have learned to jeer and hiss as well as applaud in the right place, as the film is thrown on the screen. They even seem to understand the Wild West scenes. But it has not been a far cry from the screen to daily life, and much of the

decrease in respect and reverence shown of late to Europeans in the Orient may well be laid to the door of the screen. Were only the best in Western life shown on the screen the result might be different, but the West must pay the price in loss of prestige for the dollars she has received for her realistic films.

A Jewish Tribute to Jesus

A RINGING Christmas message to Jews comes from Rabbi Stephen S. Wise of New York. In crowded Carnegie Hall on the Sunday before Christmas he declared that "Jesus was," although the Rabbi had been taught in early life that Jesus was a myth. He said, according to the press reports, that Jews should accept the teachings of Jesus, that they comprise a code of ethics unparalleled in any writings in history, being the very foundations of morality. If Christianity has seemed to be impractical and unattainable, as Jews say it is, it is because Christians have not lived up to Jesus' teachings, Rabbi Wise explained. His call to Jews to live up to those teachings may well be repeated to Christians. His spirit and that of his brilliant son, James Waterman Wise, to whom we referred editorially in *The Congregationalist* of Dec. 3, are essentially what we know as the Christian spirit. They are helping to transform the world in accordance with the teachings of Jesus. We welcome most heartily the friendly co-operation of Jews and Christians in every good work. That co-operation is bound to increase as we know each other better and as misunderstandings give place to knowledge, good will and the spirit of Jesus himself.

A View of China

IN an extensive and highly favorable review of *The Laughing Buddha,* the remarkable story of China by James Livingstone Stewart, to which reference was recently made in these columns, the *Central China Daily Post,* remarking that the novel is "a narrative of what is indisputably taking place almost every day in many places of this bleeding land," inquires, "What hope is there for China?"

What hope is there for China [says the review]? Can she possibly survive as partially civilized nation with such a complication of mortal troubles assailing the vitality of the country? Mr. Stewart's frank and arresting pages supply an answer which will not be seriously disputed by those who are really acquainted with the general situation and the obvious trend of things. There can be little hope for a land so misgoverned and so ill-used as China is today by her own selfish—we had almost written the word *brutal*—and acquisitive authorities. The wild slogans about the iniquity of unequal treaties, the unfairness of present tariff impositions, and the alleged "superior" attitude of the wicked foreigner who is everywhere proclaimed as the real *fons et origo* of China's tribulations may, as they apparently do, convince the agitators and schoolboys of the country. The wise man, be he Chinese or foreigner, knows to look elsewhere, and has no difficulty in discovering and naming the real root of all China's distresses. The cause is in China herself!

We doubt whether the hated "foreigner" should be let out so completely in the consideration of China's problems, but this critic represents a view, the partial truth of which we find that many who know China intimately are disposed to emphasize.

Name Your Five

REV. THOMAS E. NUGENT, minister of the First Congregational Church in Valley City, N. D., writes us concerning plans for a course in Congregationalism in the form of biographical studies in connection with the N. D. Young Peoples' Camps next summer. He states that there will be five periods of instruction, and the teacher will be limited to a choice of five characters, the story of whose lives will give a comprehensive idea of the origin, growth, and achievements of the Congregational fellowship.

The list of five leaders suggested for this purpose by the committee with the particular phase that each represents is as follows:

John Robinson (Beginnings).
Thomas Hooker (Impress on civil and political institutions).
Jonathan Edwards (Intellectual power and spiritual awakening).
Horace Bushnell (The church and its youth).
Cyrus Hamlin (The missionary enterprise).

The committee is desirous of having other suggestions and would welcome any improvement upon this list. Suggested lists ought to be confined to five names related respectively to the subjects indicated. As the matter is one of general interest we should be glad to publish in *The Congregationalist* any alternative proposals that may be offered.

The Tale That Is Told

THIS issue of *The Congregationalist* falls upon the closing day of the year. The somberness of change and ending hangs too heavily for a sense of deep, exultant gladness in the new. We hope in our next issue to catch, and impart, something of the inspiration of the new summons to a new adventure. It will be an issue instinct with hope, and fervor, and optimism.

Meanwhile, there is a preparation for the new in reflection upon the old. There is a place for thought, and retrospect, and introspection. Much of the richest of philosophy and expression centers around the mystery of the changing and passing years. The Hebrew prophets and poets felt the stateliness and wonder of the eternal procession. The Ninetieth Psalm stands as a masterpiece of the expression of man's sense of frailty and bewilderment, but of his confident hope that in the midst of change and at the center of time and eternity is that that responds to the spirit of man himself, for whom the years pass, and who has power to reflect upon the changing universe of which he forms a part. It was through this faith, looking out through eyes of the soul, and reaching out with hands capable of supporting earthly children that men came to feel the reality of God and to cry, *The eternal God is thy refuge and underneath are the everlasting arms.*

But the beauty of the ancient faith of Israel's saints is not greater than that of modern expressions of the eternal awe and hope which the ancient scriptures have done so much to inspire. Watts' great hymn, *Our God our help in ages past,* might have been taken out of the ancient Word, so true is it to the noblest Psalms of time and eternity, in feeling and expression.

The measured solemnity of a worship that responds to

the measured tread of the years is inherently related to the optimism of a living faith. Life's procession is not meaningless. It is a procession in which afflictions blend with glory and beauty, and in which the sense of end and purpose becomes inevitably fixed in the souls of the devout. Its natural expression is in the prayer, *And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea the work of our hands establish thou it.*

"We spend our years as a tale that is told." But a tale is never told. The better the tale the more assuredly is that true. It is in the attainment of its best that life becomes immortal, and that the passing years have permanence, even as "a tale that is told," in the library of eternity.

The New Greece

THE truth of the eternal adage, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty," has never been better, and, many of us would say, more satisfactorily, illustrated than in the contrast between the situation of Turkey and that of Greece, following the tragic expulsion of hordes of its inhabitants by the former country and the reception of the refugees, seemingly at immense cost and sacrifice, by the latter country. There were many who admired but at the same time very deeply sympathized with Greece in the days when she was making heroic efforts to give the harried victims of the Near East a place of refuge. It begins, however, to appear that not only has Turkey suffered tremendous loss in the expulsion of the Armenian and Greek populations but that the coming of these people to Greece has been the occasion for an immense access of prosperity to this land.

Dr. White, President of Anatolia College, has recently called our attention to an editorial in a daily newspaper referring to the facts presented by John W. Mace, Field Director of the Near East Relief, in an article on *The Changing Near East* in the American *Review of Reviews,* and offering general comment on the situation which Dr. White says is thoroughly justified by the facts. Referring to Turkey's disposition to defy the League of Nations this editorial says: "The Turkish government has apparently been shunted off the line of international affairs. Side-tracked at Angora, it does not obtain a comprehensive view of world movements, and it cannot see or understand much more of them by merely sending messengers to Geneva, not to learn, but to promulgate its decrees."

The retention of Constantinople and Smyrna, this article states, does not make up for the loss of Mesopotamia, Syria, Palestine, and Arabia, much less for the loss of the millions of Greeks and Armenians who were the mainstay of trade and industry. Mr. Mace says that Constantinople looks meaner and shabbier than ever it did before, and that if its appearance is any sign, the Turk is still the sick man of the Orient. The harbor of Constantinople is empty. Trade has departed, and Smyrna remains very much as it was following the days of its ruin by fire and sword. But "the thrift and genius which made Smyrna great having streamed out with the expatriated Greeks and Armenians," one is possibly prepared for the contrast in the improved situation of Salonica. In three years this city has increased in population from 150,000 to 500,000, and evidently the increase in population is being accompanied by an immense access of commercial prestige and power which all Greece is sharing.

Of course much of what Greece has done has been assisted by American effort. Perhaps one of the very finest chapters in American history is the story of what the well-disposed and benevolent in America have accomplished in the Near East. But it is gratifying to learn that American help has not in any way lessened the vigor and efficiency of the Greek public authorities. Mr. Mace says that these "never let down any of their own efforts because Americans were helping, but shouldered the utmost of their own burden, and co-operated besides in everything that the American organizations asked."

Can one help rejoicing in the just reward that apparently is coming to Greece? "Athens," Mr. Mace says, "is a city on a boom, distinctly American in spirit." It is stated that all Greece is prospering, that there is unprecedented building going on everywhere and no unemployment. It may be that practical Christian benevolence may yet prove a means of accomplishing what the romantic heroism of men like Byron could not achieve in the building of a new Greece with a glory comparable to her past.

The Vision of Clear Atmospheres

WE wish that we could have shared with every reader of *The Congregationalist,* and especially with every young man and young woman in America the privilege of "listening in," which was the Editor's high experience on the evening of Dec. 20, when Dr. Wilfrid T. Grenfell addressed the young people's society of the First Church in Newton. We mean really sitting in, for it was not a mere radio experience, and part of the inspiring power of Dr. Grenfell, as perhaps of any outstanding figure, is that of the living personality.

The Editor had met and conversed with Dr. Grenfell, corresponded with him, received articles from him (another is promised, by the way), but had never had the opportunity of hearing him speak until this evening.

The address in its artless simplicity of narrative was the very highest art in talking to young people. Even the clear and delightful stereopticon pictures were secondary to the charm of Dr. Grenfell's personality and words. Without seeming to preach he drove home the deepest truths and lessons with irresistible appeal.

For one hearer at least the occasion became symbolic of the world's deepest need and of the way of meeting it. Here was a man of faith, in an age of doubt, cynicism, and despair; here was a man of joy, healthy, clear-visioned, enthusiastic, in an age of jazzy hurrying after disillusioning pleasures; here was a man of simple, heroic virtues who made one feel instinctively the real worth and permanence of sacrificial and unselfish living in an age of blasé supermen; or of would-be supermen who fail to rise above the seat of the scornful.

Here, one felt, was a master of life; not a theologian, nor a great philosopher, nor a keen and well-versed critic; but a man who had tested in practice the ultimate verities, and who had found the peace and joy that Jesus

offered with such assurance to those who would follow his way of life. In that presence one recalled the quiet conviction with which Jesus spoke of the realities of eternal life, *If it were not so I would have told you.* As one listened to Dr. Grenfell he saw the tawdry things of selfishness and worldliness stripped of all their glamour. The dignity, beauty, and allurements of the higher things of self-expression through love, service, and sacrifice become revealed with irresistible power and attractiveness. It was an apologetic for Christian faith, in action, a demonstration of a higher way than men ordinarily follow, but of a way so simple that every one might find and follow it.

Here was a man whose ordinary daily living was inspired with a nobility of vision and motive as high as that that drew men at the call of Lincoln, or that brought forth peace-loving men at a later day in willingness to sacrifice all for democracy. And yet to this man heroism —the real heroism of following Jesus in service to his fellowmen—had become so much second-nature, that he was manifestly unconscious of anything heroic in himself. Never have we felt so much as in listening to Dr. Grenfell the contrast between the flesh-pots of Egypt and the forth-going, liberating Moses, enduring as "seeing the invisible."

There are many Labradors of life that are awaiting today the touch of romance and glory that service can impart. The conquest of these undeveloped fields offers a wealth of living to those who have eyes to see, but this wealth of living can be acquired only by spiritual as well as physical conquest. We have been reading of late many books of travel and adventure—the records of strange, restless men, repellant of ease, convention, and softness, inured to hardship, scornful of beaten paths, and eager for new and unexpected experiences. They have been interesting books, dazzling, entrancing; but too often they have lacked depth. They have moved largely without end or purpose. There has been a meaninglessness to the life that they have described. It was against this background that we listened to Dr. Grenfell. Here was a man as interesting as any of these, but with the depth and power of an adventurer for God, a man who had found the hidden places of life as well as the neglected and untrodden places of the world.

Nor for such a man are life's Labradors sought afar. The beauty of this address was its clear relationship to the life of every one who heard. Its power was in its revelation of the values that every man can appreciate if he will but test them. One felt that he had been on a mountain-top of vision where the map of faith and service was very clearly revealed. But above all, in the contact with that simple, consecrated life, devoid of anything unduly emotional, one came down from the mountain-top with a deeper determination to live, with a profounder faith in love, and kindliness, and brotherly helpfulness, with a clearer sense of the need of one's fellowmen, and with a glowing joy in the consciousness of fellowship in Christ—a fellowship that binds all true-hearted men in the service and tasks of love. We recommend for anybody who doubts whether life is worth while an allopathic dose of the faith, optimism, and contagion of spirit of Wilfrid T. Grenfell.

Honoring Phillips Brooks

IN commemoration of the ninetieth anniversary of the birth of Phillips Brooks, a service of unusual interest was held in Trinity Church, Boston, the scene of the great preacher's ministry, on the morning of Dec. 13. This service was as notable for what it symbolized as for the man in whose memory it was held. In fact, its nature and its symbolical significance were in themselves the most fitting memorial to a man whose whole religious outlook centered in tolerance, and who practised the Christian unity that many men merely preach.

The larger symbolism of this service was found in the fact that the preacher on the occasion was Dr. George A. Gordon, of Old South Church, across the way, an old friend and neighbor of Phillips Brooks, during the years when both men were becoming pre-eminent in prophecy.

There are Congregationalists whom one might expect to find in an Episcopalian pulpit—they are Episcopalian in feeling and sentiment—but one cannot but reflect upon Dr. Gordon's appearance in that place. He is a Congregationalist of Congregationalists, an independent of independents. It is this that gives his presence in Phillips Brooks' pulpit significance—it is a demonstration to the world of that spirit—the spirit of the Lord Jesus—in which good men, not only in spite of their differences, but because of their differences, may be drawn together in love, and in the allegiance to Truth which is larger than any man's conception of it. This was the thing that Phillips Brooks proclaimed in his book on *Tolerance.* May the spirit that produces these larger evidences of fellowship, without compromise and without blinking at differences, become ever more widely extended and more powerfully expressed!

Needless to say, Dr. Gordon's tribute was worthy of himself and of the great friend whom he eulogized in Christ. He closed a striking analysis of the nature and power of Phillips Brooks' ministry with these words:

> Never has his power been paralleled to bring all that is highest in men and women into vigor and beauty. He was a hallowing influence, a spiritually generating influence in the life of our city; and wherever he went men had only to touch the hem of his garment, and the sense of the healing power of God came upon them.
>
> The last point at the end of a service like this is the creation of faith in the people of God. That was the great ideal for which Phillips lived. He was the producer of faith. He helped men to believe in their capacity for nobleness, for heroism, for self-sacrifice, for living the life of love and sharing the life of the God of love. He helped men to believe in the reality of the kingdom of man in this world, the reality of the divine humanity in the world. He helped men to believe that this little world of time and space in which we are pilgrims is embraced by the mighty unseen world of God.

* *

In his aim to be all things to all men Paul had established a beneficent plan of getting in touch with people.

* *

The Secretary of War has approved the design and the location for the tablet which is to be placed in Arlington Cemetery as a memorial to the twenty-three chaplains who gave their lives in the World War during the period of actual hostilities. The tablet is simple and pleasing in appearance and has been accorded one of the choice sites in our National Cemetery.

From Our Western Editor

The Christmas holidays and the closing of the year bring to many of us more vivid memories than any other season. Its experiences remind us of childhood, of father and mother, the old home and school, and make it easy for memory to assume a somber hue. We almost inevitably at this time of year take account of the losses that the passing years have inflicted upon us—we remember the true, the noble, the loyal, those whom we have loved and lost a while. If we have come to middle life and beyond, the taking stock of the losses may easily lead us to believe that they far outrun the gains of life, and we may be seized by a sort of pessimism. If we are to keep our poise in a world where death and disaster are never idle, we must learn somehow to take such an inventory of the gains and losses that the former may overmatch the latter. Only in such a spirit can we go forward to victory and to joyous living.

It is more than just the personal, individual question. The older we become, if we are making real progress in character, the more we identify the fortunes of the race with our own. "For ourselves alone" did not prove a good motto for Shinn Fein. It's not a good motto for any individual or nation. More than ever before the needs of the world lie heavy upon the conscience of a multitude of people. In a certain sense now a great many folks can never be happy again—they are crucified daily with those of their fellows who suffer. It is not enough that we look forward to fortunate circumstances for ourselves alone.

The "for others mood" was permanent in the life of Jesus. It ought to be so in ours. In that greatest book of the World War, *A Minstrel in France*, by Harry Lauder, there occurs a phrase which may furnish our text today. Harry was in Australia when the war began. He hurried home and found that John, his only child, had enlisted in the British army. Harry went about recruiting with those inimitable songs of his. In December, 1916, he was in London singing for the Three Cheers Company. John was expected home at the holidays to be married. Then the fatal telegram came—"Captain John Lauder has been killed in action." Harry and his wife withdrew from the world—they would let it go by, but the world would not have it so. By letter, telegram, and personal visit, it urged Harry to return. One day he and his wife had a great experience, for the one whom Moffatt terms "The Eternal" came, and Harry and his wife bowed in prayer and said, "Thy will be done." Back to London Harry went to sing to the boys, and one of his songs was "of the boys who had lost and won." The British Government sent him over to sing to the boys in the trenches, and the expedition came to be known as the Rev. Harry Lauder M. P. Tour. One day a soldier took him to a group of graves, and one was marked, "Captain John Lauder." The soldier withdrew while Harry stayed to pray, and again he had that wonderful experience of "The Presence," and he was confirmed in his belief that Captain John, though he were dead, had not lost but won.

When Sir George Adam Smith was in this country, speaking on the moral aims of the war, he made an address in First Church, Oak Park. Among the questions asked him was, "What, in the thinking of the British people, has become of the bad boys who have given their life on the battlefield?" His reply was to the effect that Britain, with all her shortcomings, had been fairly true in her thinking to Jesus. He indicated that in the first years of the war the great losses of life had made some of the British people waver in their belief in immortality, but that after three years of war they had come to rest their case again with Jesus. He would be the judge and Britain was content to leave its boys in His hands.

Apparently these two men, each great in his own way, had by different routes, but both through great tribulation, come to the same goal. They rested their case with the Eternal as manifested in Jesus Christ. The losses of the great war made vivid for us the losses of the race by war throughout its history. What a multitude of young men in every age of the world have laid them down in their last sleep because of war. Most of these were unknown beyond a limited circle. They went into nameless graves, unwept, unhonored and unsung, save by a very few. What a toll the wars of the ages have taken, especially of the common folk! The names of a few leaders have been immortalized in song and story, but what of the great crowd? They lost and won, if the faith of Sirs Harry Lauder and George Adam Smith is well founded. Most of these boys fought in the wars of the ages, through no will of their own; the quarrels were not of their making. They are nameless to us, but not to the One who notes even the fall of a sparrow. They are in the hands of the Judge of all the earth. They have won; we are willing and content to leave them in the Master's hands. A verse of the last war may express our feeling concerning all of them:

> God rest you, happy gentlemen,
> Who laid your good lives down,
> Who took the khaki and the gun,
> Instead of cap and gown.
> God bring you to a fairer place
> Than even Oxford town.

Our thought may well turn also to the multitude of folks who fight the battle of life under a great handicap, those "whom unmerciful disaster follows fast and follows faster," the defeated, the unrecognized and the unknown. The world in peace, just as in war, takes the labor and the sacrifice of a vast multitude and recognizes only those for the most part who have something unique, novel, or sensational about them. An athletic or intellectual prowess will make a man a head-liner in the newspaper. He may lack many of the fundamentals of character, but little the world cares.

What a multitude the unknown and the defeated are, so far as the world's notice goes! What pastor does not know them, what minister has not had their burdens and sorrows become his own? There was a veteran of the Civil War, broken on the field of battle and beset the rest of his life by illness and poverty. He was loyal, devoted to family, church, and community, and loved the best things. He toiled for those who were never his equals in education and ideals, and received scanty wages. He dropped one day at his toil. His wife lingered on in blindness and poverty, almost deserted. She was a woman of fine mind and a beautiful Christian. They made their contribution to the real things of life and passed on comparatively unknown; they lost—and won.

I would sing, if I could, the song of the workers of the ages, in whose ranks have been millions of the loyal, the noble, the true, of every race and color, who have worked out life's little day in the spirit of the Christ. Their names have not been spoken outside of a small circle, they have received little or no praise, they have for the most part been counted beneath the notice of the so-called nobility of earth. I knew an eighty-year-old. Her husband was a ne'er-do-well, a son was a criminal and broke his mother's heart. Her life was one, from girlhood up, of constant toil. She took in washing for years—she worked like a slave. At eighty she came into a quiet haven; blind and quite alone, but the evening twilight found her gentle still. She lost most of what the world strives for, but she is in the hands of the same Master to whom Harry Lauder and George Adam Smith committed their loved ones. W. W. Story has put it well in *Io Victis:*

> I sing the hymn of the conquered, who fall in the Battle of Life,—
> The hymn of the wounded, the beaten, who died overwhelmed in the strife;
> Not the jubilant song of the victors, for whom the resounding acclaim
> Of nations was lifted in chorus, whose brows wear the chaplet of fame,
> But the hymn of the low and the humble, the weary, the broken in heart,
> Who strove and who failed, acting bravely a silent and desperate part;
> Whose youth bore no flower in its branches, whose hopes burned in ashes away,
> From whose hands slipped the prize they had grasped at, who stood at the dying of day
> With the wreck of their life all round them, unpitied, unheeded, alone,
> With Death swooping down o'er their failure, and all but their faith overthrown,
>
> * *
>
> Speak, History! Who are Life's victors? Unroll they long annals and say,
> Are they those whom the world called the victors, who won the success of a day?
> The martyrs, or Nero? The Spartans, who fell at Thermopylae's tryst,
> Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

Chicago, Ill. R. W. G.

We are told that pious moralizings about war get us nowhere. Numerous cliques deplore the fact that religion is more interesting in defeating the real devil of armed conflict than in minding what they call its own business. What may one ask is religion's business if war upon war cannot be so defined? Who has the obligation to resist armed violence if we do not? Who, again, can ponder the political courses run by the pre-war world without a sense of inexpressible shame and repugnance?—*S. Parkes Cadman.*

Drawing Power, Jesus, and the Cross

A Sermon by Edward C. Boynton

Rutland, Vermont

And I, if I be lifted up, will draw all men unto me.—John 12:32.

TERRIFIC statement! "Will draw *all men* unto me." Has Jesus at last been driven to fantastic and infinitely pathetic vagary by the over-strain of mounting, blood-thirsty opposition? Has he been driven from his habit of seeing plain truth?

On the contrary, he is seeing with exactitude things as they are. He sees in the world the power of attraction,—so great, so august. He sees in himself the one who understood how to handle this great power, and who embodied it most effectively. And he sees in the coming tragedy of the Cross precisely the one thing yet necessary to make possible the full appeal of his friendship.

I

Jesus is placing his whole weight on the principle which God has wrought into the nature of things, the principle of attraction. "I will draw all men unto me," said Jesus. This is noteworthy.

In the world of physics and of chemistry, of course, attraction is a fact. We do not know what it is, but we do know that the power of attraction is there. In physics it may appear as magnetism; in chemistry as capillarity. In the great and in the small we find it. "The force which molds the tear, rounds the planet."

Higher in the scale of created things you see this fact of attraction. Here is the effect of the sun upon this spring vegetation. You can almost see attraction at work, with all the reaching up of branch and of tendril towards the warmth which renews the flowering impulse. In the animal world there is the attraction which obtains between the animals themselves, between themselves and the objects of their world. And in the world of men it is so widely active! Outer attractions and inner; natural and artificial, low and high,—indeed, where is the limit beyond which we do not find this fact working away in human kind? When we turn from the fact of this principle to ask what is its function, we find that it is a veritable drudge, so many purposes does it serve. In the heavens above we see that it is attraction which keeps order among those hurtling bodies. In the atom it is the same power which keeps it from bursting apart. It is this power which draws atoms together to form matter. In the plant and animal world it is this principle which builds up the cell structure, which is operative in preservation of the species by drawing individuals together into groups, and is primarily the force upon which the propagation of the species depends. In the world of men it is this power which accounts for the warp and woof of our life, personal and social. It is the attractiveness of life which ties us into the bundle of life together, lifting us above the common round because of the ardors and endurances which are breathed into the soul along the reach of the higher attractions of devotion to noble ends. This principle is nowhere more nobly operative than in the splendid loyalties and noble ministries of friendship which have crowned the race with glory and with honor.

Such is the briefest and crudest sort of a hint regarding the fact of God's will upon which Jesus leaned his whole weight in looking down the long aisle of the future. The power of attraction he knew would work through him. "And I, if I be lifted up, will draw all men unto me."

II

I find this to be more impressive when I consider the pitiable failure of the wise ones of our day to make this principle work for them. I find that the measure of the failure or "us humans" sharpens the relief in which Jesus stands out from the rest,—and this on the most practical ground. He knew how this thing works. We make quite a mess of trying to use the principle.

I suppose that today is the heyday of man's attempt to exploit the principle of attraction. To offer attractions, to be attractive, to make a thing appear attractive, is the first study of mankind and of his mate in this Western world! And thus premier interest is given to advertising, to selling, to promoting, to propaganda,—these particular arts and artifices which have to do with attracting folks to us or to our designs or to our enthusiasms or to our wares.

Not in business alone! Bless your soul, no! A new novel depicts the set of the "up-to-date" medical mind, which is not primarily to be professionally skillful, but which is primarily to be successful in a worldly sense. And I have heard ministers who avowed that their most important duty was to "sell" themselves to the community in which they lived!

The consequence is that men have concluded that attraction lies within the realm of manipulation, or organization, of mob-psychology with its drives, of advertising, and all the rest of the tawdry ruses which are being rushed on every hand.

But there is a growing feeling that there is something wrong with the thing after all. Maybe to organize does not lay effectual grip upon the power to attract! Maybe to sell oneself to a constituency, whether doctor or minister, does not draw all men unto you in the ways which satisfy your (and their) deeper hunger! Maybe indeed, all this manipulated present is dust and ashes and not at all the reign of peace and joy which is the reward of the power of attraction at its higher level! Maybe we do not know very much about the principle which we have tried to take into camp and make to serve our bidding!

Certain it is that when we try to manipulate folks for our selfish advantage, the attraction upon higher satisfactions does not hang on. And it is becoming clear that when we try to manipulate folks to good ends by bad means, the thing does not last either.

"Engineered" attractions are probably not worth very much, for sooner or later they inevitably involve the participants in pretense. Too often an emotion is assumed before it is engendered. Or as often again, it is proclaimed after it has died down. When pretense enters in, attraction departs. Thus it is that "engineered" college loyalty, whether from the office of a zealous alumni secretary, or from the frantic labors of the cheer leaders before the bleachers, this sort of "engineered" loyalty is getting tawdry. Thus it is that "engineered" commercial sentiment, such as we find in organizations which put faith in "pep" programs, issued from a central office, will fade; that "engineered" patriotism which uses propaganda as its organ will not stand up; that "engineered" religion with its "attractive programs" and its parlor tricks by means of which it is hoped to manipulate the "elect" is becoming weariness unto the flesh. In this latter regard it is interesting to note a recent guess of the wise Dean Inge, to the effect that the future form of religion in this country may be quietistic in character, and will most certainly be notable for the sincerities of simplicity.

No! man's perfervid attempt to lay hold upon the principle of attraction by exploitation and by manipulation, is at least faulty, and, I suspect, is nearly tragic. The principle does not stand by these methods. In other words, we moderns do not know what's what in so simple a matter.

III

But now turn to Jesus. In him we find no foolish idea that attraction had the remotest thing to do with "boosting!" He clearly saw the fallacy of the idea that "display" was near the heart of the matter. One cannot by the remotest stretch of an obscene imagination draw an inference that it was the shocking sight of the Cross which Jesus would put to the use of drawing men unto him!

But what Jesus did see, and that clearly, was the very nature of God's way with his universe in this matter. Jesus saw that at the very heart of the principle of attraction there throbbed "the love which will not let me go." Jesus saw quite clearly that in the spiritual world the power of straight-forward, open-hearted love has the greatest pull on the lives of men.

Friendship without any tag to it,—just friendship,—this is as nearly irresistible as attractiveness goes in this world. And as I understand it, this is what Jesus primarily offered. I do not think that Jesus loved folks primarily because he could do them good. Primarily, he loved them because he loved *them*. I do not believe that it is friendship for the specific end of making us bad people better, which Jesus offers. We are curious folk. We hate to be reformed! And some of us are hating it more and more as the increasing pressure of pre-

Comrades of the Gleam

By Lucius H. Thayer

God grant this gift to you, my friend,
Throughout the coming year,
To hold as true the visions seen,
In spite of doubt or fear.

Mind may not prove, eye may not see
The things of faith and dream,
But know God's chosen ones to be
The Comrades of the Gleam.

There's something tells the prophet soul
His vision is not vain,
That love and justice shall prevail,
The Prince of Peace shall reign.

Though far the goal, this thing shall be;
And sure that other dream
Of life within the great unknown,
To Comrades of the Gleam.

fessional improvers "cramps our style!" With the Psalmist we may be willing to pray: "Let the righteous rather smite me friendly: and reprove me." But we are getting to the point where we want to burst out, as did he: "But let not their precious balms break my head!" We hate to be too thoroughly reformed!

But we do want to be loved! Loved for what we are, poor as it is! We want a sincere friendship "as is" primarily; not on a basis of what we may become. A person who is drawn to others *because* he desires to make them like himself is a thoroughly unlikable sort of a person. But a person who is drawn to others because of what they are, who can see the loveliness of the unlovely, who, taking them on their own ground, finds them attractive,—such a person commands the heart of those to whom his own heart goes out. And one who loves in this way, we, too, can love. Indeed, it is such love between the holy and the sinful, which pulls as nothing else in all Creation can pull!

Now it is clear that in proportion as a life has been lived in the realm of purity, in such proportion will it wield the power of attraction. Pure insight, which sees things as they are, pure relationships, which do not confuse ends with means, nor influence with integrity, and pure friendship which does not arise primarily because of the desire to redeem, but is born of the hunger of the heart to love,—here is the mightiest force of attraction which the world knows! And Jesus, sensing things as they are, in awareness of self-knowledge, knew that these conditions were fulfilled in him!

"And I, if I be lifted up, will draw all men unto me."

IV

But why did Jesus think that the cross would help? Well, just because you and I are the suspicious kind of "poor worms" that we are! We not only grudge the throe of life, but we grudge believing any better of another than we are obliged to! The one thing which could keep men from accepting the friendship which Jesus offered was the possibility of entertaining the suspicion that his fidelity to others would have broken down under the acid test of the death penalty. If Jesus had not been killed for being a true friend who could not mislead in word or act, we undoubtedly would be wondering whether Jesus really meant what he said, whether he was willing to stand by what he stated, whether he would back it all up if it were to cost him his life.

And with the wonder would come the suspicion that maybe it would have been too much for him, that maybe he would have hedged a bit here or softened his stand a bit there when it came right down to a matter of life and death. And with the suspicion would have shriveled the reach of his friendship into our souls and the blight of suspicion would have rested upon the pull which friendship exerts. And this suspicion would have killed the greater part of the attraction between us.

But when a man has died for the stand he has taken, one cannot be suspicious of his integrity of spirit. And so the cross, unwittingly to the perpetrators, undesignedly so far as Jesus was concerned, but inevitably because of the nature of things, became as Jesus so clearly foresaw it would become, the needed proof for which there was no substitute as to the reality of his friendship through and through. The cross became the mute, yet eloquent, validation of the friendship of Jesus. The cross erases any shadow of doubt as to the devotion of Jesus. He was true; he meant what he said; he would not save himself at the cost of trimming his actions or his words or his sympathies or his loyalties. The cross forever authenticates, as nothing less could, the absolutely devoted friendship which Jesus gave to God and to man. And Jesus, who knew what was in the heart of man, clearly saw that his death would perform this service. "And I, if I be lifted up, will draw all men unto me."

V

He was lifted up. Has he drawn all men unto him?

No, not yet. But the spirit of Jesus is proving the most attractive personality in ever widening circles of human kind! At present men in miraculous numbers are feeling the pull of Jesus! Warrior, statesman, labor leader, business man, professor,—I think of these as giving testimony to the pull which they feel issuing from the personality of Jesus. Churchman, outcast, the humble and the high,—I think of individuals from these varying estates who give testimony to the compelling attraction which Jesus exercises on them. Occidental, Oriental, Negroid,—the record of the devotion, often unto death, of the thousands and the tens of thousands of these folk of every clime is testimony to the pull of Jesus at the heart of folks, across the barriers of years and of custom and of vision, finding common response in them all.

And it is true that more and more of us, right round here in the homeland, are finding that there is a distinction between a cross which is a scaffold upon which to hang a dogma, and a cross which was smeared with dripping blood of a Friend of Friends. And there is a ring in the subdued voice, and a throb in many and many a waiting heart, as the spirit breathes the prayer,

"O come to *my* heart, Lord Jesus!
Thy Cross is my only plea."

There are some men who are only as desert reeds! They move to the breath of the desert wind. They bend before it, no matter in what way it may be blowing. They never resist the wind. They never become "hiding places from the wind," stemming a popular drift. They are the victims of passing opinions, and are swayed by the current passions.

And some men are "clothed in soft raiment"! They shrink from the rough fustian, the laborer's cotton smock, the leather suit of George Fox. They are ultra-"finicky." They are afraid of the mire. They touch the sorrows of the world with a timid finger, not with the kindly, healing grasp of a surgeon.

And some men are "prophets"! They have a secret fellowship with the Infinite. When we listen to them it is like putting one's ear to the seashell: we catch the sound of the ocean roll. "The voice of the Great Eternal dwells in their mighty tones."

And others are "children of the Kingdom." They are greater than the old prophets, because the mystic voice has become a Presence, and they have "seen the Lord." The veil has been rent, and they "walk in the light" as "children of light."—*J. H. Jowett.*

Iowa's Leading Layman

President Seerley of Iowa State Teachers' College

By Roger Leavitt

AMONG the very few nationally known Congregational laymen of Iowa, the name of Homer H. Seerley stands easily first. He is just entering upon his fortieth year as president of the Iowa State Teachers' College.

Graduating from the Iowa State University in 1873, he taught country school, high school, and was superintendent of the Oskaloosa public schools for thirteen years. In 1886 he was called to his present position. He found a small Normal School with 297 students and eight teachers housed in one small building. The annual income of the school was $36,000. There is now a faculty of 175 and a total of faculty, extension workers, clerks, and employees of 424. The annual income is over $1,000,000. There are 2,617 students this term. The summer term had over 3,200 besides 1,800 in the six extension summer schools. The buildings and 120 acre campus are valued at $3,000,000.

This school has been built by the energy and about the personality of its great leader.

A few years ago an article in the Chicago *Tribune* called him a "human dynamo." He is a great man physically, intellectually, morally, and spiritually. One of his faculty spoke of "the balanced blending of intellectual and spiritual in his life." When the school was small and he was able personally to pick all of the faculty he always made special inquiry about the religious life of a prospective teacher. The first requisite was character and he believed character was founded on religion. He cared more for ability to teach than scholastic degrees.

Broad in his religious beliefs, to his intimate friends he shows a constant deepening of his spiritual life based on a humble trust in God, the Father, and Christ the Redeemer of the World. Fred L. Shaw, state superintendent of South Dakota, recently said, "President Seerley has stimulated thousands of students to want to try to make the most of life's spiritual energies." He believes in the church and is a generous supporter of its local work and its world-wide activities, though his heavy work in the college prevents his giving much time to his church.

Last summer the Boston *Journal of Education* published a special number in his honor, every article referring to his work, written by educators all over the country. In this issue a distinguished Iowa educator said, "I presume there is no one now living who has touched as many lives to mold them as President Seerley has." I once heard Dr. J. P. Huget of Brooklyn, N. Y., a former pupil, say to a large audience, "President Seerley once called me to his office intending to dismiss me from school, but instead he talked to me and gave me another chance. He inspired me with a desire for better things. All that I am in the world I owe to him." Many of the successful public school men and women of Iowa and adjoining states look to him as the source of their greatest inspiration. He has magnified teaching as a great profession. The *Journal of Education* says he has had more to do than any other person in raising Iowa to her present high position educationally.

President Seerley was raised on a farm and earned his way through the university by janitor work. He understands the educational problems of an agricultural state like Iowa. If space permitted I would speak of his common sense, his keen business judgment, his tactfulness and universal kindness to teachers and pupils, his generosity in overlooking others' faults, his justice, his ability to think through a problem, his big view ahead, his freedom from arrogance, his big-heartedness, his capacity for friendship. He cannot help being a leader. For fifty years he has been one of the big assets of Iowa, and Iowa trusts and honors him as she does few of her citizens.

A Missionary's Love Story

By Frank R. Shipman

[EDITORS' NOTE: *Just after we had given for printing a brief review of "Red Blossoms," a book by a missionary of the American Board, this tribute to the book arrived. Our readers will find it interesting alike for its estimate of that book, and for its effective criticism of much current literature.*]

EARLY in September a train was running out of the train shed in Atlanta, over the low land covered by tracks and crowded cabins. The great drought of 1925 had lasted for weeks. The city's inadequate sewerage system, unassisted by rain water, had been unequal to flushing the mains; and a slight but unmistakable odor of stagnant sewage rose from "mean streets" on either side of the rolling Pullmans. A few hours later one alighted in Demorest at the doors of Piedmont College. There was heat even in the hills of northeast Georgia, but the sewage smell was gone.

A few days ago I had been turning over the "reviews" (novels and plays) in the *New Republic* and the *Saturday Night Review*. The same unescapable smell of sewage came to my nose. Our young novelists seem unable to make the distinction, which the ordinary man makes clearly enough, between sexual passion and affection. It is one of the supreme moments in life to look into the eyes of a woman and love the soul behind the eyes. But the mere sexual impulse is so common that it hardly ranks as a sign of virility at all. Yet our youthful writers seem to think that there is a personal distinction in feeling the passion of lust. As for indulging it without regard to existing moral ties, that appears thought to be an achievement as difficult as it is rare. There is, in short, a moral draught in the land, and up-to-date fiction moves about in heat and sweat and frowsiness and stained sidewalks and fetid smells, though social tradition still saves us from moral pestilence, and actual life keeps on going with a fair amount of outward decency.

But it is good to get out of the atmosphere. So the writer felt when he turned from those book reviews to a book called *Red Blossoms*, the work of Mrs. Isabel Brown Rose of Sholapur, India, a member of the American Marathi Mission. Congregational supporters of the A. B. C. F. M. are familiar with her vivid letters and those of her husband, Rev. Richard S. Rose. And now comes this more extended reflection of a sound, busy, helpful life, facing concrete hills, trying to remove them in a sensible way, a life not too pious to be merry and not too fond of laughter to be religious, life moving at such a rapid rate that healthful moral breezes are created by its very motion.

The play called *Rain* pictured a life so slow in its abnormality, so languid in its narrowness, that in it sensuality got the better of spirituality. Such a missionary life is not impossible, of course. Human beings can do almost anything with themselves. But this book is worth a thousand "Rains." It shows missionary life actually operating in this old world of ours, as it operates from Labrador to Micronesia, from China to Brazil.

Mrs. Rose has portrayed successive phases of missionary work, and she has done this with her accustomed sparkling colors and spirited brush. To some extent her reportorial task interferes with her love story. But the love story outlasts the mission annals, and is modern enough to end unexpectedly and—in a way—sadly. Yet the sadness is not the vague or hopeless sadness of the sex-novels before alluded to. The heroine is a real woman, she has the clean, fine memory of a real man to buoy her up, a real faith and useful work to carry her forward, and so she lifts the reader away from the sewers to the healthful moral hill-life which is really going on all the time. It is a pity that the Sherwood Andersons and Eugene O'Neils have not had a summer of life at a missionary station to broaden their education. It would do them good to have it. It would do us all good to have it.

Parable of an American Traveler

By Clifford L. Miller

An American, gathering checks of credit, journeyed into all far countries: and no man spake unto him, except those anxious to have him spend his substance.

And when he came to himself he said, "I perish with hunger to be loved. In these far countries we Americans are hated; and are only tolerated as long as we spend our American dollars."

And he embarked, and returned to America. And when he was landing, 100 per cent Americans ran, and fell on his neck, and welcomed him home.

But he said unto them, "I desire also the welcome of all strangers within our gate." So he began to make merry with all racial types.

And when his elders mocked him for his friendliness with those without social standing he replied, "I'm beginning at home to make this loveless world more lovable by loving everybody."

And his elders were angered by his attitude and decided to ostracize him.

KENNEDY'S SECOND BEST

BY JOHN FREEMAN

Rev. Gordon Kennedy is the successful young pastor of Rosemount Memorial Church, Toronto. He is thirty, and unmarried. He boards a train at Toronto bound for the West on a summer vacation. Before the train starts, Mrs. Wilcox presents her attractive English niece, Miss Margaret Pearson, to Mr. Kennedy as his traveling companion. Miss Pearson is on the way from her grandfather in England to her father, in Vancouver. Mr. Kennedy and Miss Pearson develop a pleasant acquaintance on the train as they travel westward together. Miss Pearson is interested in social problems, and tells about her social settlement work in London. Mr. Kennedy leaves the train at Calgary. Just before he does so he proposes immediate marriage to Miss Pearson. She insists upon time for both to consider, but says that he may visit her in Vancouver at the end of his vacation if he continues to be interested in her.

CHAPTER V.

AFTER leaving Calgary Kennedy had a tedious journey in front of him. The road was rough. The car was uncomfortable and smelly. The heat was intense. No meals were served and there was nothing to drink except brackish lukewarm water. Ten minutes were allowed for lunch at Stamer's. Here he got a couple of rank sandwiches and a cup of vile coffee. It was late when the train reached Mandeville, the station nearest the ranch, which was fourteen miles away.

Jim was there to meet him. He was a towering broad-shouldered man, an inch taller and five years older than his brother. Gordon was fond of saying that he had looked up to Jim all his life and expected to keep on doing so.

"Well here you are, Don! Never mind about your luggage. Peters will take it in the buckboard. I've got a horse for you. Come on!"

Jim threw an arm around Gordon and led him away.

"Good journey?"

"Fine, most of it. Pretty rotten on this line."

"Yes; invalid engines and worn-out coaches. The whole of the rolling stock needs to be scrapped. 'Twill be presently. The railway people are going to build a line to link up Tremaine and Mandeville. Been surveyed already. It will run through the southern part of the ranch. They may start work next year. When that line is built it will throw a lot more traffic onto the Mandeville-Calgary end and they'll have to give it a new equipment. Incidentally, it will be a big thing for me. Increase all values thirty per cent. Revolutionize the whole situation. Did you find it hot?"

"The heat found me. I'm a rag."

"Then perhaps you'd better ride in the buckboard with Peters."

"Not on your life, Ken."

"All right. Just as you say. Here's your horse. Call him Larkspur!"

They unhitched the horses and mounted. Just as they were seated the locomotive gave a shriek and Larkspur went up in the air. He reared until it looked as if he would go over on his back. Gordon slipped his feet out of the stirrups. Then grasping the pommel of the saddle with his right hand, he threw his weight forward. Gently and gracefully Larkspur's forefeet descended until they touched the ground again.

"Neatly done for a tenderfoot! Larkspur will love you for that," said Jim.

"Is he so affectionate?"

"Heart of gold. Best of my bunch."

"How many have you now?"

"About sixty, counting the bronchos. You'll like Larkspur when you get used to him. Easy action, eh?"

"Delightful! Beats a rocking chair."

They cantered side by side through the cooling evening air, while the light slowly faded and rich scents rose around them from the beating of their horses' feet upon the beflowered grass now wet with dew.

"It's great to have you here again," said Jim. "Four years since your last visit. We've opened up a lot of country since then."

"It's fine to be here, Ken. I'm going to have a good time."

After their late supper that night they sat for an hour on the west verandah of the bungalow facing a ridge of the Rockies, faintly outlined against the sky.

"Don," said Jim, "I believe this life would suit you."

"It's certainly a fine life, Ken. You're getting things in good shape here. This is a charming bungalow."

"Best in Alberta, I'm told. Plenty of room in it, isn't there?"

"Surprisingly roomy. You could do with a big family here."

"Some different from the shack thing I had when you were out here before, eh?"

"I should say so. It's delightful. But what surprises me most is your music room. I never dreamed of finding the like of that in an Alberta bungalow."

"A little fad of mine. I like music, you know. The men like it, too. They often sprawl on the verandahs in the evening and smoke their pipes while I strum on the piano. They seem equally fond of sacred music and the ragtime stuff. They're great boys, Don."

"They've certainly got a great boss," replied Gordon.

Presently Jim said: "I wish you'd join me out here for good and all. Why not chuck your sky-piloting and link up with real life?"

Gordon smiled.

"The West has properly got you, hasn't it?"

"Sure thing! Got me through and through and for keeps. This is God's country and it offers a man the fullest and freest life that can be lived on earth."

"Of course you can't expect me to feel just as you do about that. A man's life is with his work and my work lies elsewhere."

"Look here, Don. I'd like to ask you something: just what are you driving at in your work among these pleasant people in Rosemount? Have you a definite objective? Some target you're trying to hit?"

"Of course I have a target. I want to build and consolidate a great church."

"In other words, you want to get a lot of people combining to meet under one roof for the purpose of enjoying sacred music and listening to prayers and sermons. Is that a man's job? Is it a life work for a fellow with guts in him?"

Gordon laughed. Then he fell silent for a moment. After a while he said:

"You put the thing down on much too low a level, Ken. The matters you mention are only means to an end."

"What end?"

"The betterment of the people, of course."

"In what way?"

"By lifting up their aspirations. By bringing them into touch with the Almighty."

"Have you anything in your mind that you want them to do? I mean real, practical, costly things? Something for the direct and immediate improvement of human conditions?"

"I'm not a social reformer, Jim. I'm a preacher of religion. I try to give good impulses to the people."

"Leaving the people to work those impulses out, or perhaps to let them die out?"

"I suppose that is the situation. What more can I do? I can't perform another man's duty for him or live his life for him."

"You preach, expecting him to practice, and count that a fair division of labor, eh?"

"Not exactly. I try to practice what I preach and set a good example."

They sat silent for a while and then Jim asked, "I suppose you have some sinners among your people at Rosemount?"

"Sure! They're all sinners," replied Gordon.

"Do any of them ever repent?"

Gordon looked serious as he replied, "I don't know that they often do, Jim."

"Well, isn't that the real test? Do the people need preachers to tell them of their duty? Don't they know it right well? What they need is to be stirred up to do it. When a man quits his meanness and his slacking and stands up to duty, I guess that's repentance; what do you say?"

"Good theology, Jim!"

"No theology at all; only plain horse sense."

"It's the truth anyhow; but the preacher's job is to strengthen the *motive* for standing up to duty."

Silence for a while; then Jim asked, "Does the prodigal son ever come your way

—the fellow who is ragged, dirty, hungry, and wants to get home? Ever meet any girls gone wrong and tobogganing to hell on drink and drugs?"

"Not much of that thing has come my way yet."

"Well, I guess there's some of 'em in Toronto, and like enough in Rosemount. I know we have 'em in the Western towns. But it's late. We must get to bed."

Gordon rose and stretched his arms.

"Strikes me you should have been the preacher, Ken."

"And you the ranchman?"

"Perhaps you think I'd do better as a play actor." Jim put his hand affectionately on Gordon's shoulder.

"I think nothing of the sort, Kid. But I want to know that you're doing a real man's work. I want to see you get bang up against reality while the going's good."

[*To be continued next week*]

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Shall I or Shall I Not?

By Mrs. Franklin Warner

To me one of the most disagreeable things about life is that it is a continuing procession of choices. Free will has made us slaves to constant decisions, large and small. I am deciding right now whether I will take time to type off this thing which is clamoring to be said or go at once to the pile of unanswered letters encumbering my desk. None of us so rich or so poor but that we must choose, "Shall I have this or that?" "Shall I go here or there?" The woman of the household, being the purchasing agent of the firm, makes what seems to be minor choices every day. It is always before her, shall she buy more of this and pay less or less of that and pay more. Or shall it be all of that and none of the other.

I remember an old man and woman out in the Middle West who sold the farm for a goodly sum and found themselves released from grinding economies and with money in their hands to be spent. They must choose and their choice was a large and expensive house in the county seat, furnished with the things which had all their lives seemed most desirable but utterly inaccessible. In this new home they settled themselves down to spend the rest of their days, released from the need of economy but not from the habit, for the old woman pulled shut every blind in every room of the house but the kitchen and one bedroom and in these they lived, happy in the consciousness of glories for which they had no use, content with their choice. Neighbors told of how she said, "When butter goes high, we eats lard. We eats it and we likes it, too."

I have never fed my family lard, but I, too, choose. I go to "cash and carries" and see my friends going to the plate-glass, white-apron, keep-an-account shops. I price the package goods and get it where it is twelve cents a package instead of twenty cents. Twenty cents in order to insure the crediting merchant interest on his slow paying charge accounts. And then I take my eight cents saved and start on a trip to China. Lots of people cannot afford to have a trip to China but we can, you see, because we have that eight cents. Of course, beside the twelve cents paid for my package, I must stand the loss of a little respect from my neighbors; I must be willing to have a little friendly contempt come my way. But so long as I show myself perfectly willing they should choose plate glass and white aprons, they have not yet ostracized me for my bundle carrying habits.

We women are constantly choosing, shall we have new curtains in the living room this spring or a dining room rug,—or both,—or neither. Sometimes the decision is made for us by the holes in the dining room rug, but oftener our neighbor's new rug is what decides the question. And here is another choice. Shall I or my neighbor be the arbitress of the family exchequer? To whom is the decision more important? I know that if I buy the rug I give up something else, some desire of my heart of which my neighbor may know nothing. Into that rug will go a concert, or music lessons, or magazine subscriptions, or my share in the missionary apportionment, or the trip to China.

If we happy, middle class, American women were ever hungry or cold, hungry without knowing where food could be gotten, cold without hope of getting warm, no one would have any right to preach economy to us. But so long as it is a matter, not of necessity but of choice, we should talk it over together. I wonder if sometimes we have not paid an intangible price, sacrificed a spiritual something beyond value, when our neighbor decided for us that it was time we should have a new dining room rug. For we who have never been hungry ourselves are not so uninformed nor so stupid but that we know of hundreds, of thousands, of millions of women who are starved physically, mentally, and spiritually.

With the coin which paid for the rug of our neighbor's ordering has there gone the joy of giving, the inspiration of serving which might have been ours? We knew of One who looked with full comprehension of the beauty and desirability of a home and chose to be homeless that there might in the fullness of time be something called a Christian home in which we might live. He looked with understanding, though not with envy upon the birds who had nests and the foxes who had holes; understanding but not envy, for He had made His choice and was ready to pay the price for that which He had chosen, even unto death.

A Prayer for the New Year

O Thou who art from everlasting to everlasting, without beginning or end of days: Replenish us with heavenly grace, at the beginning of this year, that we may be enabled to accept all its duties, to perform all its labors, to welcome all its mercies, to meet all its trials, and to advance through all it holds in store for us, with cheerful courage and a constant mind. O Lord, suffer us not to be separated from thee, either by joy or sorrow, or any sin or weakness of our own; but have compassion upon us, and forgive us, and keep us in the strong confidence of thine eternal love in Jesus Christ; that as thou hast called us to immortality through him, so we may pass the residue of our years in the power of an endless life; and to thy Name shall be all the praise. Amen.—*From the calendar of the Second Congregational Church of Putnam, Ct.*

Parables of Safed the Sage

The Parable of the Good-Luck Garage

Now there was a man who builded an house for his Automobile, and he fain would place above the door a symbol of Good Luck. And he found the Shoe of an Horse, and he nailed it above the door of that Temple dedicated to the worship of speed.

And it came to pass that I and Keturah we went that way. And I said unto her, Keturah.

And she said, Behold I am here.

And I said, Behold that horseshoe above the door of the Garage.

And when Keturah beheld it she smiled.

And she said, That man may have the Right Idea of what will bring him Good Luck.

And I said, It is even so. He may yet have to call for the aid of some farmer's horse to bring his Motor Car back to the Garage.

And Keturah said, An horse may be a vain thing for safety, even as the Psalmist declared, but it is a good reliance when the Motor breaketh down.

And I said unto her, Men do not easily rid themselves of bondage to the past. When they no longer drive an horse, they still will not choose their emblem of Good Luck from the shoe of the Beast they have turned out to grass. Even so did Saul, the first king of Israel, despise Samuel while he was alive, and seek to call up his ghost after he was dead. For ideas that once have ruled the minds of men give way but slowly to new thoughts and ideals, and then leave Vestiges of their continuity, and the dead hands of Institutions that have given way to other things better or worse still exercise their influence on Human Conduct, and the great men of the past, and some others as well, still Rule us from their Urns.

And Keturah said, Thou and I, my lord, are very nearly free from superstition, and we put not our trust in Horseshoes and such like. Neither do we fear things numbered Thirteen nor remember not to do things on Friday.

And I said, It is even so, and I do not take too seriously other people's fondness for old wives' fables and the symbols thereof. If any man careth for an Horseshoe over the Barn Door, I see no objection to it. But for a Garage, I think that I should prefer something at least as up to date as the automobile.

And Keturah said, What symbol wouldest thou prefer for Good Luck above the door of the Garage?

And I said, As I own no Garage I will select no Symbol for it. But this I would desire, that my Good Luck sign be as nearly up to date as my means of transportation.

And Keturah said, Yea, and they may have the Motor Cars. But I enjoy the rides they give to us.

And so do I.

But if I sought a Symbol, it would be the Wings of an Airplane, or the Motor of a Blimp. For I would choose my Ideals from things that belong to the Future.

Religious Beliefs of Forty-Five College Girls

Results of a Questionnaire

By E. Albert Cook, Ph.D.

IN a college for girls of one of the Southern states, the effort was made, a short time ago, to find out what religious ideas had been inculcated and were still held by the girls of the state who came to college. In a class in sociology, in which forty-five were present, each girl was given a list of statements of religious views on four subjects: I. Religion (in general); II. The Bible; III. God; and IV. Jesus. Under each of these general heads, five sets of alternative statements were presented, and the student was asked to check that one of each set of two statements which most nearly represented the views she had held up to that time.

The girls were asked, but not required, to give their names, class in college, and denominational preference, on their papers. Of those who did so, the following data were given: Twenty-four were freshmen, thirteen were sophomores, and four were juniors. Thirteen expressed their preference for the Methodist Church, ten for the Baptist, ten for the "Christian," three Presbyterian, one Catholic. Eight gave no preference.

From Churches of Conservative Type

Probably all of the churches from which these girls came were of the decidedly conservative type, as there are very few in the state of any other kind. It is doubtful whether any of them had any *scientific* religious instruction, by a teacher well trained in the best knowledge and thought of today. In this college, a state institution of high academic standards, they had had no instruction of a systematic sort, in the Bible or religion. In the sociology class they had had some reading and discussion emphasizing the need of a rational interpretation of Christianity and one which should help to socialize society, but there had been no discussion of particular doctrines, such as this questionnaire involved. The students were instructed not to ask themselves which of the alternative statements was the most reasonable, but which most nearly represented the views they had been holding in the past. Most probably the note added by one girl in a place provided for notes or explanations, "Many of these statements I had never thought about and scarcely know how to say I believe" would have represented the fact with regard to many others. Still, the result seems to me interesting and not without significance.

I. Religion

The first alternative statements offered were: *a*. There is one true religion, Christianity, and all the rest are false. *b*. All religions have some truth in them, but Christianity has more truth than any other. Seven girls checked the first of these statements and thirty-seven, the second. One did not commit herself on the issue.

The second set was as follows: *a*. That religion is best which can give one the strongest assurance of a happy life after death. *b*. That religion is best which can help one to live the most satisfactory life in this world before death. Fourteen of the girls chose the first statement as best expressing their views, and thirty-one, the second. Of course these two statements are not mutually exclusive, but the point at issue is the matter of emphasis and of the fundamental value of religion. The result in this case may have been considerably influenced by the position taken in the class work, that there is great need for a form of religion which will help to solve the pressing problems of society. Still the "vote" seems interesting, and, to my mind, hopeful.

The third set read: *a*. That which determines whether or not you are a Christian is the creed or belief which you hold. *b*. The kind of life you live. Here the choice was one for the first statement and forty-four for the second.

Next were given these alternatives: *a*. There are probably errors or weaknesses in the faith and practice of all churches and the best is only striving toward a perfection not yet attained. *b*. One of the sects or denominations of Christianity is entirely right and all others are wrong in so far as they differ from this right one. Somewhat to my surprise, every member of the class chose the first statement.

The fifth set was: *a*. There is some religious experience, ceremony, or act of some kind which, when once enjoyed or performed, secures one's salvation for all time. *b*. One needs to have religious experience every day to enjoy the fullest life. The choices were: "*a*" 4; "*b*" 41. Here again the alternatives were not mutually exclusive, yet I think the different emphasis and point of view suggested in the statements and in the choice between them by the students is significant.

It may be interesting to note that the Catholic girl, an unusually bright and sweet-spirited member of the class, chose what might be called the "liberal" statement in each of these five cases, and indeed in *all* of the other alternatives between which she chose. In four cases out of the twenty presented, she made no choice, and added the note: "The questions I left unchecked I did not feel capable of answering."

In general, the choices indicated, in this section of the inquiry, based more upon ordinary common sense and experience than upon church dogma, seem decidedly encouraging.

II. The Bible

The first alternatives were: *a*. The Bible is a book in which God has completely, perfectly, and supernaturally revealed his will. *b*. The Bible contains a carefully selected collection of the highest thoughts men have had about God and his will, but not without mistakes such as men naturally make. The choices were: "*a*" 21; "*b*" 24.

The second set was: *a*. From the earlier to the later books of the Bible there is progress shown in the understanding of God's nature and his will for men. *b*. Every sentence in the Bible, from Genesis to Revelation, is absolutely true and correct and has the same authority as any other sentence. Choices: "*a*" 34; "*b*" 10; "not voting" 1.

The third question concerned the recognition of God's word in the Bible: *a*. We know that God speaks to us through the Bible because we find teachings in it which we can see to be true or helpful. *b*. We know that the Bible is God's Word because there is evidence that its authors were supernaturally inspired. *Our judgment* of its truth or value has nothing to do with its authority for us. Choices: "*a*" 34; "*b*" 10; non-committal 1.

Fourth: *a*. We are bound to consider every command given in the Bible as binding upon us, even if the action enjoined might seem to us wrong. *b*. We should get all the light we can upon right and wrong action, from the Bible, but our reason and conscience must be followed if they seem to disagree with a Biblical command. Choices: "*a*" 18; "*b*" 26; no choice 1.

Fifth: *a*. We should expect to find the views with regard to "science," "history," etc., of the times in which it was written, reflected in the Bible, and should not be surprised or disturbed if they disagree with our present knowledge. *b*. Every statement in the Bible is to be taken as absolutely correct, scientifically, historically, and every other way. Choices: "*a*" 34; "*b*" 9; no choice 2.

The views expressed about the Bible appear surprisingly "modern" in trend. It may be suspected that while the conservative position was probably assumed by preachers and teachers from whom these girls received their instruction, there was little or no discussion of the alternative views, and the general intelligence and common sense of the girls, in the absence of specific instruction, led them toward the modern views when the alternatives were put before them in definite form.

III. God

The first choice of views offered was as follows: *a*. God is a consciousness active throughout the universe and just as truly present in the place where any human being is, as up in the sky. *b*. God is a being having a body shaped like that of a man, whom we may see when we go to heaven, but who is not present on the earth. The students expressed their views unanimously for the first alternative. This seems somewhat surprising. Probably many of the students if expressing their own thought in their own words would have made a combination of the ideas expressed in the two statements, holding to something like the first, but also holding the idea that God would be seen in visible form, more or less like a man, in Heaven.

The second alternatives were: *a*. The special evidences of God's activity are to be found in events which we cannot explain, supernatural events, miracles, etc. Without such mysterious events we should have no evidence that there is any God. *b*. All events except those coming from man's sin are to be thought of as showing God's activity, but

those in which the spirit of love is manifested are the clearest evidences of his presence and work. Choices: "*a*" 6; "*b*" 37; no choice 2.

Third: *a*. God has at different times favored or chosen people, nations, or races, and has less interest, if any at all, in the other races, nations, or groups. *b*. God loves every human being of every race and nation, and is displeased with every action which tends to hurt or hinder any person of any race or country. Choices: "*a*" 1; "*b*" 44. We suspect that the rejection of the "chosen people" doctrine is due more to ignorance of the Old Testament than to disagreement with some of its teachings, and that the statement of "*a*" was somewhat too general. The almost unanimous acceptance of "*b*", however, indicates, quite hopefully, the present-day emphasis on the love of God.

Fourth: *a*. God acts in the most loving possible way toward every man, no matter whether he is Christian or Buddhist or Mohammedan or atheist, wise or ignorant, and is ready to forgive and help everyone who desires forgiveness and help. *b*. God has revealed in the Bible the conditions on which he will forgive, help, and save men, and no one can expect his favor unless he fully conforms to the conditions there laid down. Choices: "*a*" 34; "*b*" 11.

Fifth: *a*. God can do everything which can be imagined or put into words, and he knows everything which has happened or which will happen throughout eternity. *b*. God can do only the things which are according to the laws of reality and according to his loving will, and he can know of the future, only those things which it is certain that the forces now active will bring about. Choices: "*a*" 36; "*b*" 6; no choice 1. That feature of the traditional idea of God to which men "instinctively" cling most tenaciously is the one that God knows everything in the past and future, and can do everything which can be imagined or named, no matter how absurd.

IV. Jesus

The first issue presented, concerning Jesus, was: *a*. We know that Jesus was the Son of God because he was born of a virgin, worked many miracles, and was miraculously raised from the dead. *b*. We call Jesus the Son of God because his life, teachings, and death show pre-eminently the loving spirit of God. He would be just as certainly the Son of God even if nothing miraculous was associated with his life. Choices: "*a*" 17; "*b*" 26; no choice 2.

Second: *a*. The purpose of Jesus' ministry was to teach the people the righteousness and love of God and the spiritual nature of his Kingdom. *b*. The purpose of Jesus' ministry was to prove by his miracles that he was the Son of God and the only way of salvation, so that people might believe on him and be saved. Choices "*a*" 28; "*b*" 15; no choice 2.

Third: *a*. By his death Jesus accomplished something in view of which God will forgive our sins, if we believe that Jesus died for us, although, otherwise, God would be angry at us and punish us forever after this life. *b*. By his life and death Jesus showed men the loving, forgiving spirit of God, and thus made it a great deal easier for us to trust in God's love and forgiveness. Choices: "*a*" 1; "*b*" 44.

Fourth: *a*. No matter how good we may live, unless we believe certain things about Jesus, we shall be lost eternally. *b*. We are being saved when we are growing more Christlike in character, whether we have ever heard of Jesus or not. All the influences which come to anyone from the life and death of Jesus are ways in which he is saving us, if they make us better. Choices: "*a*" 13; "*b*" 32.

Fifth: *a*. Jesus will conquer the earth and reign in it, just so far as his principles and his loving spirit come to control the lives of men, but not as a visible earthly monarch. *b*. Jesus will return to earth and there reign visibly as a king, punishing and destroying the wicked. Choices: "*a*" 37; "*b*" 5; no choice 3.

The views with respect to the last three issues seem to indicate rather clearly that the churches in the state concerned, while conservative, are not consciously fundamentalist. Altogether the results of this inquiry seem decidedly encouraging, and suggest that conservatism itself, where it has little stimulus or competition with "modernism," is yet undergoing a rather rapid transformation. It is becoming broader, more rational, and more socially useful.

The New Year

By Robert Elliott Brown

Farewell Old Year!
Amid the sun and dun
  Of oak clad hills
  In memory thou shalt lie;
Among the heart's most treasured things
  That never die.
Farewell receding shores!
  Each island in the bays
  Bespeaks a month,
That makes us clutch
And strive to hold its happy days.
  But we must hurry on,
Spite of the way the heart inclines.
Farewell the inner waters
Plumbed by last year's sounding lines!
Farewell familiar depths
With buoys well sown!
Farewell the harbor of the known,
That time compels us clear!
Crowd sail, port helm, and boldly steer
  Out through the golden gate
  Into the opening year.

Evolution

By Edyth Welles Warner

The dust, the mud, the clay—
  What matters it, the stuff!
An age, a year, a day—
  Is it not enough
A breath of Holy Spirit?
  And lo! no more the clod;
Instead, a soul created,
  Forever linked with God!

Nash Workers Join Labor

At a meeting of the entire group of factory workers of the A. Nash Company, Cincinnati, O., Dec. 8, Arthur Nash made an address recommending that all the workers join the Amalgamated Clothing Workers of America, the trade union of the industry, and that the workers invite Mr. Sidney Hillman, the president of the Amalgamated, to address them. The workers at once passed the resolution in favor of hearing Mr. Hillman, who went to Cincinnati and spoke before them on Dec. 10. Immediately thereafter the resolution to affiliate with organized labor went through.

The Nash plant, the largest of its branch of the clothing business in the country, thus goes over to the position of the "Amalgamated." The action is doubly significant because of the bitter warfare in the past waged upon the A. Nash Company by the Amalgamated because of its open-shop policy, although its wages were higher and its hours shorter than any other similar plant, and its policies steadily directed toward labor control.

The Nash Company has grown in seven years from a sixty-thousand dollar to a three-million dollar corporation without calling for any outside financing. The stock is held by Mr. Nash and the workers. The phenomenal growth has come from good feeling among all classes of workers, strenuous efforts to make good and increase the output, skillful advertising, and by what Mr. Nash characterizes as the application of Christian principles to industry.

Mr. Nash urged the action upon his workers because he asserted that they should not be contented with their own welfare but take responsibility for the welfare of toilers everywhere. This he believes can be done only by united effort. He plainly told his own workers that they had nothing to gain materially, and that the appeal he was making was based on the ideas of brotherhood they held in common.

A gentleman is one who does not have to prove it.—*The Tale End.*

Religion and Education

Professor Weigle's address at the meeting of the Federal Council Executive Committee in Detroit

By Frederick L. Fagley

WHEN the representatives of the various denominations met in Detroit, Dec. 11, to discuss matters relating to their common work, there was no subject that drew more interest than the subject of Religion and Education. The two phases of this problem were stated thus: Should the churches make a vigorous effort to secure larger attention for religion in the public school system? or, should the churches themselves carry on all religious education?

The discussion was opened by Professor Weigle of Yale, and his address on "The Relationship of Public Schools to the Program of Religious Eduation" was most masterly and was received by all the representatives with great interest. Professor Weigle began with a review of the history of religion in the schools. He described the old-time Connecticut school with its emphasis upon the Bible and Bible teachings, and how it was that the curriculum of the public schools centered very much around the Bible, learning to read the Bible, and understanding the teachings of the Bible. That when the Congregationalists were "unhorsed" in Connecticut, it was done quite largely by the incoming of those of other believers who did not agree altogether in the Congregational interpretation. This being the part of dispute the natural result was that the Bible and religious training should be eliminated from the school. This same process occurred in other New England states. Dr. Weigle pointed out that the public schools have been almost completely stripped of religious teaching not by atheists and infidels, but in the name of religion and quite largely by Protestants.

The final blow to religion in the schools in New England came at the time of the Unitarian controversy, where one of the main points of attack by the new element was that the traditional Bible interpretation and the traditional attitude of religion should not be taught all children regardless of the religious beliefs of their parents.

What, then, is the proper method of procedure now that the issue has been raised and results are as they are at present? It is obviously impossible to unite all the various creeds today to the support of any one program. The ideals and objectives of the various religious bodies are so at variance, and the opportunities of turning the thoughts of the young are so many, that the religious leaders of the various church bodies cannot be expected to unite in the support of any one program of religion in a school conducted by the public school teacher.

Continuing along this line Professor Weigle said: "The remedy is for the churches and synagogues to maintain church schools for the teaching of religion that will match up in point of educational efficiency with the public schools.

"America is a land of churches and of schools. Most of its citizens profess religion and desire education. Yet in America, as throughout the world, a relative secularization of education has taken place within the last hundred years. The control of the schools has passed from the hands of the churches into those of the state; and religion has been almost wholly eliminated from the program and curriculum of public education.

"This practical secularization of the public schools is an incidental result of the working out, under sectarian conditions, of two principles which are fundamental to American life.

"1. The principle of religious freedom, which insures the separation of church and state, and guarantees to all the right to worship God according to the dictates of their own consciences;

"2. The principle of public education for citizenship in a democracy, which lays upon the state itself the duty of securing its own perpetuity and shaping its own future by the education of those who, as citizens and voters, constitute its sovereigns.

"The fulfillment of these principles, throughout almost 150 years of our national history, has brought about, on the one hand, a constant increase of emphasis upon civic, social, and industrial aims in public education, as contrasted with religious aims, and, on the other hand, has put the public schools at the mercy of minorities with respect to matters of religious conviction. The result is our present situation, with the public schools almost completely stripped of religious elements.

"We have thrown upon the public schools a multitude of new duties. We are relying upon them very largely, not only to impart to the children the new knowledge and power with which the progress of science, invention, and discovery is so richly endowing our time, but to afford to them much of the sense-experience, motor training and moral discipline, which under simpler social conditions were afforded to children by the incidental activities and contacts of everyday life in the home and in the community. The schools of today are expected to constitute a sort of epitome or reproduction, on a small scale, of life itself.

"For such schools to emit religion is a matter of far more serious consequence than for the schools of a generation ago. The older schools obviously afforded to children but a fraction of their education; the larger, and in many respects the more important, part of education was left to the home and community.

"The principle of the separation of church and state must not be so construed as to render the state a fosterer of non-religion or atheism. Yet that is precisely what we are in danger of doing in America today.

"The most potent religious influence in the life of any school is to be found in the moral and religious character of the teacher. The public schools of America are not irreligious because their teachers are almost everywhere men and women of strong moral character and of definite religious conviction. Without the direct teaching of religion, these teachers, by the character of their discipline and the spirit which they maintain in the life of the schools, have been and are of profound influence in determining the character of American boys and girls.

"Even the religious heterogeneity of our population does not necessitate the present degree of exclusion of religion from public education. It is because we have held our different religious views and practices in so jealous, divisive, and partisan a fashion that the state has been obliged to withdraw religion from the curriculum and program of its schools.

"The movement to establish week-day schools of religion, in addition to the Sunday schools which have long been a feature of American life, is spreading rapidly. In some cities time is granted for their work out of the schedule of the public schools. In others they are conducted before or after public school hours. It seems clear that the movement is destined to bear permanent results, and that ultimately week-day sessions of the church schools will be as a general rule granted a reasonable portion of the time from the public school schedules. A demand for time is not the first consideration; churches should begin by making sure that they have a program and curriculum of sufficient educational value to justify the grant of time.

"Let the various religious bodies agree on an educational policy with respect to their own teaching work and to the sort of recognition that they desire religion to be afforded by and in the public schools; let them do their share of the education of children in a way that merits recognition, and a fit measure of recognition is made possible and will almost certainly follow."

Because God Is

By Ralph Baxter Larkin

I see Power, manifested in tiny atom and growing cell, in circling planets and a billion blazing suns.
I perceive that these things are what they are because the Infinite God is what He is, and that in them He is expressing Himself.

I see Beauty, manifested in form and color, in flower and sunset and human face, in snowy summit and wooded vale and in the starry heavens.
I perceive that Beauty is because God is, and that in it His nature is expressing itself.

I see Character, a thing of grace and moral grandeur, of truth and purity and the beauty of holiness.
I see it not in star and flower but in persons, beings endowed with the priceless gift of moral freedom, who, using their freedom aright, permit the infinite God to express in them His own moral perfections.

A Sunday Evening in a Cleveland Church

I arrived five minutes before the time to begin, and found the large audience room nearly full, but was shown to a good seat near the front. Soon the organ started, and the chairman of the Sunday evening committee took his seat on the platform. The service, as a whole, was not a duplicate of the morning service, nor any like the usual evening meeting, but was rather a big family gathering of the ideal home. It was divided, like all Gaul, into three parts. The first was musical and entertaining. The latter was taken by a young woman from the Tucker School of Expression, who rendered beautifully a modern selection. At this point the pastor appeared, and took his seat behind the desk. The second part consisted of a lecture by the pastor on the subject, "Are our Morals Slipping?" He quoted from the figures on crime given in a current number of a popular magazine, and in the course of his address was applauded several times.

I have heard a good many Chautauqua and lyceum lectures, and venture to say it would compare favorably with the average of these.

The third part was devotional, with Scripture reading, prayer, and appropriate music. As the great audience filed slowly out of the church, I thought to myself, "Have we here the problem of the Sunday evening service solved by a Congregational pastor and church in the fair city of Cleveland?" It seemed so, and I determined to come again to Hough Church.

Cleveland, Ohio. J. H. BUTLER.

Old Vows with New Resolutions

By John Moore

I HAVE sometimes thought that if cynics smile surely angels must weep at the pledging of our New Year vows. For though they were made in an assumption of piety and with all the fervor of an evangelist, one has not gone far before these resolutions prove to be as brittle as any others. It becomes so easy for cynics to sneer: "Ah! your morality is a matter of Calendar rather than Conscience; you move at the impulse of an artificial date, not under the stimulus of a worthy motive. You thought there was some special magic in New Year's Day, but now where are you?—the wheels are off your chariot, your Red Letter Day has turned out to be a Red Sea Day!"

Now this is humiliating to flesh and blood. One stands accused, condemned, feeling the weight of ball and chain!

And yet in spite of this experience I shall keep the first of January as a Day of Vows, and make afresh my New Year's Resolutions. And this for several reasons. First, a fresh start is made in so many other directions that it seems appropriate to begin again in my moral life. Secondly, atmosphere counts; by it the lungs are fed, the will braced, the personality poised. The sense of renewal is in the air and the climate is congenial to resolution-making and I can feel the thrill of ascending effort. Thirdly, man is a resolution-making biped, not what he is but what he longs to be is his measure, so no matter how Augustinian others may think me to be I shall once more renew confidence in myself—with Pelagius! I am not going to be brow-beaten by what the cynics say.

So I am going to remake an old vow and reenforce it with new resolutions that next year, please God, I will live a simplified life. Mark, I do not say a simple life. This great life of ours will always be a strange tangle of complexities. Nevertheless, I mean to bring into the welter and confusion of it certain grand simplicities. I have been asked so many times this year to spend my money for that which is not bread, and my labor for that which has given no satisfaction, that I have felt a great struggle in my interior against an ever-growing accumulation of fripperies, fropperies, superficialities, artificialities, and superfluities, and I am not going to be buried beneath this flood of externalism. I mean to match my strength against a lot of trivial things that leave one no time for great; against fictitious things that are always ousting the real; against Mr. Betterday, who is always wasting my time on some new-fangled notion, program, or invention; against Mr. Fritterday, who is so adept at filching my time and wasting my leisure. I am not going to be at the beck and call of my body, nor yet at the whim and caprice of other people. I am going to *make* opportunity to be myself, *take* time to think, and *spend effort* to save my soul.

Resolved, also, that I will cultivate more assiduously cheerfulness, charity, and magnanimity. The world is full of travail—the cares of business, the indolence and dishonesty of servants, the injustice and prejudice of masters, the failure of correspondents and customers, the fluctuation of trade, the demands of trade, the fashion of trade, the ebb and flow of commercial currents, the incalculable trickery and diplomacy of those who would cut out new channels of life, the "burden and the weary weight of this unintelligible world"—all of this has been poured this year into my ear. It will be next year, but I shall medicine myself with God's great gift of cheerfulness, walk in its warmth and light. The charity that "beareth all things, and thinketh no evil," that is not conscious of itself as pity or forbearance or anything but love, shall be my constant companion. And I shall cultivate magnanimity by endeavoring to think the best of others and put the kindest interpretation on their conduct, by giving a ready word of appreciation, by lending a hand to all toilers and strugglers and stragglers. To stop the weeds from choking life I must grow the fruits of the spirit.

A third resolution for the New Year is that I will strive to love Nature more and more, with the increasing consciousness that she never betrays the heart that loves her. How amazing are her wonders! How delightful her beauties! Only today I read from Thomson's *Seasons:* "I know no subject more elevating, more amusing, more ready to awake the poetical enthusiasm, the philosophical reflection, and the moral sentiment more than the works of Nature. Where can we meet with such variety, such beauty, such magnificence?—and all that enlarges and transports the soul? What is more inspiring than in calm, wide survey of them? In every dress Nature is greatly charming, whether she puts on the crimson robes of the morning, the strong effulgence of noon, the sober suit of evening, or the deep sables and blackness of tempest. How gay looks the spring, how glorious the summer, how pleasing the autumn, how venerable the winter. But there is no thinking of these things without breaking out into poetry, which is, by the by, a plain and undeniable argument of their superior excellence." The poet is right! I must get close to Nature, interest myself in her million illuminated miracles, and revel more deeply in her rolling seasons and spectacular phenomena.

Finally, I shall resolve to make the very most of my social relations, and in worth-while ways. Certain phases of society are a trial to me. Many times a year I find myself quoting James Thomson's (B.V.) dictum that "a meeting is less than a man." But now, can I carry into my social contacts more interest, sympathy, sincerity? Sometimes one feels that sincerity in assemblages, clubs, parties, is almost impossible. But what a need of it! Then let me be sincere in every fiber and sinew and cell of my being! No word of mine shall have a hollow ring; tact shall not claim me more than truth; my soul shall go into my speech. Seeing that the art of conversation has fallen on degenerate days and public speech has become deplorable in style if not in substance, I will open the doors of my conversation wide to all parts of my mind and let my expression be discriminating, but direct and immediate. I will not build a great wall round the countries of my mind, nor insulate myself into a tradition of isolation in things of the spirit. I will "walk with men nor lose the common touch," and I will let the term "gentleman" be the salt of my speech and the bones of my style, for I will have recourse to the verbal ending of manners! I will make much of friendship, and have as many friends as I can. By God's grace I will pay attention to some of my weaknesses, root out bad habits, get rid of unlovely traits of character, which mar myself and give pain to others. The sins that clingeth so closely I will conquer. God helping me, my life this year shall be as Oliver Wendell Holmes once said, "a challenge, not a truce."

Amesbury, Mass.

We are quite ready to provide the pound of cure, but no one will have the temerity to assert that, with all our education, we have learned how to use the ounce of prevention effectively.—*Journal of Education.*

OUR READERS' FORUM

War and Crime

To the Editor of The Congregationalist:

It is a good thing to have public attention focussed on the subject of crime, as is now being done in an effort to diminish it, but it is quite another thing to achieve results. It will be as impossible to check crime to any appreciable degree without removing its roots and causes as it would be to stop an epidemic of typhoid while the community continues to get its water supply from a polluted source.

Crime does not just happen. It is a definite result of existing conditions. Therefore it is ever present. There are many psychological factors that enter into its continuance which only psychologists can adequately discuss. Here is where M.D.'s who specialize in mental conditions of all varieties can render valuable service by enlightening the public on these lines. An intelligent public opinion based on the latest scientific knowledge is the great need of the day if crime is to be successfully combated.

There is, however, one powerful factor in this crime problem that is easily recognizable and can be entirely eliminated if people are sufficiently aroused and desirous of eliminating it. That factor is war. War is the sum total of evils. It is lawlessness let loose. It is the giant atrocity that breeds all other atrocities. From the evil passions engendered by it, what wonder that crime is rampant during a war and seems to gather impetus after its close?

War is legalized crime. How shall we abate and prevent crime when the greatest of all crimes is maintained as a lawful institution and its threat is held constantly before us by our Army and Navy chiefs who feel they neglect their duty if they do otherwise?

What wonder that the minds of the young are receptive to ideas of crime when, from their earliest childhood, they hear about war and their minds are filled with thoughts of death by violence—and with more and more suggestions of increasing these deaths by additional and more dreadful and subtle devices? Try to soften this as much as may be, the ugly spector of mass murder will not down and it will create its sinister mental effects.

What wonder that children grow up to become criminals of all shades and grades of depravity when they are given pistols and small guns and soldiers to play with, and mock battles and killings are part of the sports that leave imprint upon their impressionable minds? And military training in high school and college serves to make the impressions of their childhood well-nigh indelible!

Should not our experts in medicine and psychology deliver strong messages about this to our good citizens—especially now that the tremendous effects of the sub-conscious mind on both mental and physical health are being so widely recognized?

The answer to this is: abolish war! It can be done! The Locarno treaties point a way. The co-operative spirit should be steadfastly championed to the exclusion of militarism. If the will to peace be strong enough war can be abolished. And with war eliminated, criminality will lose one of its worst breeding places. The wonder is that human nature shows up as favorably as it does when all the drawbacks to noble development under which it labors are considered! What are the influences for good or evil that are brought to bear on the great majority of our children who will be the adults of tomorrow? Think it over!

LYDIA G. WENTWORTH.

Brookline, Mass.

They that know God will be humble; they that know themselves cannot be proud.—*Flavel.*

AMONG THE NEW BOOKS

Joan of Arc

JOAN OF ARC: MAID OF FRANCE, by ALBERT BIGELOW PAINE (Macmillan. 2 vols.) These two large and beautifully illustrated volumes constitute the most notable of all the many biographies of Joan of Arc that have appeared in recent years. Among Mr. Paine's many literary labors has been that as authoritative biographer of Mark Twain, and it was in reading Mark Twain's *Personal Recollections of Joan*, thirty years ago, that as he states in his preface, Joan first emerged for him from the land of myth and fable to become a reality. The present biography is the fulfillment of a dream of some day following the Maid's footsteps in person and setting down the historic sequence of her life. Mr. Paine has studied carefully both the ground and background of his strange figure of spiritual and romantic interest. He has been anxious to preserve every known utterance of Joan herself, and every accurate record that may throw light upon any phase of her character and career. He spent four years in France collecting material for this work, visiting every place connected with Joan's story and many places again and again. It has been his aim to make her life vivid in this modern setting and to display the human qualities in one who emerges from his pages, beneath soldier and saint, as a simple and lovable daughter of the people. Mr. Paine's biography will be found a great help toward understanding the fifteenth century and the events and experiences that have become symbolized for all time in the Maid of Orleans.

General Religious Books

AS AT THE FIRST, by JOHN A. HUTTON (Doran. $1.25 net). A vivid and intensely interesting portrayal of the early Christians and the apostolic church. The Christians were designated by their contemporaries as disciples, witnesses, saints, believers, friends, and fools. Dr. Hutton interprets them under each heading. Also he gives some biographical studies of Andrew, Thomas, Aristarchus, Epaphroditus, and "certain women" that are vital and compelling. He closes with a real climax on "The Inevitable Christ." The book is a graphic piece of work.

"THE KINGDOM OF HEAVEN IS LIKE . . .", by CONSTANCE L. MAYNARD (Revell. $1.25). Miss Maynard is principal of Westminster College, University of London. She interprets for us the parables of nature and explains the witness of nature to primary truths of religion. The first half of the book deals with the great field of impression and to the general teachings of nature. The second half deals with parables that require a certain knowledge of science to decipher them. Astronomy, physics, and biology are all made interpreters of religion. A deeply devotional spirit pervades the whole book.

THE PROGRAM AND WORKING PHILOSOPHY OF JESUS, by GEORGE DAVIS (Revell. $1.25). Years ago Henry Drummond gave us his fresh, vital brochure on "The Program of Christianity," taking as his text the passage in Isaiah which he read in the synagogue of Nazareth. Dr. Davis has followed in his steps and elaborated the same theme. The eight items in the program are good news, wealth for the poor, healing and health, liberty, light, sight and insight, joy, comfort and beauty. Well adapted for a study group.

CHRIST IN HIGH SCHOOL LIFE, by RALPH P. CLAGGETT (Abingdon Press. $1.00). Mr. Claggett's experience with boys in Y. M. C. A. work and summer camps has given him insight into the high school boy's problems and needs, hence this handbook for daily devotions based on the application of the principles of Jesus. The first part has to do with common ailments and cures like ambition, jealousy, spooning, loafing, cussing, and cheating. The second part takes up "guides to successful living," like comradeship, citizenship, leadership, and stewardship. "Keys to the Kingdom," in the last section, includes love, prayer, faith, work and God. Besides being a handbook for the morning watch, it is well adapted for group discussions.

THE MASTER LIFE, by W. P. LIVINGSTONE (Doran. $2.50). The author is best known for his book, *Mary Slessor of Calabar*. In this volume he has sought to present in a realistic way the story of Jesus for today. It is not a scholarly or critical life of Jesus, but is a dramatic narrative cen tering around the significant events in the Gospel story, with the great purpose of making the spiritual appeal of Jesus irresistible for the modern reader.

EVERLASTING SALVATION, by CHARLES FORBES TAYLOR (Revell. $1.00). A volume of sermons by the "Boy Evangelist," though the "boy" must be growing up. They are filled with anecdote and appeal. The style is the so-called "popular." The theology is conservative.

MUST WE PART WITH GOD? by ERNEST F. CHAMPNESS (Macmillan. $1.00). Here is something more than a succinct and earnest study of theism. It is the path of a soul through devious ways out of agnosticism to a sincere and sound faith in the living God. It is a fragment of spiritual autobiography, a waymark which may help other seekers after truth and light. It is more a book of religion than of systematic philosophy or theology.

THE VIGIL AT THE CROSS, SELECTED AND ARRANGED BY REV. FRANK J. GOODWIN (Macmillan. $1.00). Prayers and meditations from the Cross with an order of worship for a three-hour service on Good Friday.

ASPECTS OF THE WAY, by A. D. MARTIN (Cambridge University Press: Macmillan. 6s.). Twelve studies of the mind and character of Christ written with a practical and devotional purpose. The author writes for the general reader from the standpoint of the conception of Christ and Christianity as primarily and essentially constituting a *way* of life, even as Jesus said, *I am the way*.

THROUGH THE ETERNAL SPIRIT: A STUDY OF HEBREWS, JAMES, AND I PETER, by JOSEPH F. MCFADYEN (Doran. $2.00). The author is Professor of New Testament Language and Literature in Queen's Theological College, Kingston, Ont.,—a notable home of philosophy and scholarship. He is a brother of the better known Dr. John E. McFadyen, successor to Sir George Adam Smith. The essential aim in Professor McFadyen's treatment of the three epistles is to show the significance of the writings for our age, keeping in mind constantly the need of first discovering what they meant for their authors and their first readers. His book is not a technical and meticulous commentary though the text is closely followed in the setting forth and interpretation of the distinctive teachings of the epistles.

Various Books of Fiction

THE RIM OF THE PRAIRIE, by BESS STREETER ALDRICH (Appleton. $2.00). Mrs. Aldrich has followed *Mother Mason*, an unusually good story of the Middle West, by another novel dealing with life in a small town in Nebraska situated on what was once prairie. Here still dwells one of the early settlers who has ten acres of virgin prairie he has never allowed to be plowed. His love for the land is a delightful feature of a story that is wholesome, refreshing and full of sentiment. It is a book that will be welcomed by readers who are continually asking for books that are not problem novels, or novels of sex, or filled with the extravagant flippancies of the younger generation.

THE GREAT PANDOLFO, by WILLIAM J. LOCKE (Dodd, Mead. $2.00). The Pandolfo as we meet him first in this novel is Sir Victor Pandolfo who has risen by his own efforts from the humble position as son of a poor Italian peddler of plaster images to that of a man rich and famous as an inventor, who has been knighted for service in war time. Mr. Locke delights in a hero of strikingly unusual personality, whose indomitable energy and irresistible will to conquer are directed toward winning the love of Paula, the young widow of an English officer, after whom he daringly names a new metal, the discovery of which is about to revolutionize everything. But Paula, devoted to her husband's memory, proves stubborn, the sources of the new metal fail, and disaster crosses the path of Pandolfo after he has been lured into marriage with another woman. It seems a situation from which nothing pleasant or satisfactory can emerge, but Mr. Locke's skill manages to bring things to a favorable and romantic conclusion.

TREADING THE WINE-PRESS, by RALPH CONNOR (Doran. $2.00). From the far West and from Glengarry Ralph Connor turns in his newest story to Nova Scotia. It is a story of the war and of the days following in which the reported death of a young man and the marriage to another of the girl whom he had loved create for him a difficult situation when he returns from the war. The book deals with the problems of faith and providence as they arise in a life sorely tested. It will appeal to all who have found in Ralph Connor's former books interest and inspiration.

COUSIN JANE, by HARRY LEON WILSON (Cosmopolitan. $2.00). Readers who chuckled over Mr. Wilson's great hit of last year, *Professor How Could You!* will find something entirely different in his novel of this year, *Cousin Jane*. Less extravagant and unusual, but more subtle in its humor and more tender in its pathos is this story of a little girl whose life is deeply affected by the loss of a fortune originally produced from a California mine. The "prancing," debonair high-liver and stock-gambler, stricken with paralysis in the climax of the loss which his foolish adventures have occasioned, the brother coldly cynical in his sharing of the risks and the loss, the cousin resentful over the destruction of her social aspirations, the Chinese servant sharing his master's gambling optimism, and the ineffective old retainer who considers himself the mainstay are all skillfully drawn, but the chief interest is in Cousin Jane who reveals an unexpected strength in this strange environment to which she comes when the loss of fortune compels her withdrawal from a select boarding school.

The Process of Creation

Discussion of the Midweek Prayer Meeting Topic for the Week Beginning January 3

BY FREDERICK L. FAGLEY

Romans 8: 22. Read Romans 8: 16-25.

Paul, in writing to the Romans, calls the attention of his friends to the way in which progress is made. First there is the ideal which is born in the minds of men. This is spiritual, but it dominates not only the spiritual but the material; and the material seeks to conform itself to this ideal. This process is not one of ease, but as Paul has pointed out, one of great struggle that the creation of successively higher standards of life and higher forms of living comes not from a task of ease but by groaning and travailing in pain together.

By pointing out that this process was one of pain and labor, Paul yet calls to the minds of his friends the fact that they have this encouragement: they discover from their own inner consciousness that they are growing together toward a more glorious life, and that as they progress under the leadership of the spirit of God, they have God's commendation.

In Paul's mind there were immanent organic forces working steadily and perpetually, without break, which had promise of ultimate success. This is the idea of evolution as applied to the individual soul. This is the process by which is created a higher form of life. When we realize the truth of evolution in our own life, it makes it easier to understand the great process of social evolution and the more complex processes of development in the realm of organized matter.

We may never expect to agree in our thinking on the deepest subjects, especially on the nature of God, Christ, or even of ourselves. In his lectures on "Theism and Thought," Arthur James Balfour says: "I hazard the suggestion that there is not a single important assertion to be made about the true nature of the self which would at the present moment obtain the assent of all instructed thinkers." If this is true of ourselves how much more is a similar statement true of our thinking about God and ultimate reality.

Fortunately, however, we may live without intellectual agreement; therefore let us magnify in these six great themes those things which contribute to noble Christian life. Take these six themes:

1. The unfolding of the wonders of creation from the electron to conscious personality witnessed in the past generation should make our conception of the process of creation one under which no soul could live irreverently.

2. The fundamental necessity of the presence of God imminent in all things and persons, which is essential to a sane conception of the universe and ourselves, should compel men to breathe the atmosphere of the Divine.

3. Never was the dignity of man so evident as today. Let us face men with a challenge of their responsibility for a divine inheritance.

4. Prayer in the conception of today is or should be dignified and worthy, it is true, but as vital as the conversation of a child with his parents.

5. Men are reading the book of nature today as never before. The Bible is better understood than ever it was. Our part is to make sure that men read the meaning of the message of God in his word and works.

6. Finally, the uniqueness of Christ is to be found for us in his absolute worthiness to be our Lord, and whatever our conception of his person it cannot but be rich enough to demand that we "follow him" and "keep his commandments."

Closet and Altar

THE OPENING YEAR—THE COURAGE OF THE FORWARD LOOK

Teach me thy way, O Lord, and lead me in a plain path, because of them that lie in wait for me. . . . Wait for the Lord: be strong, and let thy heart take courage; yea, wait for the Lord.—Psalm 27: 11.

What is going to be our truth for the New Year? Is it not that the love which has never deserted us shall come closer to us, because it finds us readier to receive it,—making us better, stronger, purer, nobler, more manly, more womanly, more fit for life; not because God loves us any more, but because we, with new openness, are more ready to receive him into our lives?—*Phillips Brooks.*

May I this year have energy, patience, good will and good faith. May I be guilty of no treason against duty and my best self. May I acquire more system, order, and wisdom in the use of things. May I, if God wills, carry out some of my plans for making my studies useful to others. This is much to ask, but not too much of Him who giveth all.—*Julia Ward Howe.*

A year to be glad in,
Not to be bad in;
A year to live in,
To gain and give in;
A year for trying,
And not for sighing;
A year for striving
And hearty thriving;
A bright new year.
Oh! hold it dear;
For God who sendeth
Only lendeth.

Mary Mapes Dodge, abr.

The days are indeed evil, unless we make them good. Let us say that time means opportunity. To redeem the time, then, will be to seize and improve the opportunity. Century after century, men have stood looking out over the unworn path of a new year, and wondering what will happen by the way. And every year, throughout the centuries something notable, something important, something which makes opportunity precious and a man's life worth living that year, has happened.—*George Hodges.*

Remember how swiftly the shuttle flies and how a broken thread may mar the fabric. Remember that without a good pattern, all weaving is to no purpose; take much thought, therefore, as to the pattern of a good life and be greatly instructed by that Life which is the Exampler for us all.—*Gaius Glenn Atkins.*

O God of the years that are past, and the years that are coming—through whose hand run the fleeting sands of the present, pardon us for the errors and sins of the days that are dead; help us in all our thinking and doing in the days that are to be. Let us not remember too much the sorrows that have been. Lift up our hearts and our hopes to the dreams and ideals that are before us that we may rise above the weaknesses, meannesses, and sinfulness which do so often dog us to our fall. Give us gladness in thine own time, leading us, by thy pity, nearer Christ; comforting us when we grow weary, by thy love, and saving us at last through thine unending mercy.

Lauchlan Maclean Watt, abr.

[Assembled by Isaac Ogden Rankin]

The Great American Crusade

Discussion of the Christian Endeavor Prayer Meeting Topic for January 10-16

BY CHARLES ERNEST WHITE

Topic: How is Prohibition Succeeding? Proverbs 23: 29-35.

Light from the Bible Passage

The writer of the Book of Proverbs does not split hairs over what constitutes drunkenness. He is not concerned over what makes a drink intoxicating or non-intoxicating. He holds up the whole question on the basis of what it brings in its train. Given certain results he asks, "what caused them?" He does not deny the allurement of drinking but warns of its treachery. The physical effects are followed by the mental and the spiritual. Sensibility to the finer things is dulled if not deadened. And its bitternesses even act as an enticement to repetition. It is relentless.

Leads for Leaders

Christian Endeavor by its very name and nature is committed to the great crusade of the present day of winning a victory for Prohibition. This meeting ought to be a sort of rededication service to this high purpose. Very much more of the success of this movement depends upon the young people than they seem to recognize.

What effect is Prohibition having on the poor of our communities? Discuss better work and wages, better food and clothes, more comforts, more savings-bank deposits, more health and happiness.

What effect on community life? What are the advantages of having no open saloons? Are these advantages lost because a few secret stills are maintained by law-defying criminals?

What effect on young people? Is there any drinking among young folks of your town? What is the attitude of non-drinkers toward them? Do we laugh at it, or let our views be known? Are we silent Crusaders?

What effect on our nation? How much of our prosperity, sufficiency of work, good wages, manifold comforts, are traceable to Prohibition? The value of having a President and a strong majority in Congress determined that this country shall become more and more Dry.

Thoughts for Members

The results of intemperance are its best testimonials.

A genuine brother's-keeper is more concerned with his brother's peril than his own pleasures.

More arrests for drunkenness may mean greater vigilance of the police, or fewer offenders, so that the police can arrest them.

The success or failure of a great moral movement should never be judged by the noise of those who are opposing it. Deep waters move silently.

"You will hear, on every side, men bewail the loss of their drink, of their personal rights, but the rights of the few, who cannot see ahead or have not the future of this nation at heart must be regulated to safeguard the rights of that great body of future citizens who are now ready to step into the ranks."—*Charles Mayo, M.D.*

A Moment of Prayer

Most gratefully, O thou Great Defender of the Right, we lift glad hearts to thee for the progress already made in our crusade for sobriety of life and high moral purpose among our people. Inspire us afresh for new and irresistible efforts that shall win success for thee. And make our beloved land a people after thine own heart and a worthy example to the nations of the earth. Amen.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Vistas and Values

Carlyle speaks somewhere of that vision which sees all things that are seen as but the vesture of the Unseen, the Divine. "Here is no hearsay," he says, "but a direct insight and belief," which puts a man "in earnest with the universe, though all others were but toying with it."

How long since you have treated the eyes of your soul to any such vision of the Reality which, continually, it craves? How long since you have consciously tried to make your life proclaim any grandeur and beauty? Are you satisfied with your days of incessant rushing and excitement, which year after year bring you, before the winter is over, to the bed of sickness with exhausted nerves, pestering body, and mind all a-wearied of the task of living?

An acknowledged dissatisfaction lies near the beginning of any experience that is to be deeper and dearer. Send out the eyes of your soul after the distant view, and existence starts on a new career. Fribbles that had so filled the foreground of life that no greater values could be seen, begin now to appear as the trivialities they are. Things unheeded before show unguessed and wonderful preciousness. The spirit finds itself possessed of a new zeal for whatever life may bring. "I walked home as if on wings," said one who, ascending a little hill in the sickening heat of a midsummer city day, had suddenly come full tilt upon a glimpse of Wachusett, majestic and serene, fifty miles away. Learn to see the Lasting back of that which is fleeting, stretch out eager and determined hands after that Lastingness, and life becomes something finer than it has been, fearless as it looks toward the future, satisfying as not before. The daily talk and conduct begin then to fall into some kind of harmony with those hours of better insight when the soul aspires to get loose from specious judgments, bootless activities, slavery to the fad of the moment, and shams of every kind.

If not the body only, but also the spirit, be filled with turmoil and torment, depression and unrest, then is life a bitterness indeed. There is no need so to live. All about us men and women are feeling that this must be so, and are wistfully trying to find the great secret. Trying so often in ways mistaken. For strength and peace come not from untroubled conditions. The soul may be in torture in the midst of the surroundings of peace; and the soul may be in uttermost peace in the midst of torture. Not from life's conditions come strength and peace, but from the spirit's attitude. Their source is confidence in God and confidence in the issues of life—confidence in the issues of life because of confidence in God.

There was a young student whose days passed so happily, and whose problems found such agreeable solutions, that he used to fear lest his soul should turn out only a dwarfed, impoverished, and unripened thing. Time passed, and the fierce blows of life rained upon him, one hot upon the bruise of another. Then his anxiety was lest he should fail to learn from suffering the things his soul had need of. But when grief had torn his heart savagely and handicap had withdrawn him from life's activity and many beloved associations, there came rewards: an enriching and glorifying of friendship, a deepened insight into life's greater possibilities, more eager relations with God, the displacement of the restless worry of life by peace and joy. New vistas brought new values.

The Congregationalist's Bible Class

Bringing Others to Christ

Comment on the International Uniform Sunday School Lesson for January 10
John 1: 35-49

The general title of this lesson is given as "Five Men Believe on Jesus," but the lesson's story is much more than that. It tells how men came to believe, and it reveals the process by which the Christian Church had its growth in the beginning, and by which it has attained its greatest power and effectiveness in every age. Out of this narrative has been derived the name of an organization that has set before itself the special business of evangelism, and that has been instrumental in bringing many men to Christ—the Brotherhood of Andrew and Philip. Whether or not we belong to that particular organization we ought all to be in the larger brotherhood of Andrew and Philip, for they have revealed the privilege and obligation of every Christian. Their witness was that of a simple experience. Having found the Christ, and having their vision enlarged and their lives enriched through him, they were immediately anxious that others, and especially those nearest to them, should have this new experience also.

People speak sometimes as if it were a hard thing to do Christian work, to be evangelists, to speak to others of the deep things of religion. Is this not because we make it a hard and complex thing? If one has really found a wonderful man, a great friend and savior, should it not be the most natural thing in the world to speak to others of this great discovery? Would it not, indeed, have been strange if Andrew, having found Christ, had not said to his brother, Simon Peter, "We have found the Messias"?

What was, perhaps, more striking was that Andrew brought Peter to Jesus. One wonders whether Peter were easily led. He was usually impetuous and himself ambitious to lead. One would not be surprised if he had needed some urging and convincing, if he had not, in fact, been somewhat contemptuous of Andrew's ready and easy faith. None the less, Andrew did bring Peter to Jesus, and Philip brought Nathanael.

The implications of this early beginning of Christian evangelism are not hard to seek. Andrew, so far as our record goes, would seem to have been a very ordinary faithful disciple without anything about him spectacular or conspicuous. Peter, on the other hand, looms up as one of the greatest figures among the twelve, only one apparently comparing with him in intensity and strength, namely, John. Has not this been the process all through history that relatively unimportant Christians, faithfully doing what it was possible for them to do, have set in motion the greatest causes or have been the means of bringing into the Christian way men who have been profoundly great in initiative and accomplishment. It should remind us that there is no such thing as an unimportant Christian, nor is there any such thing as unimportant service.

It is only as we grasp the simple elements of this narrative, and as they reproduce in us something of the spirit of these early disciples who found the Messiah, that we can ourselves derive the benefits of this lesson or learn simply and adequately to serve the King and the Kingdom. Perhaps the way to simple, effective service is in finding the simple reality of a new knowledge of Jesus.

Blessed is the Sunday school that co-operates with other schools in a community program, for it will learn much it needs to know, and will be saved from self-conceit.—*Marion Lawrance.*

And Her Dream Came True

By Blanche E. Nowell

I suppose there are other churches with congregations as small and even as poor as the one I have in mind, but if so I have never heard of them. This one my grandmother attended the greater part of her life. It is a little white church, with horse sheds along one side and across the back, and is situated two miles from the post office and the nearest store.

Forty or fifty years ago, I am told, it was not unusual to find well over a hundred persons in attendance at the Sunday morning services, but during the last twenty years there rarely have been more than a dozen or twenty persons in the church at one service. In the early days every house for several miles around was occupied and most of the farmers had large families. Now, however, many of the older people have passed on and their houses have been closed, while the young people have moved away to other parts of the country. The few who are left are very poor, at least in a financial sense.

Knowing that the congregation could not raise two dollars a week to pay a poor preacher who was willing to conduct the Sunday afternoon services for that amount, you can imagine my surprise when my grandmother, several years ago, announced that she was going to start a subscription to buy a bell for the church.

"I have always wished that the church had a bell," she said. "How nice it would sound on a Sunday morning! It would bring more people to the church, too. These last few years I have wanted it so badly that I think now we will get it."

"But where do you think you will ever get the money?" I asked.

"'Ask, and ye shall receive,'" she quoted, and went on to say, chuckling, "I was just going to ask you how much you will give."

"I am safe in saying that I will give as much as any one!" I retorted.

Then she turned to my uncle and asked how much he would give.

"I will give as much as Nellie," he replied, referring to my aunt, who was present also.

Well, in less time than it takes to tell we three had put our names down for ten dollars each, which, I must admit, none of us ever expected to be called upon to pay. We were much mistaken, however. That very afternoon my grandmother drew up an agreement, signed by us, promising to pay our subscribed amounts when called for. Then she made a list of names and addresses of relatives and friends in states ranging from Maine to California. This list and the agreement she enclosed in a letter to the first person on the list, asking that person to subscribe and then to send the list on to the next person with a similar letter. Thus it was to go on and on, until the last name had been reached.

It was Easter when this first letter was sent out. My grandmother was visiting me. She had come up from her home in Maine to go to church with me on Easter Sunday, a practice she had begun a number of years before and which she kept up until she was eighty years old.

The next New Year's Day the new bell in the old church rang for the first time. Eight ministers assisted in conducting two services. Every seat in the church was occupied and even a few extra chairs had to be brought in.

Even after the belfry had been built and other expenses in connection with placing a bell in the church had been taken care of, there was still some money left, with which the

(*Continued on page* 935)

WITH THE CHILDREN

Unhistorical Dates

By Eunice Hale Pierce

Kenneth pranced about the house one Friday evening, too excited to keep still. Uncle John had just telephoned that the following day he was going to drive some men to the Imperial Valley on a business trip, and he invited Kenneth to go with them.

Marjorie, his younger sister, was as pleased as her brother himself.

"What a good time you will have!" she said; and added, "I—I wish I could, too."

"Oh, this is a men's party," Kenneth declared loftily. "No room for girls."

When Uncle John honked his horn next morning, Kenneth was ready. Just before they started, Daddy slipped a fifty-cent piece and a quarter into his hand, saying, "You may want to buy something in the Valley." Kenneth felt rich indeed, and clinked the coins together in his pocket.

The trip was over a hundred miles long, with plenty to see all the way. They went up and up, turning and twisting up one grade after another. Finally, they came to a place where they could catch the first glimpse of the desert, far beyond and below. Then down, down, a long stretch of level pavement, and the car drew into a town, where the night was to be spent.

Kenneth walked up and down, looking in the store windows, and tried to decide what to do with his money. However, he saw nothing he wanted especially, so he made up his mind to wait.

After breakfast the next day, they all climbed into the car again and rode for miles. Kenneth knew that dates grow in the reclaimed desert land of Imperial Valley, so he was pleased when his uncle said that they were going to stop for a while at a date ranch.

The dates hung low on the palms and were completely covered with big white bags to keep out the birds and bees, but many had fallen to the ground. Kenneth sampled one or two that were edible, then Uncle John offered him some from a bagful he had bought from the ranch owner, who was starting out with a machine-load of bags and boxes to sell by the roadside, where many cars were passing.

It seemed to Kenneth that he had never tasted anything more delicious than those dates, so fresh, moist, and sweet, better than any candy. The others were all buying some to take home. Kenneth thought of his money and an idea came to him. He would get a boxful for Marjorie! It would take every cent, to be sure, of the whole amount his father had given him, but he wanted Uncle John and the men with him to see what a generous brother he was!

Presently they went on and on, with only a short stop for lunch. Kenneth was unused to sitting still so long, and the men were all talking together of dry business affairs. The time dragged. He began to think of the box of dates. Surely, it would do no harm to eat just one of them. How good it tasted! Marjorie wouldn't care if he took another.

Late the following afternoon, nearly at home again, Kenneth peered anxiously into the box. There were exactly ten dates left in it! Yes, one by one, he had eaten all the rest. He felt very uncomfortable. Wouldn't the box that had held a whole pound look funny, with so few rattling around lonesomely inside? Well, there was no help for it. He certainly hadn't meant to gobble so many, but they were gone now!

Marjorie, however, jumped for joy when she was handed the box, and ate one immediately.

"How good that tastes!" she cried. "Thank you, Ken!"

She passed the dates around. He refused to take any, but Father and Mother each accepted one. Their faces wore rather odd expressions when they saw the scanty number of dates, but neither said a word. Kenneth plunged hastily into the tale of all he had seen and done.

Next morning he came upon Marjorie looking earnestly at her six remaining dates.

"I'm only going to eat one a day, to make them last," she told him. "I can't decide whether to have today's now or wait until evening."

Kenneth felt more guilty than ever. He thought back over his trip, three days full of pleasure, and couldn't stand his accusing conscience any longer. He went up to his room, picked up his bank in which he was hoarding hard-earned nickels and dimes to buy a football, and shook out some money.

After school, in the afternoon, he hurried downtown, and bought a box of Imperial dates which, luckily, had come in fresh that day.

"I ate your other dates—I'm sorry," he mumbled as he handed the package to his sister.

Her eyes grew large and round when she saw the tempting layers inside the box. Then she popped a fat date into his mouth, and cried:

"Ken, you are the best, most generous brother in the world!"

And Kenneth thought no praise had ever sounded so sweet to him before.

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White Nanny Goat and Fun

By Anne Miltimore Pendleton

Jean and Buddie and Lolela had gone back to the city.

Billie Buster was all alone again in the little mountain home with Forest Ranger Father and Mother Dear. There was no one else. And Billie Buster was very lonely and sad.

Oh, but I forgot! There was White Nanny Goat.

White Nanny Goat was very well for a pet. But Billie Buster wanted some one to play with him. He wanted some one who could take turns riding on the Kiddy Kar, or who could totter up and down with him on the teeter-totter board. What is the use of a teeter-totter board for one little boy? None at all, so Billie Buster thought.

Billie Buster sat down very uncomfortably down hill on the down end of the teeter-totter board. He put his chin in his two hands, and he thought, and he thought.

He thought it wasn't much fun being just one little boy in a quiet mountain place. He thought of Jean and Buddie and Lolela having a good time in the city playing with lots of other boys and girls.

White Nanny Goat poked her head into Billy Buster's hands.

"Baa-aa-aaaa!" said White Nanny Goat. That was her way of asking Billie Buster to play with her.

But Billie Buster pushed White Nanny Goat away. He didn't want to play with White Nanny Goat. He wanted to play with little boys and girls who could teeter-totter with him, or ride on his Kiddy Kar.

Billie Buster got up from sitting down uncomfortably down hill on the down end of the teeter-totter board. He went over and sat on his Kiddy Kar. But he didn't try to run it. He just sat there. White Nanny Goat followed Billy Buster over to the Kiddy Kar.

White Nanny Goat poked her head into Billy Buster's lap.

"Baa-aa-aaaa!" said White Nanny Goat most pleadingly.

"Go away!" said Billy Buster most exceedingly crossly.

And he gave White Nanny Goat a hard little shove and a bad little push.

White Nanny Goat went away. She went straight to the teeter-totter board. She walked uphill on the down end of the teeter-totter board. She walked downhill on the up end of the teeter-totter board which went down so quickly that White Nanny Goat slid down the last half of the way. Then she walked uphill again, and this time she stopped right in the middle of the teeter-totter board.

She teetered it, and she tottered it, and my goodness, gracious me, but she just had the best time teeter-tottering! Then she looked over at Billie Buster.

Billie Buster had stopped looking lonesome and sad. He was looking most happy and glad.

"Baa-aa-aaaa!" said White Nanny Goat.

Billy Buster knew exactly what White Nanny Goat was saying. He rushed back to the teeter-totter board. He sat down very comfortably on the down end of the teeter-totter board. But he didn't stay on the down end long. Before he knew it White Nanny Goat had moved a little bit, and Billy Buster was on the up end of the teeter-totter board. And White Nanny Goat was on the down end. And then Billie Buster was down again, and White Nanny Goat was up.

And there they were, Billie Buster and White Nanny Goat, teetering and tottering away just as if they were two little boys, or a little boy and a little girl, or two little girls. My goodness, gracious me, but they did have the best time!

And then Billie Buster taught White Nanny Goat to ride on the Kiddy Kar with him. White Nanny Goat would stand up on the Kiddy Kar on her hind feet and put her front feet on the handles. Billie Buster would sit behind White Nanny Goat and do the pushing. Oh, playing with White Nanny Goat was such fun!

For many, many weeks Billie Buster and White Nanny Goat played together this way. Billie Buster thought up other ways to play, too.

Then one day Forest Ranger Father and Mother Dear took Billie Buster to the city to visit with Jean and Buddie and Lolela. And didn't they all laugh when Billie Buster told them of his fun with White Nanny Goat? They wished they had a White Nanny Goat, too.

Billie Buster stayed in the city with Jean and Buddie and Lolela a long time, and he had a happy time with them. But he was glad when Forest Ranger Father and Mother Dear were ready to go back to the little mountain home.

Billie Buster could hardly wait to get home to see White Nanny Goat again.

And my goodness, gracious me, but he did have the surprise of his life when he did see White Nanny Goat. She was just the same

as ever, but with her were three tiny little kids—a black one, a white one, and a black-and-white one!

"Baa-aa-aaaa!" said White Nanny Goat to Billie Buster.

"Bee-ee-eeee!" said the little black kid.

"Bii-ii-iiii!" said the little white kid.

"Bee-eee! Biiiiii!" said the little black-and-white kid.

Billie Buster tried to hug the three little kids and White Nanny Goat all at once. He couldn't do it very well, because they were all so wriggly.

So right then and there, Billie Buster named the little black kid Jean, and he named the little white kid Buddie, and he named the little black-and-white kid Lolela.

"Oh, White Nanny Goat," said Billie Buster, "won't we have the mostest fun, you and me and Buddie and Jean and Lolela!"

"Baa-aa-aaaa!" said White Nanny Goat.

"Bee-ee-eeee!" said the little black kid who was Jean.

"Bii-ii-iiii!" said the little white kid who was Buddie.

"Bee-eee! Biiiiii!" said the little black-and-white kid who was Lolela.

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Writing a Book

By Herbert D. Gallaudet

I wonder if you boys and girls will be surprised if I tell you that I hear you're *busy writing a book?* I wonder if some of you will say, "O no, Mr. Gallaudet, you're mistaken, I'm not old enough to do that. Perhaps I will when I get grown up. But not now; you must have made a mistake." No, I haven't made a mistake, I'm quite right,—you're writing a book. You will begin it in a few days. It's a book that nobody else can write but you, and you'll write a page a day every day this year, and on the 365th page next December 31 an invisible hand will write *Finis*, which means end, and the book will be done.

You're not the only one that's writing a book. We're all of us writing books like that, just as many of us as read this little corner of *The Congregationalist*, and just as many of us as opened our eyes when we got up this morning, and just as many of us as began the New Year, 1925, in the whole wide world. We're each of us writing a book, a page a day, every day in the year.

You can't see the pages, like the pages of an ordinary book, because they're way down inside you, where no one can really see except God. And you don't use pen and ink or a typewriter or a new "Eversharp" pencil—the one you got for Christmas—to write your book. You use the things you think and the things you do and the things you say,—your tongue, your hands and body and feet, your mind and will and heart,—they are writing for you all the time.

Every time you say a mean or an unkind or a cross word, down it goes in the book of your life, a big ugly blot on the clean white page. Every time you do something wrong, something that you don't want even mother to know about, there it is in the book within you, whether you think anybody sees it or not. Every time you have a hateful feeling inside you, and are angry because somebody wouldn't let you do what you wanted to do, there it is in the book in your heart, looking about as pretty as a long splash of ink on a tablecloth.

And every time you say something that's kind, do something that's helpful, think something that's thoughtful and generous, down it goes in letters of gold. You might be quite surprised if you saw it there, for you hadn't thought very much about it,—but there it is, in letters that shine like the lights on a Christmas tree, just as beautiful as that!

There was once a little boy who, on New Year's Eve, when he went to bed and was all tucked in and fast asleep, dreamed a dream. And in the dream he saw a beautiful and splendid angel standing by his bed with an open book in his hand, turning the pages one by one. And the angel said, "I am the angel of the Year that is just gone, and this is the book of your life." And he turned the pages one by one. And he came to a page that was all splotched and spotted and dirty. And the little boy cried, "Did I do that?" And the angel said yes, very gently, for he saw the boy was sorry. And he turned the pages one by one. And he came to a page that was all shiny and bright, written in letters that burned and danced like the flames of a fire, as if the letters themselves were happy for the things that were written there. And the little boy's eyes grew big as saucers, and he was very much surprised. "Did I do that?" he asked, wondering. "Yes," said the angel, smiling, "there are a good many just as nice as that,—but a good many of the others, too." And he kept turning the pages one by one.

And just then the whistles blew and the bells rang for the New Year, and the little boy sat up in bed with a start. And there was his mother in a new party dress bending over him to tuck in the bedclothes that he seemed to have tossed off in his sleep. And the little boy put his arms around her neck, and drew her down close to him, and said: "O mother, I'm going to write a new book this year, a page every day, and I'm going to try and make all the pages clean and good and nice, like the ones the angel just showed me; and none of them blotted and smirched and ugly, like some of the other ones he showed me."

What kind of a book are you going to write with your life this year, day by day, a page each day? And what will the pages of that book look like,—the things you say, and the things you do, and the things you think in your heart,—if an angel should come and show them to you in your sleep next New Year's Eve, standing splendid and smiling by your bedside, and turning the pages one by one?

Where Christian Endeavor Has Stayed

(Come Everybody—Christian Endeavor)

By Charles N. Sinnett

Christian Endeavor has come to Carrington, North Dakota, in various forms. It has never lost its helpful grip. Early in 1883, when the present county seat was a tiny burg, a missionary called the people together in front of a partially finished building. Most of the plank seats were occupied when a man who, as he said, had "imbibed down the track," plumped down on the creaking front seat. Up he bounced and said he must have the text in order to get any help there. When the text was repeated he nodded approval, then faced the congregation with an appeal something like this: "Neighbors and Friends. Text is all right—all right. I want you to be all right. Start the town on the Hallelujah track. You are members of different churches—all right so far. But to have a good town, Bunch! Bunch! All join in one church—Come Everybody." "What do you say to the Come Everybody call?" asked the big-hearted missionary. And in less than an hour the First Congregational Church was organized from members of eight religious denominations. Soon a little wooden church was erected. Now it has a fine cement block building. A letter from the pastor lies before me in which he says that the church is making fine progress. The "Come Everybody" slogan has never lost its power.

On a bleak autumn night of 1888, seven young people came together and organized the Christian Endeavor Society. Some of these came in from six miles out on the prairie. It was one of the most discouraging seasons in North Dakota, for a frost had gripped all the wheat fields. But this band of boys and girls had the true Christian Endeavor spirit. This society grew so sturdily that from it forty-five members were added to the church. One of the first presidents of this society was John Miller, now Rev. John X. Miller, who for many years has been doing grand missionary work at Pasumalai, Southern India. His brother, W. S. A. Miller, of Ambrose, North Dakota, was a successful pastor at East Bridgewater, Mass. Other boys and girls have carried the Gospel far and wide. One of the original members of this Christian Endeavor Society is Miss Edna Parker, who has for some time been the clerk of the Carrington Church.

World Peace

By Katherine Birch Voorhees

A hymn written after Armistice Day by a fourteen-year-old student in Bradford Academy

The night with all its shadows, black,
Will pass; the dark be gone:
For on the dim horizon breaks
The first pale light of dawn.
The lightness slowly broadens till
The brightness of the sun
Fills every nook and corner, and
A new day is begun.

Chorus

O let us strive for thee, O God,
To live the upright way;
To lift, to love, to worship
Till dawns the endless day.

So after strife and turmoil, war
And chaos, comes at last
The day of peace, when war is put
Forever in the past,
Until some ill-begotten wave
Of sin arise again
And smite with all its force upon
The feeble hearts of men.

But then the healing wings of peace
Return, like daytime bright.
The realms of shadows peace doth spurn
And puts all wrong to flight.
God meant the world to be at peace,
O'ercoming bad with good;
And Jesus taught the glory of
An earthly brotherhood.

O let us try with one accord
To bravely grasp, and do
Our utmost part to live The Word,
And make the world anew.
When each man does his best to live
In harmony as one,
Then on this earth, and only then
Shall God's own kingdom come.

The Old Year

The year is closed, the record made,
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs and gains;
And now with purpose full and clear
I turn to meet another year.
Though days to come may often be
With burdens crowded full for me;
Though hope deferred may cast a shade
Across my spirit, undismayed
I'll meet them one by one, for through
Such days he brought me hitherto.

—*M. F. Sangster.*

NEWS OF THE CHURCHES

Our Finnish Churches

That the work among the Finnish Congregational churches is rapidly growing is evidenced by figures recently compiled by Rev. H. M. Bowden, Director of Foreign-Speaking Work for the Home Missionary Society. The review shows that we now have 25 churches with 1,116 members, 1,134 Sunday school enrollment, and 34,579 people reached in homes connected with the church. There are over 2,300 who are financially contributing to the support of these churches, and they hold property to the extent of $178,100.

The first church organized was in Ashtabula, O., in 1891; then comes Fitchburg, Mass., 1895; Quincy, Mass., 1896; Astoria, Ore., 1897. The balance were organized since 1900. Two churches recently organized in Engelwood, N. J., and Eveleth, Minn., would add about 60 members to the totals as given above.

F. L. M.

Getting the People to Church

Suggestions for filling empty pews are always welcome. The plan carried out by Columbia Church, Barberton, O., has proved successful. The minister of the church, Rev. J. W. Quinton, has outlined it as follows:

My plan starts first in the office of the pastor and it gets hold of the people and gets them to church, if the job of pastoral visiting is taken seriously. The second step is to start from the study and give them something in the pulpit and service when you get them there. It is about the office and the list that I want especially to tell you. This may be only one of many plans, but it works for me and will for any one if he will use it and work with it. It will bring order out of chaos and will give the pastor lots of real enjoyable work in visiting with a purpose. I use 11 separate lists (card index or Kardex may be used).

List 1. Calling list by streets.
" 2. Calling list by alphabet.
" 3. Membership list active and inactive.
" 4. Sunday school (some are prospects for membership).
" 5. Non-members but attend church or Sunday school (prospects).
" 6. New families (prospects).
" 7. Sick.
" 8. Mailing list includes all names on other lists and non-church-goers in neighborhood.
" 9. Birthdays (send card on birthday).
" 10. Organizations and officers.
" 11. Pocket list.

This appears complicated, but it is not so.

Three colors of cards are used in making up the above lists—red for non-members; white for members; yellow for inactive.

Lists 1, 2, and 11 contain names in lists 3 active, 5, 6, 7.

List 9 is same as list 1 excepting list 6.

Special Cards

1. Visitors' or strangers' welcome card.
2. Sick people.
3. New Sunday school scholars (filled by teacher).
4. Names of new families in neighborhood.

Pastor's Files

1. Sermon notes with Wilson Index of same.
2. Sermons pastors may want to keep.
3. Private letters.
4. Church business, including state and nation.
5. Advertisements and catalogs.

Helps to Build Church Membership Lists

1. Have congregation hand in list of people who are not church members or are non-active church members.
2. Have one leader for each section or street.
3. Weekly parish paper mailed to all in district who are not church attendants. (Use list 8.)

All the above will make your work interesting and will keep you and your church in contact with the people. They will attend because they are interested. Then start from the study and give them something real and vital, not sensational, and you can hold their interest and later win them for church membership.

Results of Personal Evangelism

"Plan your work; then work your plan." Belleville Church, Newburyport, Mass., obeyed this counsel with gratifying results. With the idea of promoting Christian decisions and securing additions to church membership, the pastor, Rev. G. W. Hylton, early last year asked 50 or more members, carefully selected by the deacons and standing committee, to assist him in the work of personal evangelism. He assigned to each one a family, the members of which were to be visited with reference to joining the church on Easter Sunday. Helped by his instructions, in which emphasis was put upon getting decisions for Christ as well as securing new members, this large group accepted its task in prayerful humility. Some results were immediately achieved, others will follow, and many of the workers admit having received a rich experience themselves. In connection with this effort the pastor conducted two training classes for church membership.

During the Lenten season the social activities of the church were set aside as much as possible, that the thoughts of the people might be centered on spiritual things. The pastor, in his talks and sermons, portrayed vividly the life and teachings of Jesus, seeking to make his hearers understand that only as those teachings are reproduced in Christ's followers today can the world be made better. Special emphasis was laid on the personal responsibility of church members for the religious welfare of the people of the community.

All the services were well attended. The devotional period at the midweek meetings was especially helpful. A "family night" service was held on Ash Wednesday, when fathers and mothers were asked to come with their children, those quite young being entertained in another room with singing and stories. The number of young people who offered prayer made this an impressive service.

The Sunday morning sermons were on subjects appropriate to the Lenten season, and in the evening the pastor preached a series of sermons on the Cross of Christ. A beautiful feature of these evening services was the call to prayer. All the lights were turned out, and an illuminated cross on the wall behind the pulpit glowed forth. The young people's surpliced choir sang softly one stanza of "In the Cross of Christ I Glory" before the prayer and the "Amen" at the close. Many young people were moved by the appeal of the cross presented in this way.

Palm Sunday was devoted to the church school. The classes gathered in the parish house and marched into the church. As they passed up the two center aisles to their seats at the front, numbering about 250, and led by a boy bearing the Stars and Stripes, also a girl with the church flag, the rest of the large congregation were visibly surprised and much impressed. A young lad, president of the junior congregation, was in the pulpit with the pastor, and read the Scripture lesson. Other features of the service, including the pastor's sermon to the children on "Lessons from a Palm Tree" and musical selections by the school and the church choir, made it both instructive and inspirational.

During Holy Week this church, on Tuesday and Wednesday evenings, joined in the union meetings of the Protestant churches of the city, and on Thursday and Friday evenings met with the Oldtown Church, the meeting on Friday evening being a Communion service.

Interest in the church's Lenten program reached its climax on Easter Sunday. In the morning the pastor, assisted by the superintendent of the Cradle Roll, Mrs. T. W. Towne, baptized seven infants and children. He also baptized seven young people and adults, one of the latter presenting her little son for the same purpose. He was assisted in this part of the service by J. Y. Crockett, chairman of the board of deacons. These seven and 11 other persons who had been previously baptized were received on confession. Another was received by renewal of her covenant, and seven others by letter, making 26 in all. As the pastor extended the right hand of fellowship he was followed by the board of deacons, who, as representatives of the church, welcomed each member with a cordial grasp of the hand. Special music and the pastor's Easter message completed a service that will linger long in the memory.

The other services of the day were in keeping with the morning service, and served further to emphasize the consciousness of achievement on the part of pastor and people as the result, under God, of having together planned the work of the church, and then faithfully worked the plan.

J. H. C.

Member of Same Church for Seventy-One Years

On Nov. 3, 1854, Miss Lucy Gale Pond united with Evangelical Church, Westboro, Mass., and it was especially fitting that Miss Pond was present and gave to her fellow-members an inspiring message at their annual reunion on the evening of Nov. 3, 1925. Seventy-one years a member of this church, and for many years a teacher in the public schools, there will be many once associated with her who have gone from Westboro and will read with pleasure her inspiring message.

Miss Pond, now 86 years of age, is an active worker in the interests of the church and conducts an adult Bible class for women every Sunday noon.

She has been an inspiration and a guide to each and every pastor, a comfort and strength to all when bereaved, and her presence at any meeting is in itself a benediction.

"Many shall rise up and call her blessed."

Her message follows:

Dear Fellow-Members, Each and All:

Occasions like this give me almost my only opportunity to meet many of you, or even to look into your faces, but I am glad this evening, personally, to welcome you to our fellowship.

In response to our pastor's request that I, your oldest member, give you a message at this time, may not the thought be helpful that by uniting with the church, each becomes a member of a large family, whose interests, whose honor and integrity depend upon the loyalty of every one?

As in a home, so in the church, the presence or the absence of any is noted, and tends to encourage or depress the life of all.

It is your privilege, and mine, to promote

the "work of the church" by using our varied gifts in its service.

Praying for its prosperity, combined with effort to attain that result; manifesting by thoughtful kindnesses, sympathy in joy as well as in sorrow, these are in the power of all, and go far toward commending the religion that we profess.

May we all, younger and older, "take up the whole armor of God" and "go forward," always trusting in His strength to put away and overcome whatever hinders our Christian growth and influence.

"The Lord bless you, and keep you;
The Lord make His face shine upon you and be gracious unto you;
The Lord lift up His countenance upon you, and give you peace."

Your sister in Christ,
LUCY GALE POND.

When Sunday Comes

By John Andrew Holmes

If the sexton is a worshiper of Mammon he is merely a janitor, but if the janitor is a servant of God he is worthy the honorable title of sexton.

Annual Meetings

First, Stamford, Ct., Rev. A. G. Walton, pastor, closed its fiscal year with all bills paid, and a substantial balance in the treasury. The church had the largest every member canvass in its history, the largest receipts for pew rentals in its history, the largest Easter offering in its history, the largest receipts for home expenses in its history, and also gave the largest gifts to benevolences. The number of donors to benevolences has increased about 50 per cent. Thirty-three persons were received into mem-

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bership, making the present membership 629. The men's club reported a membership of 248, the largest enrollment the club has ever had. Four new memorial windows are in process of construction and will be placed in the church edifice in the near future.

From East to West

MAINE

Madison Church Progress

The church in Madison has been going steadily forward, and especially during the past five years has progress been made to indicate a growing realization of the church's place in the community. During this time the salary of the minister has been doubled and the budget increased two-thirds. The past year the pastor's salary was increased $200, and renovations on the parsonage were made at a cost of $300. Rev. C. H. McElhiney is pastor at Madison.

Hancock Association One Hundred Years Old

The Hancock Association of Churches has this fall celebrated, at Ellsworth, the 100th anniversary of its founding, and as a feature of the event has issued an attractive and informing booklet giving the history of the association. It is compiled by Rev. G. S. Brookes, pastor of First Church, Ellsworth, who has accepted a call to Rockville, Ct. This is the first time that a history of an association and of the churches of an association has been printed in that state.

Rev. G. S. Brookes

The centennial booklet gives interesting glimpses into the problems which the churches have had to face during the century, as, for instance, that of Sunday observance, the place of women in the active work of the church, the use of tobacco, and the church's stand on the slavery question. The association has had a difficult but successful course, and has reached its centennial year with a record to be reviewed with pride. Also contained in the memorial booklet are the history and pictures of the churches in the association and a list of the conference preachers, with the places and dates of the meetings.

NEW HAMPSHIRE

Professor Cumming at Laconia

Prof. C. G. Cumming of Bangor Seminary has recently spent a week at Laconia, giving Bible readings and interpretations. Meetings were held every afternoon in various homes to listen to discussions of the Psalms. In the early evening Professor Cumming spoke to the young people of the parish on "The Early Chapters of Genesis," while later each evening there was a general meeting in the church to consider the message of the Hebrew prophets. At all these meetings the speaker welcomed questions. It was the hope of the committee arranging this series that they would assist many of the church people in their thinking about the place and use of the Bible in personal religion, in the life of the home, and in the solution of the problems of modern life. Rev. R. W. Roundy is pastor of Laconia.

MASSACHUSETTS

Installed Pastor of Belleville, Newburyport

The installation of Rev. G. W. Hylton at Belleville Church, Newburyport, Nov. 17, was a notable event in the history of the church. Before a large and representative council Mr. Hylton, in a carefully prepared paper, gave an interesting and stimulating account of his religious history and present beliefs. His paper and his ready answers to questions showed him to be an earnest evangelical minister with a distinctively modern mind. He was heartily approved by the council.

At the impressive service in the evening, Dr. A. D. Leavitt preached the sermon, taking for his topic "A Christ for Every Man, and Every Man's Christ"; and for his text the words, "If any man," Luke 9: 23. Dr. Leavitt stressed the bigness of Christ, said there is something in him for every man, and that therefore he belongs to every man. It was a fine plea for the open mind and tolerant spirit. Rev. H. E. Hurd, in words both genial and brotherly, gave the right hand of fellowship; and Rev. G. E. Cary, in the charge to the minister, gave much helpful counsel. The service reached its climax when Dr. F. E. Emrich, speaking out of a long and rich experience, gave the charge to the people. His words will long be remembered.

Santa Claus Again to Quincy Churches

Just before Christmas, and on his 81st birthday, Theophilus King, long identified with Bethany Church, Quincy, made the annual distribution to beneficiaries of the King Family Fund, which now amounts to $515,000. Thirty-seven checks were sent to as many churches, including the 13 Congregational groups of the city. The total amount disbursed was $11,179.

Riverside, Haverhill, Pays Off Deficit

Riverside Church, Haverhill, which previous to a year ago had for some time been aided by the Massachusetts Home Missionary Society, is now rejoicing in being free from debt, having recently paid off a deficit in its current expenses of $500. Rev. J. H. Allen is pastor.

Rev. A. W. Mellinger Ordained at Rowley

Rev. A. W. Mellinger, who was ordained at First Church, Rowley, Dec. 4, is a promising addition to the Christian ministry, and especially to our Congregational fellowship. His training for the work, both as regards religious experience and educational preparation, has been varied and thorough. He became a member of the Mennonite Church by baptism in 1910, transferred to the Evangelical Association in 1914, to the Methodist Episcopal Church in 1922, and to the Congregational Church in 1925. He received his early education in the public schools of Ohio; graduated from Mount Union College, Alliance, O., with A.B. degree, in 1920; entered the Boston University Theological School, and received the S.T.B. degree in 1923. This was followed by a year at Harvard University, and then he re-entered Boston University and received the S.T.M. degree last spring. In August he was married to Miss Edith Marion Ford. She is a Mount Union A.B. graduate, has received the M.A. degree from Boston University, and, at the time of her marriage, had been for two years

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attending the Boston University School of Medicine. Both are natives of Ohio. Mr. Mellinger was called to Rowley last September. The new pastorate is beginning auspiciously.

Rev. J. C. MacDonald Called to Waban

Through the resignation of its pastor, Dr. C. H. Cutler, Union Church, Waban, has lost the services of its faithful leader of the last 12 years, and the community has lost one of its most respected and loved citizens. He and his family are in Italy, where they are spending the winter.

J. C. MacDonald

Under Dr. Cutler's leadership Union Church has achieved a unique position in the community, fulfilling the requirements of a large number of persons of varied previous denominational connections to a degree most assuring and with a unity of faith such as is obtained in few churches in such communities. His work in Waban is to be carried on after the first of the New Year by Rev. J. C. MacDonald, now minister of Christ Church, New York City.

Mr. MacDonald was born in Bangor, Me. At Bowdoin College, from which he was graduated in 1915, he was awarded signal honors both by the college and by his fellow classmen. On graduating from Bowdoin, he entered Union Seminary. He broke off his work there to go to France with an ambulance corps before the United States entered the war, and distinguished himself by his services in the ambulance corps, and at the close of the war had just obtained his license as a pilot in aviation. He returned to the seminary and completed his course in the spring of 1920.

During his seminary days Mr. MacDonald served as student assistant to Dr. Tertius Van Dyke, pastor of Park Avenue Presbyterian Church, and was in charge of the summer services for two years. Upon graduating from Union, he was chosen pastor of the Congregational Church in Wilton, Me. His services there were attended with the same success as his earlier experiences. One of his most outstanding accomplishments was the organization of a state-wide young people's conference for Maine. He was also chaplain and afterwards commander of the local post of the American Legion.

After three years in Wilton he went to Christ Church, New York City, his duties there including not only the pastorate of the church, which has a membership of some 600, but also the leadership and management of a wide range of institutional activities—educational, charitable, social, and religious—connected with his church. His experience, his personal breadth of vision, and broad fundamental religious principles fit him to an unusual degree to carry on the work of so able a leader as Dr. Cutler. It is expected that Union Church will continue its growth under his leadership and will achieve a still greater position among the families of this growing suburb of Boston.

Congregational Pageant Writer

Mrs. Suzanne C. Gruver, a member of First Parish Church, Brockton, has been engaged to write the pageant for the town of Stoughton, in connection with its 200th anniversary next August. Mrs. Gruver, now wintering in Paris, was the author of the Brockton, 1921, pageant, and that described in these columns commemorating the life and character of the late George E. Keith, leading layman of South Church, Campello.

Fellowship Suppers at Maynard

The families of Union Church, Maynard, sat down by groups on three successive Wednesday evenings in November to "Fellowship Suppers." Each group filled the commodious dining room, and after enjoying identical menus, similar informal programs were carried out, concluding with a devotional service. Before being seated, each group sang, to the tune *America*, the following verses, written for these occasions by the pastor, Rev. William Boicourt.

This church in which we stand
Is best in all the land
To you and me.
For this church is our own,
We rule here all alone,
Beneath God's mighty throne,
We here are free.

O Lord of Life above,
In Christ's outreaching love,
Now make us one.
From thee comes every good,
Life, health, and daily food,
We pray in gratitude
"Thy will be done."

Evangelistic Services at East Northfield

An outstanding feature of the celebration of the centennial of the church at East Northfield was the series of evangelistic services held each evening during the week of Nov. 29 under the direction of Rev. Melvin E. Trotter of Grand Rapids, Mich. A centennial choir of 60 townspeople had been formed, and sang at each service, while there was also special singing by soloists and by the students of the schools. One night about 25 members of the junior choir of the Hinsdale (N. H.) church drove over and sang some selections. Many out-of-town people were present at every service.

A women's mass meeting on Wednesday was impressive, and a men's mass meeting on the second Sunday afternoon was largely attended by Brotherhood members from all over the county.

A resolution was adopted, expressing the gratitude and good will of the church to the Massachusetts Home Missionary Society for the help this society had accorded the church during its first 50 years, that is, until the time of D. L. Moody's return, when the church became self-supporting. Rev. William Anderson, the county evangelist, spent the week at Northfield.

The greetings of the church were also sent to Rev. Silas P. Cook, only surviving former pastor of the church, who was not able to be present at the celebration.

Mr. Trotter's sermons were of the highest order. He is well known in Northfield, having been a speaker at the August conference for the past 22 years. But none knew him as an evangelist in a series of meetings. He made a deep impression on the community.

Results? Lots of fine results.

All the young people in the church of high school age and of both sexes have taken a frank and open stand for Christ. Many adults confessed Christ for the first time, and many more renewed their allegiance and cleaned up their records. Eight days is hardly long enough to move a hard-boiled town like Northfield, but even before Mr. Trotter got here the church people were revived in prayer and effort. The centennial choir will help in the singing throughout the winter.

Mr. Trotter spoke daily during the week at morning chapel at Northfield Seminary and Mount Hermon School. On the closing day numbers of the students took their stand for Christ. It is probable that none of these young people had ever heard such straight and cumulative gospel preaching before in their lives, or had even been in evangelistic meetings where there was deep emotion without emotionalism.

Plans are under way by the pastor, Rev. F. W. Pattison, and a committee to follow up the work with Bible classes and other activities.

Topsfield Churches Federate

Within the past two years several interesting events have occurred in the church at Topsfield. During the pastorate of Rev. Charles Reeves, the auditorium was newly carpeted, and the pew cushions renovated and recovered at an expense of $1,000, shared equally by the church and the women's society. During the past year two new furnaces have been installed. Of special note is the consummation of

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At the present time a large chorus choir under the direction of Mr. Hartman is furnishing the music of the church in an acceptable manner. Rev. P. H. Doney has succeeded Rev. Charles Reeves as pastor.

Theater Meetings in Brockton

On Jan. 17, the Brockton Committee of 100 begins its annual Sunday afternoon services in the Colonial Theater. Among the speakers are several prominent Congregationalists: Dr. J. G. Gilkie, of Springfield; Dean C. R. Brown, of Yale; and Rev. Garfield Morgan of Central Church, Lynn.

CONNECTICUT

Inter-Racial Good Will Service in Hartford

An inter-racial good will Christmas service was held in Windsor Ave. Church, Hartford, on Sunday afternoon, Dec. 13, under the auspices of the Inter-Racial Committee of the Hartford Council of Churches, of which the pastor of this church, Rev. John Barstow, is chairman. A Ukranian minister led in the responsive service, a Danish minister read the Scriptures, a colored minister offered the prayer, a Swedish Lutheran minister preached a most appropriate Christmas sermon, and other ministers participated. There were Christmas songs by choruses from Italian, Swedish, and colored churches, some singing in their native tongue.

About 400 were present, representing more than a half-dozen different races and creeds, but they were "all together with one accord in one place," and every one felt the spiritual uplift and the ennobling influence of the service. It is the first time in the religious life of the city that such a gathering has been attempted, and its unqualified success leads the Council of Churches to feel that a real step has been taken toward breaking down the racial barriers that are so foreign to the spirit of the Master.

Redecorated Interior of First Church, Branford, Connecticut

Building Improvements at Branford

At an expense of over $9,000, the meeting-house of First Church, Branford, has been thoroughly repaired and redecorated, following plans by Orr and delGrella, Architects, of New Haven. In the auditorium, the color scheme presents the ceiling and side walls of the creams,—wood in ivory, retaining the mahogany trim on the pews and wainscotting; window draperies, cushions and upholstering in copenhagen blue. The floor, under the pews, is covered with linoleum, the aisles with cork tile, and the pulpit platform and stairs with velvet carpet. A complete new system of electric wiring and lighting does much to add to the beauty of the rooms.

The previous decoration of the auditorium was in the fresco style of 1868, and the present appearance is a great change, but it is now much nearer the colonial, which this, one of the oldest New England churches, should represent. Rev. J. H. Gaylord is pastor of First Church.

NEW JERSEY

Bergen County Rally at Haworth

A virile and enthusiastic organization of the younger churches in northern New Jersey, known as the Bergen County Rally, held a large meeting with the Haworth Church early in November. One secret of the success of these rallies is a plan which provides a three-year term for the managing officers, all of whom are taken from the same church so that it is convenient for them to map out the work together.

Improvements to Woodbridge Property

At a cost of over $1,800, the interior of the Woodbridge house of worship has recently been redecorated and a lighting system installed. The improvement in the auditorium is striking and satisfactory.

New Jersey Association

The 48th annual meeting of the New Jersey Association was held with the Rutherford Church on Dec. 5. The sermon was preached by Rev. C. P. Beach, of River Edge. A telling address on religious education was given by Dr. Jay T. Stocking, and a timely talk on the Social Creed of the Churches by Dr. H. E.

Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address; minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston) cost 15 cents additional. Cash in advance only.

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Young man of twelve years' experience in ministry, ordained, and fine record, desires to locate in Western Massachusetts, Connecticut, or New York State. Salary $1,800 and manse. Reason for leaving present pastorate, climatical conditions. "E. E.," *Congregationalist.*

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Lucca, editor of the *Christian Advocate*. Great interest was manifested in the reports from the National Council. The beautiful new Rutherford Church building was admired by all. This plant consists of auditorium and community hall, with large and well-equipped basement rooms.

PENNSYLVANIA

Pittsburgh Rally

Sunday, Nov. 29, and the Monday following, were days long to be remembered in the Pittsburgh District. A rally was held in connection with the church visitations for promotional purposes, and assumed also the form of a general fellowship gathering, celebrating the coming of the Evangelical Protestant Churches into Congregational fellowship. Visitors were Rev. O. C. Grauer of Chicago, Rev. H. M. Bowden and Rev. H. S. Leiper of New York, Rev. R. G. Clapp of the Schauffler School, Cleveland, besides Superintendent Carroll and his assistant, Rev. H. F. Gould. On Sunday morning and evening, the visiting clergymen spoke in the various churches of the city. The gatherings on Monday were held in the auditorium of the Smithfield Evangelical Protestant Church. There were present representatives of the Slavic, Welsh, German, and English-speaking churches—all now members of the Congregational fellowship. In the evening the large auditorium was filled for a mass meeting at which addresses were given by Dr. C. H. Patton, Rev. Henry S. Leiper, and Rev. E. L. Nolting, a returned missionary from India. An advisory committee of seven members, five of whom are laymen, was appointed to represent the different language groups in the Pittsburgh area. To this committee it is expected that all matters of interest and importance shall be presented for their judgment and advice.

FLORIDA

Providing for West Palm Beach Young People

Two weeks ago the Minute Men's Club of Union Church, West Palm Beach, assumed the full financial responsibility for a recreational and educational worker for the young people of the church and school, including the Boy Scouts. A syndicate was formed, and 350 shares were offered for sale at $10 per share, the most of which has already been purchased by the members of the club. Rev. A. G. Lyon is pastor of Union.

MICHIGAN

Church Dedicated in Suburb of Grand Rapids

Burlingame is a rapidly developing suburb just outside the city limits of Grand Rapids, with a present population of 5,000. Rev. Herbert McConnell, pastor of Smith Memorial Church, Grand Rapids, has been actively interested in the development of Burlingame, which is adjacent to his parish. At an opportune time, in co-operation with Rev. C. W. Merriam of Park Church, Grand Rapids, he secured a desirable site for a church opposite the new high school building. The first unit of the church building was dedicated on Sunday, Dec. 7. The services were conducted by Mr. McConnell and were enriched with music furnished by the choir of his church. The sermon was preached by Rev. C. W. Merriam, and Supt. Sutherland led in the service and prayer of dedication. Already the heads of more than 90 families have signified in writing their interest in the church. The charter membership roll will be kept open until after the holidays. The first unit of the church cost $20,000, toward which Park Church contributed $5,000. Because of no suitable place for meeting, the first public service held by the church was the service of dedication. A Sunday school and woman's association will be organized at once and regular services will be held. For the present the work will be carried on under the supervision of Rev. Herbert McConnell.

SOUTH DAKOTA

The Missionary Ford at Work

The town of Carter, situated 18 miles from the railroad, possesses an unusually fine, aggressive, and appreciative group of people who are united in the work of the church. Ours is the only Protestant organization within a radius of ten miles. A comfortable house of worship was secured three years ago, a monument to the spirit of devotion and self-sacrifice of the whole neighborhood. Rev. G. M. Turner, by the aid of a home missionary Ford, is able to reach Crystal Springs and Mission on alternate Sundays, 12 and 26 miles away. He also holds services in various schoolhouses.

MISSOURI

Immanuel, St. Louis, Dedicates

For several years Immanuel Church, St. Louis, has been carefully planning its building program. Last year it dedicated a beautiful new nine-room parsonage—the first unit of its building program. At some future time it hopes to have a satisfactory building for religious education—the third unit in its building plan. Sunday, Dec. 13, the second unit was dedicated. This consists of a brick meeting-house with recreation room, kitchen, etc., on the first floor; class rooms off its mezzanine floor; and auditorium with a seating capacity of 400 on its second floor.

The dedication sermon was preached by Dr. N. S. Bradley, pastor of First Church, Saginaw, Mich., and contributions were solicited by Supt. A. R. Atwood, the Immanuel Church members and friends having contributed $15,500. The St. Louis City Missionary Society and the National C. C. B. S. have each put $10,000 into the new meetinghouse.

The present pastor is Rev. L. L. Steadman, who came to Immanuel Church last Easter, after a successful pastorate of several years at Rochester, Mich.

Immanuel Church is located in a good residential section which is fast developing. Indications point to its becoming a large and efficient church.

COLORADO

Rev. Louis Gale Covers Large Parish

In addition to serving a large field, including Paradox, 45 miles away, and Redvale, 15 miles distant, Rev. Louis Gale is a member of the school board of Nucla, where is located the home church. The work is going forward encouragingly on all the fields, although, as the people depend on agriculture, finances are in a rather desperate condition. A new car, equipped for the mountain roads, was recently given to this church by friends in Connecticut.

A Young Church in Denver

The charter membership list of Washington Park, Denver, is growing steadily and now numbers over half a hundred. The Sunday school and young people's work is in a healthy condition, and this church, situated in the midst of a fine residential section in one of the choicest parts of the city, is going steadily forward.

Rev. J. E. Elder's Large Parish

Rev. J. E. Elder, who recently undertook the work at Cope, is finding that the parish expands as he is able to answer calls to the various school districts and communities adjacent. He is already covering a territory 24 by 26 miles in extent. The home missionary car makes this large service possible.

A Church at a Mining Camp

Rico, a mining camp which has been practically deserted for more than 20 years, is gradually coming back. One hundred and fifty men are now on the payroll, a company has recently invested $150,000 in reopening the mines, and more will be expended during the next few months. Our church there is not slow to awaken to the new condition. Mr. E. H. Dickinson, of Telluride, holds services once a month on a week night. The people of the church have recently reshingled the roof and decorated the interior. Rico is the county seat of San Miguel County.

OKLAHOMA

Church Organized at Lone Star

The pastor of Doby Springs, Rev. H. P. Omo, preaches regularly also at Greenleaf and has recently become responsible for a new church at Lone Star. After hearing an address on Congregationalism by Assistant Supt. L. H. Marsh, the people of this community voted to organize a church of that order. This is a large circuit on the prairies in the western part of the state.

ARIZONA

Tucson Aims to Reach Young People

A young people's society of 70 members has recently been organized at Tucson. Nearly all are university students. Mr. H. H. Wright is

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ably assisting Dr. George Andrews in the work of this church, which is increasingly strong in its appeal to the university people.

Rev. Archie Toothaker Leaves Phoenix

Rev. Archie Toothaker recently resigned from Neighborhood Church, Phœnix, leaving behind many friends and the work in fine condition. The church was exceedingly sorry to see him leave. He will be succeeded by a former pastor of the church, Rev. E. R. Bellingham, who has been serving Sixth Ave., Denver.

MONTANA

Scouts Find Unusual Way to Raise Money

The Boy Scouts of Helena recently adopted an unusual method of raising money by distributing telephone books throughout the city. In this way they realized over $90. A church choir of 25 high school boys and girls is greatly appreciated. Rev. James Elvin is pastor of the Helena Church.

WYOMING

Lusk Coming Back After Collapse

Lusk is a town which collapsed after an oil boom, but it is steadily coming back. The church, which was unable to employ a resident minister for many months, rejoices in the fine work of Rev. H. H. Koontz, and a building program is now being considered. The town is the natural center for a large ranch district, the church serving a great territory in the cattle country both to the north and to the south.

Former Pastor Returns to Wheatland

The church at Wheatland was served acceptably by a student from Union Seminary last summer, Mr. Gladstone Finnie. At the close of his work, a former pastor, Rev. Robert Paxton, was recalled to the church and the outlook is most encouraging.

WASHINGTON

Laymen Get Together at Seattle

Following up the splendid gathering of men at the recent State Conference, a second gathering of laymen was held with the Men's Club of Plymouth, Seattle. It was largely in honor of the new chairman of the laymen's movement of the conference, Mr. Sam Stocking of First Church, Tacoma. He was given the assurance of the laymen to follow loyally his leadership in enlisting and directing the services of the men in the churches for the ensuing conference year. Reports of the recent National Council were made by several who had been in attendance, Mr. A. H. Lundin speaking for the laymen, and Dr. F. J. Van Horn and Dr. H. C. Mason for the ministers. Messrs. Calder and Herring of the Social Service Commission were also present as guests and gave illuminating reports.

OREGON

Appreciate New Man

Oregon Congregationalists rejoice in the coming of Dr. H. D. Davies, who is proving a strong addition to the forces on the firing line in this state. Under his able leadership our church in the beautiful city of The Dalles, on the famous Columbia River Highway, is moving forward with much happiness and confidence. Extensive additions and improvements are being made to the church plant.

Dr. Davies comes to the coast from a place of valued leadership in Wisconsin, where since 1912 he has been pastor of the strong Wauwatosa Church. He is a graduate of Ripon College, 1904, and received his M.A. degree from Princeton in 1906 and his B.D. from Princeton Seminary in 1907. Then for a year he studied at Halle, Germany, and Basel, Switzerland. In 1922 his Alma Mater honored him with the degree of D.D.

HAWAII

Union Thanksgiving Service in Honolulu

Central Union Church, Honolulu, was the scene of the union Thanksgiving service this year, when representatives of churches of different national groups united to express their gratitude to Almighty God for his blessings during the year. This was in the nature of a community meeting and was conducted by the Honolulu Interchurch Federation. Rev. H. K. Poepoe, pastor of the Kaumakapili Hawaiian Church, Rev. N. C. Dizon, pastor of the Methodist Filipino Church, Prof. S. C. Lee, acting pastor of the 2d Chinese Church, Rev. T. Okumura, pastor of the Makiki Japanese Church, and Rev. W. C. Jones, pastor of the Honolulu Christian Church and president of the Interchurch Federation, took part in the services, along with Gov. W. R. Farrington, who read the Proclamations of the President and the Governor, and Rev. P. A. Swartz, who preached the sermon on "Foundations of the American Thanksgiving Day." The Kawaiahao Hawaiian Choir sang three beautiful anthems. The church was filled with representatives from many different national groups. An offering of $450 was received for the benefit of Yenching University, Peking, China.

A Festival of Song was held in Honolulu Harbor on Thanksgiving Eve. A beautiful Treasure Ship with gossamer-like sails was escorted by boats filled with choruses, singing Thanksgiving hymns. Huge headlights donated by the Army illuminated the harbor, and the boats were lighted with lanterns and decorated for the occasion. The Navy provided a Guest Ship, which took its place in the harbor, and its band added beautiful music to the occasion. Thousands of people viewed the pageant from the piers, and choruses of church choirs and the Hawaiian Band sang from specially provided points of vantage, so that the harbor was brilliant with light and glorious with song.

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Church and Ministerial Record

Calls

CARSWELL, JOSEPH, Henry, S. D., to Worthing. Accepts.

CLARKE, C. F., Fruitvale, Oakland, Cal., to Olivet, Fruitvale. Accepts.

HAYES, J. C., Carew St. Baptist, Springfield, Mass., to Florence.

HOLMES, N. A., Flint, Mich., to First, Savannah, Ga. Accepts.

LARKE, EDMUND, Chicago, to Hermosa and Scenic, S. D. Accepts.

MORGAN, W. A., Mt. Pleasant, Washington, D. C., to New First, Chicago, Ill.

SPEER, G. C., Northern Presbyterian, Kalamazoo, Mich., to South Haven. Accepts.

Accessions

	Conf.	*Total*
MAINE		
Bethel	12	12

Personals

AIKINS, REV. J. E., South Windham, Me., at the 250th meeting of the Cumberland Association of Churches and Ministers, held at South Portland in November, was given a rising vote of appreciation for 32 years of faithful service as scribe of the association. He was ordained Nov. 11, 1885.

CUSHMAN, MR. and MRS. A. E., POULTNEY, Vt., recently celebrated the 50th anniversary of their marriage. Mr. Cushman is the son of Rev. Rufus S. Cushman, D.D., who was a Congregational minister for 20 years in Manchester, Vt. Mr. and Mrs. A. E. Cushman were married Nov. 18, 1875, in the Congregational Church in Manchester, the former's father performing the marriage ceremony.

ESTABILIO, REV. S. N., and MRS. ESTABILIO have taken up their work at Hawi, Hawaii, as missionaries to the Filipino people of that district, succeeding Mr. Roque Bansuelo, who has been

transferred to Kapaa and Kealia, on the Island of Kauai.

IESS, REV. A. F., pastor of the church at Beaumont, Tex., recently gave an interpretation of Browning before the Woman's Reading Club. Wide publicity is given his sermons through the columns of the daily press, a fact much appreciated by people living at a distance from the church and in nearby towns.

IOOD, REV. E. LYMAN, AND MISS MARGARET O'LAUGHLIN EVANS were married on Oct. 5, at the beautiful beach place of Rev. and Mrs. W. D. Westervelt, Hawaii. The ceremony was performed by Dr. H. N. Manchester. The bride was given in marriage by Hon. Sanford B. Dole, former Governor of the Hawaiian Islands. Dr. and Mrs. Hood are living on Avon Way in Honolulu, where Dr. Hood is teaching in the Honolulu Theological Seminary and in the University of Hawaii.

IAYLOTT, REV. W. F., has this year completed ten years as pastor of First Church, Derby, Ct. During these years Mr. Maylott has been able to preach and conduct the service every Sunday. One hundred and forty-nine new members have been received, 145 persons have been baptized, and Mr. Maylott has officiated at 145 weddings. The church paid the expenses of the minister and his wife to the National Council meeting in Washington, and gave them a generous purse which represented the contributions of many givers. The membership of the church is now the largest in its history. Last summer the interior of the house of worship was repainted and redecorated.

IOULTON, J. W., formerly pastor of the church at Worthington, Mass., is now residing in Gorham, Me.

IAUSS, REV. AND MRS. E. F., of First Church, Nashua, N. H., kept open house recently to members of the church and parish, and to other friends in celebration of the first anniversary of their coming to Nashua. A large number called during the afternoon and evening with congratulations to the pastor and his wife on their work since coming to the city.

IELSON, MRS. WYLIE, deaconess of First Church, Valley City, N. D., has for over 36 years provided and prepared the bread and the wine for the Communion services of this church. During that period she has missed but two Communion services. She is still active in all the affairs of the church and looks forward to many more years of happy service.

'ERRY, REV. E. W., MRS. PERRY, and their two children arrived in Honolulu on Nov. 2, on their way to the Island of Maui, where Mr. Perry will take up his work as pastor of the Wailuku and Kahului Union Churches. Mr. and Mrs. Perry have been in China as missionaries. Mrs. Perry is a sister of Mrs. Royal G. Hall who, with her husband, spent three years as a missionary of the Hawaiian Board of Missions at Koloa, Kauai. After spending a week in Honolulu, getting acquainted with various phases of mission work, Mr. and Mrs. Perry and their children sailed for Kahului on Nov. 9.

ACELIS, REV. PEDRO, of Waialua, Hawaii, has just returned to Honolulu, after spending a month on the Island of Hawaii in a campaign of evangelism. The expenses of his trip were entirely paid by the churches and missions affiliated with the Hawaiian Board of Missions on the Island of Hawaii.

:OUSE, REV. F. T., pastor of Pilgrim Church, Worcester, Mass., for the past seven years, has been granted a leave of absence until April 1, 1926, on account of ill health. He has gone to Manatee, Fla., where he will pass the winter.

ILCOX, REV. C. E., Forest Hills, New York, has joined the staff of the Inquiry (The National Conference on the Christian Way of Life), and has been assigned for the coming year to go to Geneva, Switzerland, there to assist the World's Y. M. C. A. in its study of conditions among boys and young men the world over. This study is being made preparatory to the World's Y. M. C. A. Conference—the first since 1913—at Helsingfors, Finland, in August. Mrs. Silcox and the three children will accompany Mr. Silcox to Geneva, where the family headquarters will be care the World's Y. M. C. A., 3, Rue General Dufour.

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Dr. Bradley on "The Pilgrim Procession"

The annual Forefathers' Night of the Boston Congregational Club was observed Dec. 21. As usual, it was ladies' night and a large number were present. It was a delightful social occasion, with an excellent dinner and a pleasing program. The musical feature was the singing, repeatedly encored, by the Lotus Male Quartet. Dr. Frank W. Merrick made an excellent chaplain for the evening. The guests introduced included the presidents of other denominational clubs—Alvin F. Pease of the Boston Baptist Social Union, Edward H. Redstone of the Boston Methodist Social Union, Fletcher P. Osgood of the Universalist Club of Massachusetts, and William G. Perry of the Episcopalian Club of Massachusetts,—accompanied by their wives. The following American Board missionaries were introduced as honored guests: Dr. and Mrs. William L. Thompson of Rhodesia, Africa; Rev. and Mrs. B. V. Mathews of India; Rev. and Mrs. George Shepard of China; also Dr. Charles H. Beale.

The president of the club, Harry G. Dixon, presided felicitously and well. The speaker of the evening was Dr. Dan Freeman Bradley, of Cleveland, Associate Moderator of the National Council.

Dr. Bradley spoke on "The Pilgrim Procession." It was an interesting, instructive, and breezy address, showing the progress made by Congregationalists since the days of the Pilgrims. He said that in freedom and in fellowship we have remained true to our traditions. We have left behind certain theological causes of unhappiness. On the way we have had our share of unhappy divisions and peculiar personalities. The unifying of our missionary societies' relationship to the National Council at Kansas City made inevitable the merger voted at Washington last October. Dr. Bradley said that we have neglected our colleges and should now make amends, that the National Council should be endowed, that women should come into all our organizations upon terms of equality. As an example of the needed coming together of Christians, Dr. Bradley cited the example of Presbyterians and Congregationalists in Cleveland, who have come together declaring that the Westminster Confession and the Kansas City statement they "held in high esteem"; thus, as if hanging them framed upon the wall like football trophies to be forgotten, they then make the sole basis of church membership loyalty to Jesus. Dr. Bradley urged stronger help of our colored churches, notably St. Mark's Church in Boston.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

MRS. ABIGAIL MORSE

Mrs. Abigail Morse, wife of Rev. C. G. Morse, first pastor of the First Congregational Church of Emporia, Kan., died in Emporia, Dec. 6, at the end of her 92d year.

Mr. C. G. Morse, with his bride, came to Kansas as a member of the Andover Band in 1857, and was pastor of this church for 13 years. Mrs. Morse was buried in Maplewood Cemetery in Emporia. All the life interests of Mrs. Morse centered in Kansas and especially in Emporia. After the death of her husband in 1871, she taught for a number of years in the Emporia public schools and in the Kansas State Teachers' College.

Two sons and four grandchildren survive her.

Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Jan. 4, 10.45 A.M. Speaker: Dean W. L. Sperry, Subject: "Things New and Old."

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Jan. 8, 10.30 A.M. Note change of date.

MASSACHUSETTS WOMAN'S HOME MISSIONARY UNION, monthly meeting, Pilgrim Hall, Jan. 8, 2 P.M. Note change of date.

MIDWINTER MEETING, Cooper-Carlton Hotel, Hyde Park Blvd. and 53d St., Chicago, Jan. 16-22. Survey Committee hearings begin Jan. 16. Fellowship Dinner, Jan. 16. Extension Boards, 17-20. Superintendents' Conference, 19-22. Commission on Missions, 20, P.M. to 22, M.

If we wish to learn in the school of love, just as in the school of surveying or agriculture, we must begin with the practical exercise of that which we wish to learn. We cannot stand on the other side of the fence and observe only. —*Religious Telescope.*

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For information address the Secretary.

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An Ode to an Old Calendar

As I turn the old calendar leaf by leaf
I see days of happiness, days of grief
And best of all, to top the sheaf
Red lettered Sundays on every leaf.

And a whimsical sadness steals over my soul,
As I take down the record of days that are old
The year's stories end—a tale that is told.

'Tis said, "Let the dead past bury its dead."
Not so—No day, no hour, no moment is dead,
No thought, no word, no motive, no deed,
But lives in the future as we sow the seed.

Oh! days that are past, were you merry and glad?
Or with thwarted ambitions, were you sorry and sad?
Days of chaos, and a world war mad;
Was there aught of good to redeem the bad?

After all—does it matter to you and to me
If the days count for time and eternity
On the side of God and humanity.

The soul that in honor lives up to the test
Of the day, of the hour, that which in him is best
Tho' he fail—God who knows—will take care of the rest.

So I take the old calendar, down from the wall,
And I sigh as I ponder its worm-wood and gall
But I laugh, and I sing what past days can appall!
As I answer the New Year's glad challenging call.

—Grace Pickering Snepp.

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Seaman's Friend Society, Inc.

This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President, Rev. Samuel H. Woodrow, D.D.; Vice-Pres., Rev. J. Romeyn Danforth; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 618 Congregational House.

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W. L. CARVER, *Supt.*,
8 Beacon St., Boston, Mass.

And Her Dream Came True

(*Continued from page* 923)

building was newly papered and painted inside and out.

Of course the secret of her success in getting a new bell for the church lay in her words, "I've wanted it so badly these last few years that I think now we'll get it." If we really wish for anything hard enough, the chances are that our wish will be gratified. Of course really wishing for a thing doesn't consist in lying back and trusting to luck to get it for us; it means planning and working and then working some more until finally success comes to us, just as my grandmother planned and worked for a bell for the little white church.

RISIBLES

Teacher—"Willie, what part of speech is 'nose'?"

Willie—"None, you speak wid your mouth."—*Penn. Punch Bowl.*

Professor—"Can any person in this class tell me what steel wool is?"

Pie Bate—"Sure. Steel wool is shearings from hydraulic rams."—*Stanford Chaparral.*

"Here! What do you mean by feeding that kid yeast cake."

"Oh, he just swallowed fifty cents of mine and I'm trying to raise the dough."—*Wisconsin Octopus.*

Mother: Yes, dear, your father and I first met at a dance.

Boy: Oh, that's why father's always telling me to keep away from dance halls.—*Chicago Phoenix.*

Fair Newspaper Visitor—And so you work in the composing room! Isn't that fine!

Compositor—I've been here ten years.

F. N. V.—Won't you sing something you've composed?—*St. Louis Christian Advocate.*

Prof.: Mr. Smith, in your theme you rise to majestic heights.

Smith: How come?

Prof.: Quite a tall bluff.—*Northwestern Purple Parrot.*

"Stebbins's wife is going to make him go in for geology."

"What's that for?"

"She can't make him keep himself tidy, and she thinks if he is scientific, it won't be noticed."—*Chicago News.*

Jones—"I hear your wife had an accident with the car."

Smith—"Oh, it was not serious."

Jones—"Anything damaged?"

Smith—"Oh, no; just a little paint scratched off both."—*Epworth Herald.*

A new story is told about Bishop Henry C. Potter. It seems that a lay reader had been complaining to the Bishop that he and his fellows were nowhere recognized in the Prayer Book. There were references to bishops, priests, and deacons, but never an allusion to lay readers. "Why, of course there is," said the Bishop. "Don't you remember that verse in the Benedicite, 'O all ye green things upon the earth, bless ye the Lord'?"—*Churchman.*

Abner, the farmhand, was complaining to a neighbor that the wife of the farmer that employed him was "too close for anything." "This morning," he said, "she asked me, 'Abner, do you know how many pancakes you have et this morning?' I told her I didn't have no occasion to count 'em. 'Well,' says she, 'that last one was the twenty-sixth.' And it made me so mad I jest got up from the table and went to work without my breakfast."—*Scratch.*

The Congregationalist

Continuing

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